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VOL. XII. 1913-14.

EDITED BY

PROFESSOR STEN KONOW, Ph D,

NO DRAFT CORRESPONDENCE OF THE COMMISSIONER OF THE I. A. A. C.

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1 _____

ADDITIONS AND CORRECTIONS.

Vol. XI.

Pages 3, 6 — A communication from Mr H Krishna Sastri has led to my recognizing an improvement in my treatment of line 7 of the Dīvagēri inscription I have read there — [Sā]ntivarmma nēvarade maryyādey=āge, etc I found in the second of these words the instrumental singular of *nēvara* as a longer form of *nēra*, = *nēr*, 'straightness, propriety, pleasantness' And I translated — "Śāntivarman, while governing the Banavāsī twelve-thousand with rectitude and according to established customs," etc Mr Krishna Sastri has reminded me of the expression *peḍḍore maryyādey=āge*, "with the great river (the Kṛṣṇā) as the boundary," in the Muḡund inscription of Pañchaladēva, *ante*, vol 6, p 259, line 5 and, proposing to read the first syllable after [Sā]ntivarmma as *bhē* instead of *nē*, he has suggested that we should find here the name Bhēvarade as meaning possibly the river Bhīmarathī, the Bhīma That, however, is not exactly the case The reference is to the river Wardā, which is mentioned as Varadā in the Aihole inscription of A D 634-35, *ante*, vol 6, p 5, line 19. Banavāsī is on the north bank of the Wardā and the river flows about two miles on the north of Dēvagēri, and so into the Tungabhadra some twenty-two miles farther on to the east In the Dēvagēri inscription we should read — [Sā]ntivarmmane Varade maryyādey=āge, and translate — "Śāntivarman himself, while governing the Banavāsī twelve thousand with the Varadā as the boundary," etc The meaning is that he was ruling those parts of the Banavāsī province which lay to the south of the Wardā and the other records (see pp 4, 5) of the Mātūra family, to which he belonged, are all from places which are in agreement with this The suggestion of *nēvara* as a longer form of *nēra*, = *nēr*, is of course to be cancelled — J F K.

Page 42, footnote 15, line 3, for चरा read चर

„ 59, line 20, for pāila read pālī

„ 65, „ 15, for Bāi read Bāī

„ 94, text-line 13, for su(sū)nave read su(sū)navē

„ 95, „ 23, for °tyam read °tyam

„ „ „ 33, for yāchate read yāchatē

„ 96, line 14, for Mahāsandhivigrahika read Mahāsāndhivigrahika.

„ „ text-line 4, for °rājādēvah read °rājā(rāja)dēvah.

„ „ „ 13 f., for Bhāradvaja- read Bhāradvāja.

Vol. XII.

p 7, l 17, for Lakshmanasēna read Lakshmanasēnā

p 9, text l 28, for °गपस्त् read °गपस्त्°.

p 10, l 1, for श्री(ध)र् read श्रीधर्

p 10, l 2, for साम(वे)द् read सामवेद्

p 11, l 86, for Īśānabhata's read Īśānabhata's.

p 13, n 16, for पस्स् read पस्

p 14, l 18, after °कामै add |

p 14, n 21, for °क्रष्टु read °क्रष्टु°.

p 14, n 28, for °वातो read °वातो

p 15, l 3, after °मानसा add |

p 15, l 7, for विरेक्षि read विरेक्षि°.

- p 15, n 25, for °सखीर्तिराजी read °सखीर्तिमाजी
 p 16, l 1 from below, for विष्ण read विष्णु
 p 16, n 25, for विसीद read विसीदु
 p 17, l 17, for °कयानक° read °कया न क°, and delete figure 11 and the corresponding note
 p 18, l 5 from below, for Shāhab ud dīn read Shāhab ud-dīn, and for Qutb ud dīn read Qutb-ud dīn
 p 18, l 3 from below, for Alāvadīna read Alāvadīna
 p 19, l 4, for Gaijjana read Gaijjana
 p 23, n 23, for °विपे read °विप
 p 25, l 8, for °वत्पू(र्व) read °वत्पूर्व
 p 25, l 16, for °शिवकरी read °शिवकरी
 p 27, l 9, for सवने read सुवने
 p 27, l 11, delete the figures 18 and 19
 p 27, n 16, for Rājapūts read Rājapūts
 p 27, n 19, for °प्यासजाति read °प्या सजाति
 p 29, l 4, for सहायवण read साहायवणः
 p 30, l 19, delete the figure 6
 p. 31, l 2 from below, for Sankaragana read Śankaragana.
 p 31, n 3, for -lālana- read -lalanā-
 p 32, l 5, for Buddhajājā read Buddhārāja
 p 32, l 17, for agamhōtra read agmihōtra
 p 33, l 15, for Sankaragana read Śankaragana
 p 35, l 10, for dānach= read dānāch=
 p 35, l 15, for Anantamāhāyī- read Anantamahāyī-
 p 36, l 4 from below, for Anantamāhāyī read Anantamahāyī.
 p 43, n 3, for Arthāsastri read Arthasāstra
 p 44, l 20, for Vaisāsha read Vaisāsha
 p 44, l 21, for Bundekhāndi read Bundēlkhandi
 p 45, l 1, for Yōginipura read Yōginipura
 p 46, l 22, for -krityeshu read -krityēshu
 p 46, l 23, for =pravīrah read =piavirah
 p 46, l 4 from below, for (Bia) read (Bai)
 p 126, n. 10, for -vēlān=anā read -vēlān=āna
 p 139, text l 21, for -rōjapād- read -rājapād-
 p 149, l 26, cancel 1 before aripta
 p 153, n 15, for =abhoga read =ābhōga-

Page 202, text l 5,—for [n]kara-mkā[mam-u]llasit- read nīkara(nīkara)-samullasit-

„ 215, Translation V 11 —Mr Krishna Sastri suggests the following translation He the crest jewel of the (kings of the) heroic throne, he who was renowned as Vikramāditya (V), being deprived of Kuntala and wishing to run away from him (i.e. Gāṅgēyadēva) suddenly took up the *kunta* creeper (in hand as a sign of submission)

„ 220 —Mr Krishna Sastri observes that the part of the introductory eulogy beginning with *aridurdhara* and ending with *nātha* also occurs in records of the Telugu Chōlas and in that of Chandrādityadēva of Bastar (see *Annual Report on Epigraphy* for 1908-9, p 112, and *Ep Ind*, Vol XI, p 343 n 3) The lion-banner of Chandrāditya of Bastar and the country of Vaddanāndu (evidently Bandh—not Orissa or Vaddavādi as stated in the *Annual Report* quoted above) clearly show that the chiefs mentioned in the Mahāda plates were the lineal descendants of Chandrāditya, who was a feudal chief of the Nāgavamśi king

Dhārāvārsha of Bastar in the 11th century A D It follows also that (1) the reading *Kalikāla* in l 3 refers to the mythical Chōla king Kanikāla and not to the Kali age, (2) that the reading *l āiēnīnātha-* in l 4 has to be *Kāvēnī(ri)-nātha*, 'the lord of the river Kāvērī', and (3) that *-va(na)raura* in l 5 should be *-Varaūra-*, 'lord of Varaūra (ie Uraiyūr)', the best of towns, while the *alshara na* has to be looked for at the end of l 4 The plates should be arranged in the order A, Ca, Cb, Ba, Bb

Page 220, text l 9,—for *-bhūpatinru-* read *bhūpatilu-*

„ 220, text l 10,—for *-dēva-chūdayarddha* read *-dēvaru pravarddha*, and for *-samva[isa]ram vūrna-* read *-samvatsaram vulu*

„ 220, text l 11,—for *hachūvarhamundam* 33 read *iruvaimundu* 23

„ 220, text l 22,—for *-vīmphaya-* read *-na(n)kshāpa-*, and for *ayum* sa read *a(a)ya-ya[ia*]-sa*

I am indebted to Mr R Narasimhaiah for the following emendations of my text and translation of the Yēvūr inscriptions in this journal, vol 12, pp 265ff—L D B

Page 273, Inscription I—*Mahājanangal* are not merchants, but the great men of the village

„ 273, Inscription I—*Agnishthe* is a firepan used for warming oneself in cold weather, it is the original of the Kannada *aggishthi* or *aggishthe*

„ 279, text l 134—*Atinīt ādhāna* means *agny ādhāna*, Agni being carried by the ram (ari) *Paribhāvip=āgal*, "when one thinks of it," is a separate clause

„ 279, text l 142—*Gun-ōrūi jātam* should be translated "tree of virtue"

„ 280, text l 149—*Arkame* or *alkame* is a Kanarese word meaning "indigestion", *alkame-adv* is "to suffer from indigestion" The meaning of the verse is that ornament of the Brāhman race was entirely devoted to sacrificing to the *dēvas* and *pitris* till they suffered from indigestion The construction is *pratat arkame vaduvinam*, and *tat* in *tat-samāja*^o refers to the *dēvas* and *pitris*

„ 280, ll 162-164—The whole verse refers to Ravidēva's skill in writing (not to music) "there is no room for any ambiguity when reading his writing, because *rēlhasuddhi* (correct formation of lines), *bhutti* (plan or arrangement), and *māthe* (size of letters, or vowel-marks), shine with neatness"

„ 280, ll 164-166—This verse refers to his skill in reading A good reader was called a *gamaki* He held a rank equal to that of a poet (*kavi*), a controversialist (*vādi*), and an orator (*vāgmi*), these four kinds of scholarship are often referred to in early Jain and Lingāyat literature

„ 281, text l 182—*Jala-rēkhe* is "writing on water," to indicate instability *Tāraka-hirakam* may be a mistake for *tāraka bīrakam*, "having no sense", this expression occurs on p 5, verse 19, of Nāgavarma's Prosody (Kittel's edition) in the form *tāriga-biriga*, and as *tāraka bīraga* in Harihara's *Gurjākalyaṇa*, Āśvāsa 1, quoted on p 173 of my *Karnātaka-kavi charite* *Śaucha-guna* is *tāraka bīrakam chalan*, "nonsensical and fickle"

„ 282, text l 186f—*Att atta* means "goes beyond" *Podalpan=ilpudu* appears to be a mislection for *podaldu nīlādu*, "extended or spread further and further" Fame is described as spreading beyond the several things mentioned

With *sasīyind=att-atta*, etc, compare the verse *Taruvind-att-atta*, etc, from Nēmicandīa's *Nēminātha-purāna*, quoted on p 207 of *Karnātaka-kavi charite*, which describes the growth of Vāmana when he became Trivikram

Page 290, l 3 —For the Simha-parshad, to which Maleyāla-pandita belonged, see *Ep. Rep* for 1915, p 88, paragraph 6 —H K S

„ 301 —In my article on the “Silver plate or disc from Māpikāla” (p 300) I could suggest no interpretation of the second word *karavakasa* *Karavaka* no doubt = *kārāpaka*, which Professor Luders discussed in his article on the Mānikāla inscription (J R A S, 1909, 654f) and showed to mean ‘superintendent of building,’ as first pointed out by Professor Kielhorn Unfortunately that passage did not occur to me when I wrote the article, or I should have gladly availed myself of the light that his discussion threw on this word In 1909, however, this word had not been read as *karavaka* (as far as I am aware), and he naturally made no reference there to this disc Dr Barnott has now suggested the equation, and I gladly acknowledge the elucidation offered by him and Professor Luders —F E P

„ 309 —In connection with my identification of Karatikallu, it may be noted that a Mysore inscription of about A D 1180 (*Ep. Carn*, vol 11, Chitaldroog, Dg 44) mentions the Karadikal *nāḍu*, and puts in it a place named Nandavādige Here we recognize Nandwādige, in the Hungund taluka of the Bijāpūr District, Bombay,—the misspelt “Nundarudagi” of the Atlas sheet 58, eighteen miles towards south-west-by-west from “Kurrudikul,”—where there is an inscription of Krishna II (*Ind Ant*, vol 12, p 221) —J. F F

315, l 4 —I have ventured to depart from the usual practice and translate *rājakṛtyānām=anamguli-prēkshanīyah* by “not to be pointed at with the finger (of hypothecation) to royal officers,” because to this day there survives a certain form of mortgage called *tōr-aḍavu*, which is “a species of mortgage of real property, in which some land or part of an estate is pointed [at] as security for the repayment of a loan” (*Kāsamwār Glossary*, p 47).—L D B

EPIGRAPHIA INDICA.

VOLUME XII.

No 1—RAGOLU PLATES OF SAKTIVARMAN

By PROFESSOR E. HULTZSCH, PH.D., HALLE (SAALE)

This inscription is engraved on four copper-plates measuring about $5\frac{7}{8}$ inches in breadth and about $2\frac{1}{4}$ inches in height. The two outermost plates are inscribed only on their inner side, but the two middle ones on both sides. The plates were discovered while ploughing at Rāgōlu near Chicacole in the Ganjam district. They were rescued by their present owner, Mr. G. Ramadas, B.A., Teacher, Mrs. A. V. N. College at Vizagapatam, when they were about to be melted down into copper. As the inscription is so much damaged that perfect impressions are difficult to obtain, my late lamented friend Rāi Bahadur V. Venkayya¹ sent me the original plates about which he added the following remarks —

"Each plate has a ring-hole on its left side about $\frac{3}{8}$ inch from the left margin. There was no ring or seal when the plates were brought to me originally. But when they were sent to me a second time, they were accompanied by an oval seal ($1\frac{1}{4}$ inch by $1\frac{1}{4}$ inch nearly) soldered on a broken ring. The seal bears two lines of writing (in the alphabet of the plates), of which the second may be Śak[t]i-varma[nah?]"

I may add that the beginning of the first line shows traces of the letters *mahārā*. Consequently the complete legend of the seal may have been —

1 महाराजस्य श्री-

2 शक्तिवर्मणः

The alphabet is of an early Southern type and the language Sanskrit prose (with three verses quoted near the end of the inscription). The *sandhi* rules are, with two exceptions,² carefully observed.

The names of the king and of his family are so much damaged on the plates that they cannot be read with absolute certainty. The former is probably Śak[t]i-varman (13), as read on the

¹ His covering letter of the 25th September 1912 is the last communication received from him and will be treasured up as such.

² -*prādhayā* ā, 16, and *dattah a*, 19

seal by Mr Venkayya, and the second seems to be Māga[dha] (l 2) The king bore the titles "lord of Kalinga" (l 1 f) and "son of Vāsishthī" (l 2)¹ and issued his grant from Pishtapura (l 1). The village granted by him was named Rāk[a]l[u]va (l 4) and belonged to the Kalinga district (l 3) The two last lines of the inscription state that this document was issued in the thirteenth year (of the king's reign), and that its writer was the minister Arjunadatta

The village granted, Rāk[a]l[u]va, is evidently identical with the modern Rāgōlu, where the plates were discovered Pishtapura, where the king resided at the time of the grant, is the ancient name of Pithāpuram in the Gōdāvari district and is mentioned also in the Allahabad pillar inscription of Samudragupta,² in the Aihole inscription of Pulakṣin II,³ and in the Timmapuram plates of Vishnuvardhana I⁴

TEXT.⁵

First Plate, Second Side

- 1 सिद्धिरस्तु ॥ स्वस्ति विजयपिष्टपुरात्कलिङ्गाधि-
- 2 पतिर्माग[ध]कुलालङ्गरिष्णुर्वासिष्ठीपुत्रो
- 3 महाराजश्रीश[क्ति]वर्मा कलिङ्गविषये
- 4 राकलुवग्रामे⁶ सर्वसमन्वागतान्तहपतितान्⁷

Second Plate, First Side.

- 5 आज्ञापयति [i*] अस्त्येष ग्रामकोष्माभः स्वपु-
- 6 ण्यायुर्बलवृद्धये आ चन्द्रतारकादग्रहार
- 7 [कृत्वा सावर्ण्य]सगोत्रपञ्चार्पयवाजसनेयि-
- 8 ब्राह्मणकुमारशर्मण्येष्टाभ्यश्च पु[त्रिभ्य]

Second Plate, Second Side

- 9 एवमेतस्मै गोत्राय दत्तः अमटप्रावेश्यः
- 10 सर्वकरप्रदेयैश्च परिहृतस्तज्ज्ञात्वा⁸ युष्माभिः
- 11 पूर्वप्रवृत्तया मर्यादयोपस्थानङ्कर्त्त-
- 12 व्यस्मेयहिरण्याच्चोपनेयम् [i*]

Third Plate; First Side.

- 13 अस्मद्वीत्रजाश्च वाच्याः [i*] यः प्रमादात्तोभादास्य
- 14 लोप कुर्यात्स पञ्चमहापातकसंयुक्तो भवेत् [i*]

¹ The same metronymic was borne by several Andhra kings, see Prof Rapson's *Coins of the Andhra Dynasty*, etc, p 282

² Dr Fleet's *Gupta Inscriptions*, p 13

⁴ Above, Vol IX, p 319

⁶ The vowels of the second and third syllables of राकलुव⁶ are not quite certain.

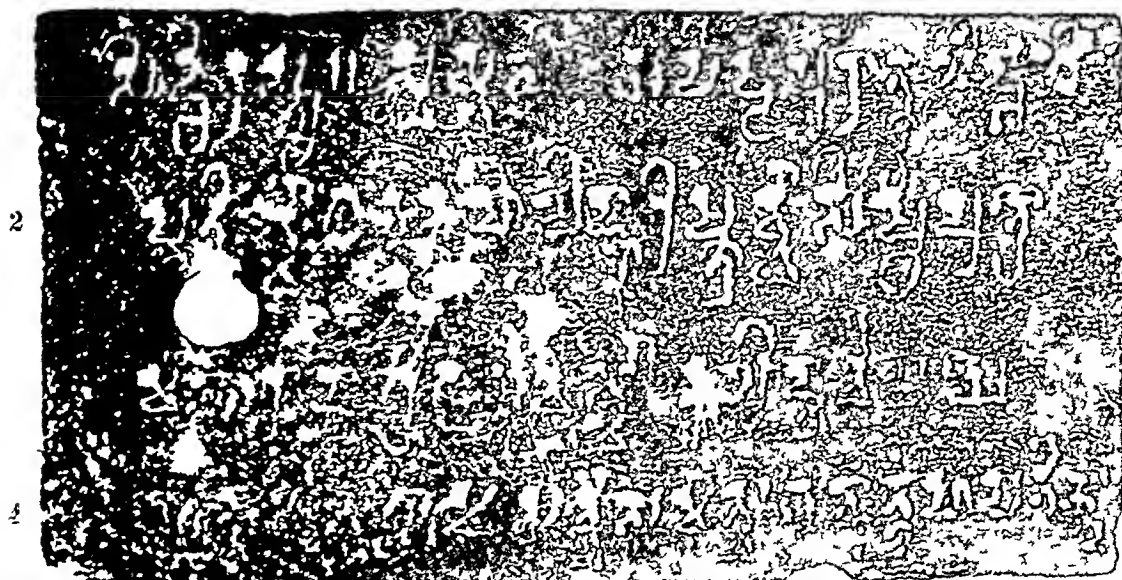
⁷ Read perhaps °तान् प°

⁵ Above, Vol. VI, p 11, verse 27

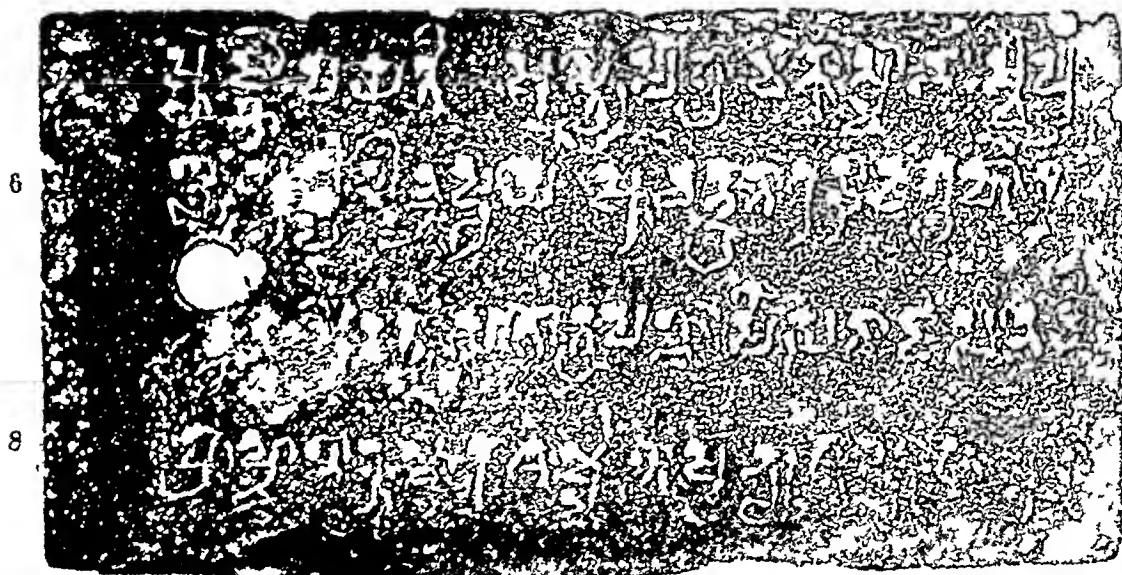
⁸ From the original copper plates

⁹ Read °सवज्ञात्वा

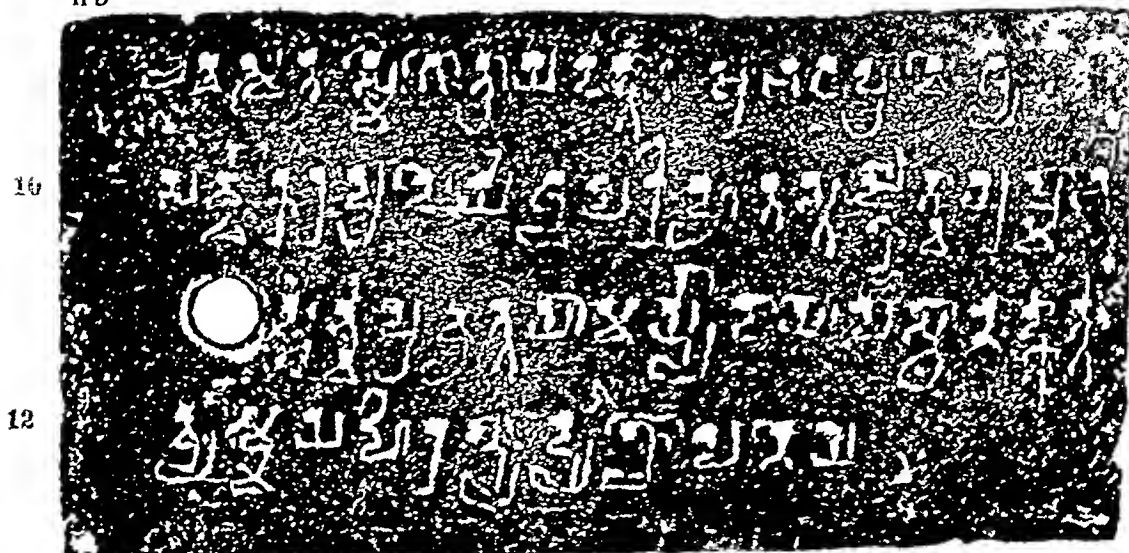
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11 a



11 b

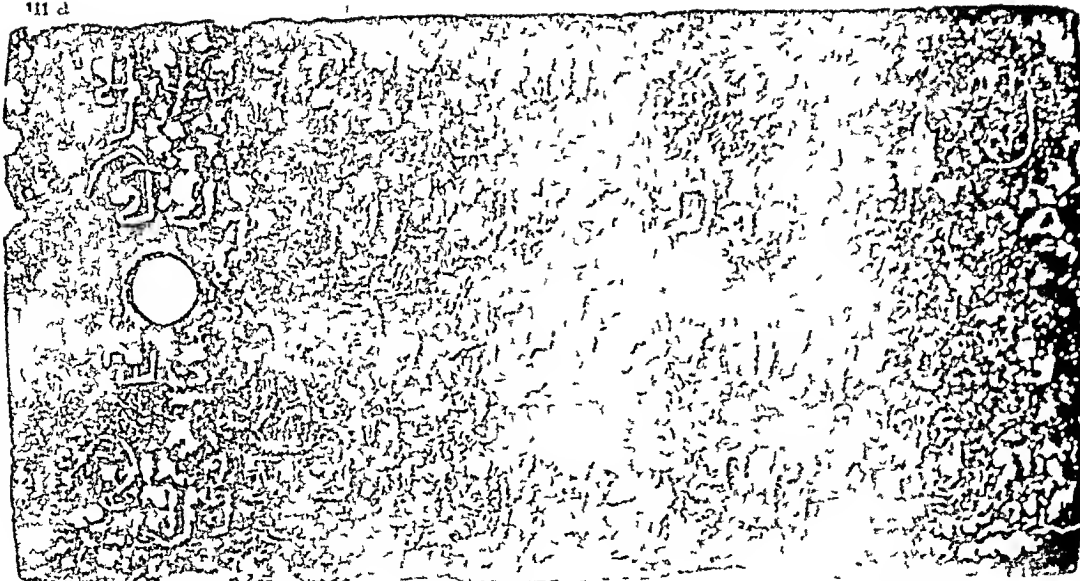


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iii d

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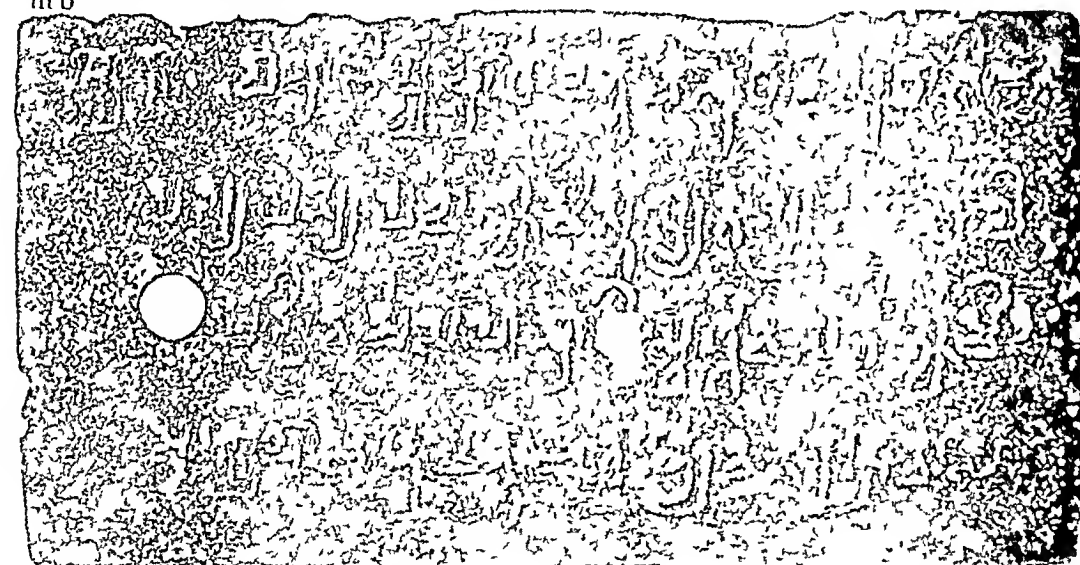
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iii b

18

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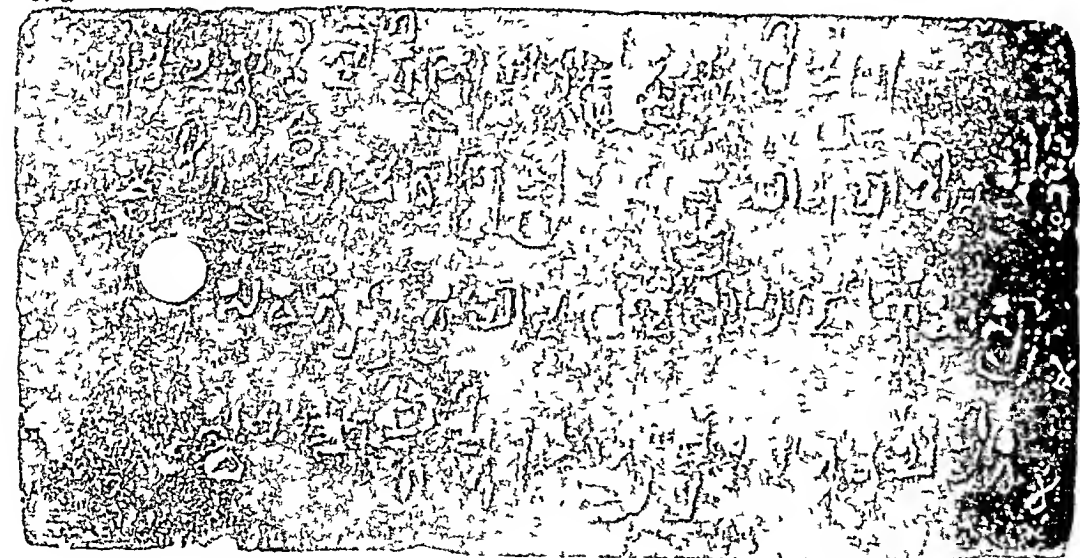
Seal.



iv a

22

24



- 15 ये चान्ये राजानस्तांश्च विज्ञापयति [1*] राजधर्मोय-
 16 मित्यनुपालयितव्यः [1*] भवन्ति चात्र प्रागभिहिताः

Third Plate, Second Side

- 17 श्लोकाः [1*] बहुभिर्बहुधा दत्ता वसुधा वसुधाधिपैः [1*]
 18 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् [॥ १ ॥*]
 19 षष्टिं वर्षसहस्राणि स्वर्गे वसति भूमिदः [1*]
 20 आक्षेपा चानुमन्ता च तान्येव नरके वसे[त्] [॥ २ ॥*]

Fourth Plate, First Side

- 21 पूर्वदत्तान्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर [1*]
 22 महोम्नाहिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति [॥ ३ ॥*]
 23 सवत्सरे^१ त्रयोदशे वैशाखपौर्णमास्याम् [1*]
 24 ^२स्वयमाज्ञाप्तिरमात्यार्जुनदत्तेन लिखितम् [॥ ४ ॥*]

TRANSLATION

(Line 1) Let there be success! Hail! From the victorious Pishtapura the lord of Kalinga, the son of Vāsishthī, the glorious Mahārāja Śak[t]varman, who adorns the Māga[dha] family, commands the inhabitants, accompanied by all (others), of the village of Rāk[a]l[u]va in the Kalinga province (*vishaya*) —

(L 5) "This small village has been given by Us, for the increase of Our own merit, life, and power, having made (it) an *agrahāra* as long as the moon and the stars (shall exist), to the Brāhmaṇa Kumārśarman, who belongs to the *gōtra* of the [Sāvarnas], who has five Rishis (as ancestors), and (who has studied) the *Vājasaneyi-(śākhā)*, and to (his) eight sons,—thus to this family,—not to be entered by soldiers and exempted from all taxes and dues

(L 10) "Knowing this, you ought to wait on (him) and to supply to (him) what has to be measured (*viz* grain), gold, etc according to the old-established rule

(L 13) "And the descendants of Our family ought to be addressed —He who through negligence or through greed will confiscate this (grant), will be guilty of the five great sins "

(L 15) And other kings (the king) requests —“(Remembering) that such is the duty of kings, you ought to preserve (this grant) ”

(L 16) And with reference to this there are (the following) formerly pronounced verses —

[Ll 17—22 contain three of the customary verses]

(L 23) In the thirteenth year, on the full-moon (*tithi*) of Vaiśākha

(L 24) The *ājñāpti* (was the king) himself (The above edict) was written by the minister (*amātya*) Arjunadatta

^१ Read सव

^२ Read °माज्ञाप्ति°

No 2—BRIHATPROSHTHA GRANT OF UMAVARMAN

By PROFESSOR E HULTZSCH, PH D , HALLE (SAALE)

Like the Rāgōln plates of Śaktivarman (No 1 above), the copper-plates bearing the subjoined inscription belong to Mr G Ramadas of Vizagapatam and were sent by him to the late Rai Bahadur V Venkayya, who forwarded to me two sets of ink-impressions of them. Mr Ramadas writes that the plates "were obtained from a smith in the Pālakonda tāluka. Nothing more is known of them." Mr Venkayya sent me the following description of the original plates —

"Three copper-plates of four sides. Average length $7\frac{7}{8}$ ", height $3\frac{1}{4}$ " (at the margins) and $3\frac{1}{8}$ " (in the middle). The plates were held together by a ring (cut by me for taking impressions), which appears to have been twisted out of its original shape, which was probably circular. The highest diameter now is $5\frac{1}{2}$ " and the lowest $4\frac{1}{4}$ ". The ends of the ring are secured at the bottom of an oval seal measuring $2\frac{1}{4}$ " by 3". The depression of the seal bears in relief a legend in four lines, of which the last seems to be *ra[jō]mavarmasya*. The other three lines are not distinct."

To judge from the impressions, the inscription is much damaged, but, with the exception of the name of the writer in l 16, every word can be made out with the help of the context. The alphabet is of an early Southern type. The *ṇhvāmūṭiya* is used in l 1, the *upadhmanīya* in l 7, and the numerical symbols 20 and 30 in l 15. The language is Sanskrit prose (with three verses of Vyāsa quoted in ll 11-15).

Both the alphabet and the phraseology of the grant closely resemble those of the Kōmart₁ plates of the *Mahārāja Chandavarman*¹. This king may have belonged to the same family as *Mahārājōmavarman*, the donor of the subjoined grant. For both kings issued their edict from *Simhapura* or *Sihapura* and bore the epithets "lord of *Kalinga*" and "devoted to the feet of (his) father". The second portion of the designation *Mahārājōmavarman* probably contains the word *Umā*, one of the names of Śiva's consort, the final vowel of which has been shortened in accordance with Pāṇini, VI, 3, 63.

The inscription records that *Umarvarman* granted the village of *Brihatprōshthā* (l 2) to the *Brāhmana Haridatta* (l 4). This person may be identical with another *Haridatta*, who is mentioned in the last line of the inscription as the father of its writer. The date of the grant fell into the year 30 (l 15) (of the king's reign).

As stated before, *Chandavarman* and *Umarvarman* resided at *Simhapura* or *Sihapura*. According to Singhalese inscriptions² the two kings *Niśśankamalla* and *Sāhasamalla*, the second of whom ascended the throne in A D 1200,³ were sons of the *Kālinga* king *Gōparāja* of *Simhapura*. The Buddhist chronicle *Mahāvamsa* (chapter 59, verse 29) states that *Tilōkasundarī*, a queen of *Vijayabāhū* I (who is reported to have reigned from A D 1054 to 1109),⁴ was a princess of *Kalinga*, and that three relatives of hers, one of whom was named *Madhukannava*,⁵ came to Ceylon from *Sihapura* (id verse 46). *Simhapura* is perhaps identical with the modern *Singapuram* between *Chicacole* and *Narasannapēta*.⁶

¹ Above, Vol IV, p 142 ff

² Professor E Müller's *Ancient Inscriptions in Ceylon*, Nos 148 and 156

³ J R A S, 1909, pp 327 and 331.

⁴ J R A S, 1913, p 519 f.

⁵ This name reminds us of the Eastern Gāṅga king *Madhu Kāmārṇava*, see above Vol IV, p 186 and the Table facing it

⁶ Above, Vol IV, p 143



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8



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12

III a



14

16

TEXT¹

First Plate, Second Side

- 1 ओ² स्वस्ति विजयसीहपुराद्विपादभक्तकल्लिङ्गाधिपतिश्रीमहाराजो-
 2 मवर्मा — बृहत्प्रोष्टाग्रामे सर्वममवेतान्कुटुम्बिनस्ममाज्ञापय-
 3 त्यस्येष ग्रामोस्माभिरौपमन्यममगोत्राय³ बह्वृचसन्नद्धचारि-
 4 णे ब्राह्मणहरिदत्तायासहस्रागुशशितारकप्रतिष्ठमग्रहार

Second Plate, First Side

- 5 कृत्वा मव्वंकर[परिहारैश्च परिहृत्य द]न्त्यवागुभोगादुद्धृत्य
 6 पट्विशदग्रहारसामान्यहृत्वा भोगमस्व[न्यनिर्व्व]चनीयस्यतः [1*]
 7 तदेव विटित्वा युष्माभिः पूर्व्वोचितमर्यादयोपस्थानङ्कर्त्तव्यम्
 8 मेयन्निरुप्रायञ्चोपनेयन्नाविष्यतश्च राज्ञो विज्ञापयति [1*] धर्म-

Second Plate, Second Side

- 9 क्रमविक्रमाणामन्यतमयोगादवाप्य महीमनुशमताम्बहत-
 10 कमिटन्यान सद्धर्ममनुपश्यद्भिरेपीग्रहारोनुपाल्य [1*] भवन्ति
 11 चात्र व्यामगीताग्रो[का] [1*] बहुभिर्व्वहुधा दत्ता वसुधा वसुधाधि-
 12 णे [1*] यन्य यन्य यदा भूमिस्तस्य [त]न्य [तदा] फलम् [1. १. १]
 स्वदत्ताम्बरदत्तां

Third Plate, First Side

- 13 वा यत्वाद्रुच युधिष्ठिर [1*] महीमाहिमता येष्ट दानाच्छ्रेयोनुप्राय-
 न[म् ॥ २ ॥*]
 14 पट्टि वर्षमद्भस्माणि स्वर्गं वसति भूमिद [1*] आजेप्ता चानुमन्ता च
 15 तान्येव नरके वसेत् [॥ ३ ॥*] आज्ञा वासुदेव [1*] सवत ३० मार्ग-
 शीर्षा⁴ दि २० [1*]
 16 देशात्तपटलाधिकृत हरिदत्तस्रनुना म वरेण लिखितमिति ॥

¹ From int. impression supplied by the late Ras Bahadur V. Venkayya² Expanded by a symbol³ Local ॐ-उवम्⁴ Local ॐ-पि⁵ Local ॐ-पि

TRANSLATION.

(Line 1) *Om* Hū! From the victorious Sihapura¹ the lord of Kalinga, the glorious Mahārāja Umavarman, who is devoted to the feet of (his) father, commands the ryots, accompanied by all (others), in the village of Brihatprōshthā —

(L 3) “This village has been given by Us to the Brāhmana Haridatta, who belongs to the gotra of the Apamanyavas (and) who has studied the *Bahurichā*-(*vākhā*), having made (it) an *agrahāra* which is to last as long as the sun, the moon, and the stars, and having exempted (it) with exemption from all taxes, having separated (it) from the [Da]ntayavāgu division (*bhōga*) (and) having joined (it) to the Thirty-six Agrahāras in such a way that it must be mentioned (henceforth) in connection with (this) division (?)”

(L 7) “Knowing this (to be) thus, you ought to wait on (him) and to supply to (him) what has to be measured (*viz* grain), gold, etc according to the old-accustomed rule”

(L 8) And future kings (the king) requests — “Having obtained possession of the earth by means of either right or inheritance or conquest and ruling (it), you ought to preserve this *agrahāra*, considering this present grant (to have) religious merit (for its object)”

(L 10) And with reference to this there are (the following) verses sung by Vyāsa —

[Ll 11-15 contain three of the customary verses]

(L 15) The messenger (*ājñā*) (was) Vāsudēva. In the year 30, on the 20th day of Mārgaśīrsha

(L 16) (The above edict) was written by M . vara, the son of Haridatta, who was placed in charge of the record office (*akshapaṭala*) of the district (*dēśa*).

No 3 — THE TARPANDIGHI GRANT OF LAKSHMANA SENA.

By R D BAKERJI, M A

In 1875 Mr Westmacott published an account of a copper-plate discovered in the village of Tarpandighi in the district of Dinajpur² This was the first inscription of Lakshmanasena discovered until then Mr Westmacott's article was accompanied by two lithographs of drawings made from this copper plate The inscription has not since been published with mechanical facsimiles It now appears that the plate belonged originally to Sir William Le Fleming Robinson, Bart, of Hillesley House, Wotton-under-Edge, Gloucestershire It was lent to Mr Westmacott for publication by the owner The plate has recently been purchased from Sir Ernest Robinson, the nephew of the owner, by the *Bangiya Sāhitya Parishad* The inscription is incised on a single thick plate of copper measuring 13" × 11½" with a projection of 3½" in length, to which is attached the royal seal by means of a copper bolt Prinsep in his paper on the Bakerganj grant of Kṛṣṇasena has referred to the curious figure which is to be found on Sena's grant.

Another copper-plate inscription of Lakshmanasena is the Ānulyā grant originally published in the Bengali periodical called *Ātithāsika Chitra* (of Rimpur Boihā in the Feni District of Bengal) The author of that paper made out the *sādhana* of the figure which forms the royal seal of the Sena King of Bengal In the Bakerganj grant of Kṛṣṇa-

¹ Sihapura = Sihapura.

² *Journal As Soc*, Vol XLIV, P I, pp 11 ff

³ *ibid* Vol XLII, p 43 The name of the donor seems to be Kṛṣṇasena as read by Prinsep and not Kṛṣṇasena as read by Bibu Nagendra Nath, *ibidem*, Vol LXXV, P I, p 5

sēna the seal is distinctly referred to by the expression *Sadāsiva-mudrayā mudrayitvā*¹ The author has found that in the *Mahānirvāṇa-Tantra* the deity named Sadāsiva is actually mentioned The god is described as follows (*Ullāsa* XIV)² —

“He is wearing a tiger’s skin, the sacred thread is made of snakes, his body is covered with ashes and he wears ornaments made of snakes He has five faces of the following colours — smoke coloured, yellow, red, white, and black. He has three eyes and his head is covered with matted locks He holds the Ganges (on his head), he has ten arms, his forehead is beautified by the moon In his left hands he holds a skull, fire, a noose, a bow and an axo and in his right hands a trident, a thunderbolt, an elephant goad, an arrow and (the granting of) a boon He is praised by all gods and excellent *munis* His bent look is resplendent in granting the highest bliss, he has the appearance of snow, jasmine, and moon, he is resplendent with the bull as his seat, he is everywhere day and night praised by *siddhas*, *gandharvas*, and *apsarases*, the lover of *Umā*, the sole refuge, the dear.”

The Tarpandighi grant is exactly similar to the Ānulyā grant, and the first seven verses of the two grants are identical So far as I can say, the third grant of Lakshmanasēna, which was found by Pandit Rāmagati Nyāyaratna and to which I have referred in my article on the Mādhānagar plate of Lakshmanasēna,³ is similar to these grants Unfortunately the inscription cannot be traced at present The verses of the Mādhānagar grant do not resemble those of any of the other three grants of Lakshmanasēna

The inscription opens with an invocation to the god Viṣṇu The first two verses contain an eulogium of the moon, from whom the Sēna kings are said to have been descended This is followed by the usual genealogy of the Sēna kings from Hēmantasēna down to Lakshmanasēna As I have already observed, the first seven verses agree entirely with those of the Ānulyā grant The next two verses are identical with vv 8 to 10 of the Ānulyā grant

The subjoined grant was issued from the victorious camp at Vikramapura and records the grant of the village of Vēlahishti in the Varēndrī country⁴ in the Paundravardhana bhukti by the *Paramēvara-Paramavaishnava-Paramabhaktāraka-Mahārājādhirāja* Lakshmanasēnadēva, who meditated on the feet of the *Mahārājādhirāja* Vallālasēnadēva, in the third year of his reign (equivalent to the third year of the Lakshmanasēna era=1122 A D), to a *Brāhmaṇa* named Īśvaradēva-Śarman of the Bharadvāja gōtra and a student of the Kanthuma branch of the Sāmavēda

The donee was the great grandson of Hutāsēnadēva-Śarman, the grandson of Mārkaṇḍeyadēva-Śarman and the son of Lakshmidharadēva-Śarman His *pravaras* were *Bhāradvāja*, *Āngirasa*, and *Bārhaspatya* The grant was made as *dakṣiṇā* on the occasion of the gift

¹ *Journal Beng As Soc*, Vol VII, pl XLV

² *Vyāghra cārma paridhānam nāga yajñōpacītinam | vibhūtiḥ lipṭa sarvāṅgam nāg ālankāra bhūṣh tam || dhūmra-pil āruna-śrēṭa-kṛṣṇaś pañchabhir ānanaiḥ | yuktam trinayanam bibhraj-jatā jūta dharam vibhumi || Gangā dharam dafa bhujam śaśi-śōbhita-mastakam | kapālam pāvakaṁ pāśam pinākam paraśum karaśh || cāmair dadhānam dakṣaiś cha sūlam caṣṭr āntuśam śaram | varam cha bibhṛatam sarvair dēvair munivaraśh stutam ||*

param ānanda samdōh ōllasat-yutīla lōchanam | hīma kund-ēndu-samkāśam vṛṣhāsana-virāṣitam ||
vartīah siddha-gandharvair apsarōbhīr ahar nīśam | gīyārānam Umā kāntam ēkānta-śarapūṣm priyam ||

³ *Journal and Proceedings, Beng As Soc*, Vol. V, pp 467 ff

⁴ [*Varēdyān* in the text (l 33) — V V]

known as *hēmāśvaratha*¹ The *dūtaka* was the minister of Peace and War (*sāndhivigrahika*) Nārāyanadatta, also mentioned in the same capacity in the Ānulyā grant The inscription contains some interesting points in the names given as boundaries of the land granted The boundaries are in the East the boundary wall of a Buddhist temple, particulars of which are contained in the following words —

Vuddha-śhārī-dēvatā-nikara-dēyāmmaṇa-bhūmyādhāvāpapūrvvālī,

the Southern boundary was the tank named Nichadakhāra the Western boundary was (the village of) Nandiharipākundī, and the Northern boundary was the ditch known as Mōllānakhādī² The land granted annually yielded 150 *Purānas*³ or copper coins

I edit the grant from the original plate, which has been placed at my disposal by Babu Rāmēndra Sundēra Trivēdī, the secretary of the *Bangīya Sāhitya Parishad*.⁴

First Side

- 1 ओं ओं नमो नारायणाय ॥ ०विद्युद्यत्र ऋच्युतिः फणितेर्वीलेन्दुरिन्द्रा-
युध वा-(1)
- 2 रि स्वर्गतरङ्गिणी सितशिरोमाला वलाकावलि । ध्यानाभ्याससमीरणीपनिहित-
- 3 श्रेयोऽङ्कुरोद्भूतये भूयाद् स भवार्त्तितापमिदुरः शम्भा. कपर्दाम्बुदः ॥ [१*] ०आ-
- 4 नन्दोम्बुनिधौ चकोरनिकरे दुष्यः(ख)च्छिदात्यन्तिकी कङ्कारे हतमोह्यता
- 5 रतिपतावेकोऽहमेवेति धीः । यस्यामी अमृतात्मनः समुदयन्याश प्रका-
- 6 शाज्जगत्यन्ते ध्यानपरम्परापरिणत ज्योतिस्तदास्ताम्बुदे ॥ [२*] ०सेवावन-
- 7 स्रष्टृपकोटिकिरीटरोचिरम्बु(म्बू)क्षसत्पदनखद्युतिवल(क्ष)रीभिः । तेजो-
- 8 विषज्वरमुषो द्विषतामभूवन् भूमीभुजः स्फुटमथौषधिनायव-
- 9 श्रे ॥ [३*] ०आकौमारविकस्वरैर्द्विंशि दिशि प्रस्यन्दिभिर्द्वैर्यशःप्रालेयैररिरा-
- 10 जवक्तानलिनस्तानीः समुन्मीलयन् [1*] हेमन्तः स्फुटमेयसेनजननक्षेत्रौ-
- 11 घपुष्पावलीशालिस्तार्क्ष्यविपाकपीवरगुणस्तेषामभूद्वशज ॥ [4*] [४*] ०यदीयैर-
- 12 द्यापि प्रचितभुजतेजःसहचरैर्यशोभिः शोभन्ते परिधिपरि-
- 13 ण्ढा इव दिशः । तत. काञ्चीलीलाचतुरचतुरभोधिलहरीपरीतोर्वी-
- 14 भर्त्ताजनि विजयसेनः स विजयी ॥ [५*] ०प्रत्यूहः कलिसम्पदामनलसो वेदा-
- 15 यनैकाध्वगः सङ्ग्रामः श्रित्जङ्गमाकृतिरभूद्वल्लालसेनस्ततः । यश्चेतोम-
- 16 यमेव शौर्यविजयी ०दत्वौषधं तत्क्षणादक्षीणा रचयाञ्चकार वशगा

¹ [*Hēmāśvaratha* or *hīranyāśvaratha* (a horse chariot of gold) is one of the sixteen great gifts (*śhōḍaśamahā-dānāni*) mentioned in the *Matsya Purāna* and in Hēmādri's *Dānakhaṇḍa* —Ed.]

² It seems to me that the first part of the name contains the Arabic word *Mullaḥ* Were there any Muhammedan settlements in Bengal previous to the conquest of the country by the Afghan raiders? Traditions of local Mr. Muhammedan saints in Eastern Bengal and Chittagong affirm that several holy men settled in this country about a century before the Muhammedan conquest Cf *Journal Beng As Soc*, Vol XLII, Pt I, pp 259 ff

³ [The name of the coin, which occurs also in two other Sēna inscriptions, is probably *Kapardaka-Purāna*. —Ed.]

⁴ [The accompanying plate has been prepared from impressions and from a photograph of the seal supplied by Mr. Banerjea —S K.]

⁵ Expressed by a symbol

⁶ Metre: Vasantatilakā

⁵ Metre: Śārdūlavakṛīḍita

⁶ Metre: Śikharinī

⁷ Read दत्तौ

[illegible]

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- 17 स्वस्मिन् परेषा त्रिय. ॥ [६*] ¹समुक्तान्यदिगङ्गनागणगुणाभोगप्रलोभादिशा-
 18 मोशैरशसमर्पणेन घटितस्तत्तत्प्रभावस्फुटैः । दोरुपक्षपि-
 19 तारिमङ्गररमो राजन्यधर्मायय' श्रीमल(ल)क्ष्मणसेनभूपतिरत' सौ-
 20 जन्यसीमाजनि ॥ [७*] ¹शब्दद्वन्द्वभयादिमुक्तविषयास्तन्मात्रनिष्ठीकृतस्त्रान्ता या-
 21 न्तु कथन्न नाम रिपवस्तस्य प्रयोगादयन् । यैरात्मप्रतिविम्बितेपि निपत-
 त्वत्रेपि
 22 चञ्चलपृथ्वीतेन यतस्ततोऽपि सपरो देव पर वीक्षते(ः) ॥ [८*] स खलु
 श्रीविक्र-
 23 मपुरसमावाप्ति(मि)तश्रीमज्जयस्कन्धावारात् महाराजाधिराजश्रीवल्लालसेन-
 24 देवपाटानुध्यातपरमेश्वरपरमर्दणवपरमरुद्ररकसहाराजाधिराज-
 25 श्रीमल(ल)क्ष्मणसेनदेव' कुगली । समुपगताशिपराजराजन्यकराज्ञी-
 26 राणकराजपुत्रराजामात्यपुरोहितमन्त्राध्यात्ममन्त्राध्यात्मविग्रहि-
 27 कमन्त्रासेनापतिमहामुद्राधिकृतश्चान्तरङ्गद्वन्द्वपरिकमन्त्राक्षपटलिक-

Second Side

- 28 मन्त्राप्रतीहारमन्त्राभोगिकमन्त्रापीनुपतिसन्तानगणस्कदौष्माधिकचौरी-
 29 क्षणिकनीवलहस्यश्वगोसाहिपाजाविश्वदिवापृतकगौल्लिकदण्डपाशि-
 30 कदण्डनायकविषयपन्था(त्या)दीन्नादीन्नाय सजलराजपाटोपजीविनोध्यक्षप्र-
 31 चारीक्तानिहादीक्षितान(न) दृष्टजातोयान् जनपदान् जेवकरांश्च ब्रा-
 32 ह्मणान(न्) ब्राह्मणोत्तरान् यथार्ह(र्हं) सागयति बोधयति समादिशति च मतस-
 33 न्तु भवता ²यथा श्रीपौण्ड्रवर्द्धनभुक्त्यन्तपातिवरेद्यान्³ पूर्वं बुद्धविहारीदेव-
 34 तानिकरदेयाम्मणभूम्याढावापपूर्व्यालि सीमा । दक्षिणे निचडहारपु-
 35 ष्कारिणी सीमा । पश्चिमे नन्दिहरिपाकुण्डी सीमा उत्तरे⁴ सीमाणा-
 खाडी सीमा इ-
 36 यं⁵ चतुःसीमावच्छिन्नस्तत्रत्यदेशव्यवहारजन्निनदेवगोपथाद्यसारभूवृद्धि-
 37 पञ्चोन्मानाधिकविशत्युत्तराढावापगतैकात्यकः सवत्सरेण कपर्देकपु-
 38 राणमार्द्धशतैकोत्यत्तिको वेल्हिट्टीग्रामीयभूभागः ससाटविटपः
 39 सजलस्यल सगर्तोपरः सगुवाकनारिकेल सस्यदशापराधः परि-
 40 ह्मं(ह्म)तसर्वपीडो ऽचष्टमष्टप्रवेशो ऽर्काञ्चित्प्रयाह्यस्तण्णपूतिगोचर-
 41 पर्यन्त. हुताशनदेवशर्मणः प्रपौत्राय मार्कण्डेयदेवशर्मणः पौत्राय ल-

¹ Metre Śārdūlavikrīḍita

² The visarga has here been used as a sign of interpunction

³ Read 'वरेद्या' There is a sign like a St. Andrew's cross after this word

⁴ Read 'उत्तर'

⁵ Read 'इत्य'

- 42 श्री(घ)रदेवशर्मणः पुत्राय भरद्वाजसगोत्राय भारद्वाजश्राद्धिरस-
 43 वार्हस्यत्यप्रवराय साम(वे)दकौयुमशाखाचरणानुष्ठायिने हेमाश्वर-
 44 यमहादानाचार्यश्रीईश्वरदेवशर्मणे पुस्त्ये ऽहनि विधिवदुदकपू-
 45 र्व्वकं भगवन्तं श्रीमन्नारायणभट्टारकमुद्दिश्य मातापित्रोरात्मनश्च पु-
 46 ण्यशोभिवृद्धये 'दत्तहेमाश्वदधमहादाने दक्षिणाते(त्वे)नोत्सृ[ज्य] आ-
 47 चन्द्रार्कचितिसमकाल यावत् भूमिच्छिद्रन्यायेन ताम्रशासनीकृत्य प्र-
 48 दत्तो ऽस्माभिः ॥ तद्भवद्भिः सर्वैरेवानुमन्तव्यम् । भाविभिरपि नृपति-
 49 भिरपहरणे नरकपातभयात् पालने धर्मगौरवात्पालनीयम् । भ-
 50 वन्ति चात्र धर्मानुश(शं)सिनः श्लोकाः । बहुभिर्वसुधा^१ दत्ता राजभिस्सगरा-
 दिभिः ।
 51 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ भूमिं यः प्रतिगृह्णाति
 यस्य भूमिं प्रय-
 52 च्छति । उभौ तौ पुण्यकर्मणौ नियतं स्वर्गगामिनी ॥ स्वदत्तां पर-
 दत्ताम्वा यो हरे-
 53 त वसुधराम [I*] स विद्याया^२ कृमिर्भूत्वा पितृभिस्सह पश्यते ॥ इति कमलदला-
 54 स्खुविन्दुलोलां त्रियमनुचिन्त्य मनुष्यजीवितञ्च । सकलमिदमुदाहृतञ्च बुद्ध्या न
 55 हि पुरुषैः (i) परकीर्तयो विलोप्याः ॥ श्रीमन्नक्षत्रसेनो नारायणदत्त-
 सान्धिविग्रहिकं
 56 इह ईश्वरशासनदाने दूत व्यधत्त नरनाथः ॥ सं ३ भाद्रदिने २ ।
 श्रीनिमहासानि ॥

No. 4.—CHATSU INSCRIPTION OF BALADITYA.

By D R BHANDARKAR, M.A , POONA

This inscription, which is published here for the first time, was discovered as early as 1873, by A C L Carlyle, assistant of Sir Alexander Cunningham. It was found at Chatsū, the principal town of a *tahsil* of the same name, Jaipur State, and about twenty-six miles south of the Jaipur City. It is referred to by him in the *Archæological Survey Report*, Vol VI, p 116, in the following words "I found a Kutila inscription of twenty-six lines on a broken black stone built into the side wall of the steps leading down into a great tank at Chatsū at the bottom of which this inscription was found about seventy or eighty years ago." The tank here mentioned is no doubt the one locally known as the *Golerāv talāv*, but the inscription stone when I was at Chatsū at the close of December 1909, was in a wall of the dilapidated temple of Raghunāthji in the immediate neighbourhood of the flight of steps

¹ Read "हेमाश्वर्य".

² The final घा of वसुधा has been added-above the line

³ Read विद्याया.

The inscription is engraved on a slab of black stone, and consists not of twenty-six, as Carlisle says, but of twenty-seven lines, which cover a space of about 2' 11½" broad by 1' 4½" high. It is broken in three parts about one foot from the commencement of lines 9 and 10. Besides, a portion of the stone has peeled off near the lower corner of the proper left end. The size of the letters is larger in lines 1-20 and smaller in lines 21-27. It is largest in line 20. The characters are of the northern type of alphabet, approximately belonging to the tenth century. They include the somewhat rare forms of *gh* in *Raj. hām*, line 18, of *ñ*, *eg* in *yāchñā-*, line 6, and of *n*, *eg* in *vāñ-mayīm*, l 1. Attention may also be drawn to the curious forms of *ph*, *eg* in *phaninaḥ*, l 3, and the subscript *t*, *eg* in *mum. ādhiraśas=ity=uktam*, l 2. The letter *g* occurs in two forms, the ordinary one may be noticed, *eg* in *-ciprayōga-*, l 3, and the other one in, *eg* *vāhni-parigatāḥ*, l 18, or *Sugrīvād=*, l 19, in which case it can easily be mistaken for *ś*. The signs for the ciphers 5 and 7 incised in lines 4-5 and of the *avagraha* occurring *eg* in l 4, are worthy of note. The language is Sanskrit, but is frequently anything but grammatical. Almost the whole fault in this respect may lie with the person who copied the inscription on the stone previous to its being engraved. But the composer of the *prasaṭi* is certainly responsible for the grammatically inadmissible word *vi(bi)mvī(mbi)tān=*, undoubtedly a mistake for *vi(bi)mvī(mbi)tāni*, in l 3. The word *vīcāha* is used in l 7 apparently in the sense of "one whose vehicle is the bird", referring, of course, to Viṣṇu. Excepting the initial words [*Om na*] *maḥ* and the closing words from *utkirnā* to *samrat*, the whole of the record is in verse, and, curiously enough, the first twenty-two verses only are numbered. In respect of orthography the following points may be noticed: (1) the letter *b* is throughout denoted by the sign for *v*, (2) *t* is invariably doubled in conjunction with a following *r*, (3) a consonant is, as allowed by the rules of grammar, doubled in conjunction with a preceding *r*, *bh* only being not doubled, (4) *nh* is used twice, in ll 19 and 21 instead of the correct *nghrī*, (5) *-duṣṭhā-* is written in l 11 instead of *duḥḥā*, (6) the letter *s* is frequently employed instead of *ś*, though once *ś* is used instead of *s*, *viz.* in *-śamayah*, l 22.

After the initial words *Om namaḥ* the inscription opens with obeisance to the goddess Sarasvatī (v 1), an invocation of blessings from the god Murārī (vs 2-5). Verse 6 introduces the family of Guhila, and the verse following states that in this family flourished one Bhartripatta, who was like Rāma endowed with both priestly and martial qualities (*brahma-kṣatri-ānvita*). Rāma here referred to is obviously Paraśurāma, and what the verse intends saying is that just as Paraśurāma was a Brāhmana by caste but did the duties of a Kṣatriya, Bhartripatta also was a Brāhmana by extraction but displayed martial energy, in other words, Bhartripatta was a Brahmakṣatra, i.e. what is now known as Brahmakshatri¹. His son was Īśānabhata (v 8), and Īśānabhata's son was Upēndrabhata (v 9). From the latter sprang Guhila, and from him Dhanika (vs 10-11). He is, I think, identical with the Dhanika of the inscription now deposited in the Victoria Hall, Udaipur, but originally found at Dabok in Mēwār. It begins with *Sam 407 Bhādrapada-śudh 8 asmin(n) di[ua]sē Paramabhaktāraka-Mahārājādhipāya-Paramēśvara-Śrī-dDhavalappadēva-pravadha(rdha)māna-rāṇye | Guhila-puttrānām Śrī-dDhanikasy-ōpabhujyamānāyām Ddhavagarttāyām, etc.* If the date 407 be referred to the Gupta era, it becomes equivalent to A.D. 725. This agrees with the characters of the inscription, which cannot be earlier than the eighth, nor later than the ninth, century. I have elsewhere said that Dhavalappadēva, the paramount sovereign here mentioned, is the same as the king Dhavala of the Maurya dynasty referred to in the Kansuvām inscription of A.D.

¹ For further treatment of this subject see my paper on the "Guhilots," *Journ. & Proceedings, Beng. As. Soc.*, Vol V, 1909, pp 167 ff.

738¹ Dhaṇḍika was succeeded by his son Āṇka, and the latter by his son Kṛṣṇarāja (vs 12-13) Kṛṣṇarāja's son was Śamkaragana, who conquered Bhata, king of the Gauda country, and made a present of this kingdom to his overlord (vs 14-16) Can this Bhata be Śūrapāla of the Pala dynasty, who, according to Cunningham, was a son of Dēvapāla, and according to Mr V A Smith² the same as Viṅrahaṇa I ? Śamkaragana's queen was Yajjā who was a devotee of Śiva (v 17), and from her he had a son named Harsharāja (v 18), who is called a *devīja*, which, in inscriptions of this period, so far as my knowledge goes, denotes a Brāhmana only He conquered kings in the north, and presented horses to Bhōja, who, I think, must be Bhōja I (A D 843-882) of the imperial Pratihāra dynasty (v 19) He married a princess named Sillā (v 20), and had from her a son called Guhila (v 21) Verse 22 says that he produced the impression that he was Guhila I, come to life again to destroy his foes, and the next verse informs us that with excellent horses from the sea-coast he vanquished the Gauda king and levied tribute from princes in the east He married Rajjhā, daughter of the Pramāra Vallabharāja (v 24) Their son was Bhatta (v 25), who led an expedition of conquest against kings of the south, (v 26) and married Purāśā, daughter of one Viruka (v 27) The issue of their marriage was Bālāditya, Bālārka or Bālabhānu (v 28) Verses 29-32 bestow nothing but conventional praise on him Verse 33 tells us that he married Rattavā, daughter of the Chāhamāna king Śivarāja, who is eulogised in the verse following From her Bālāditya had three sons, viz Vallabharāja, Viṅraharāja, and Dēvarāja (v 35) In commemoration of Rattavā who had died, Bālāditya, we are informed, erected a temple to Murāri, whose site probably is occupied by the temple of Raghannātha, where the inscription was found when I visited Chātsū (v 36) Verse 37 expresses a wish for the permanence of the temple The next verse states that the *prasasti* was composed by one Bhānu, son of Chhitta, a *Karanika* by caste, and a Vaishnava by religion The *prasasti* was engraved by the *sūtradhāra* Bhāila, son of Rajuka This is followed by the word *Samvat* without, however, the actual specification of the date But though no date is given, there can be little doubt that it is to be assigned to the tenth century

The family, to which Bālāditya belonged, is called in verse 6, as we have seen, Guhilasya vamsa, in other words he was a Guhilōt So far we have only known one Guhilōt dynasty, viz. that reigning sometimes at Nāgahrada (Nāgdā), sometimes at Āghātapura (Āhad), and sometimes at Chitrakūta (Chitōr). This is the celebrated dynasty to which the Rānās of Mēwār claim to belong But it now appears that there was another Guhilōt family ruling over a territory extending from Chātsū in Jaipur to Dabōk in Udaipur The capital of this dynasty is not known Probably it was Dhavagartā, i.e. Dhōd in the Jahāppur district, Mēwār Reminiscences of this family are still existent at Chātsū The local traditions have still preserved the couplet

Rānā chhōdē Chātsū

jō chāy sō lē

"The Rānā has forsaken Chātsū

Whoever wants may take it"

This shows that Chātsū had at one time been held by the Guhilōts Again, the tank where the inscription stone was found, is called *Gōlērāv talāv* Gōlērāv obviously is a corruption of Guhilarāja, and the name shows that the tank was originally constructed by a prince of this dynasty called Guhilarāja This may be either Guhila I or Guhila II

¹ *Proc Rep Archaeol Surv Ind West Circle* for 1906, p 61. Here the date read by me was 807 but on referring to the impressions I find that it is almost certainly 407

² *Ind. Ant.*, Vol. XXXVIII, pp. 233 ff

TEXT¹

- 1 मः² याव[न्म] ७ खाजत्रीः³ श्रीमता या वि[रो]धिनी । तां वन्दे वाङ्मयीं
देवीं वाक्प्रपंचप्रसिद्धये ।१ एकोपि [गु] ७ सपक्काङ्गियते⁴ मुरजिन्निधा । यो
ज[ग]. स्तु — ७ ये⁵ ।२। आक्रान्तभूतलमधौघ-
विघातदत्तं⁶ गं—
- 2 [प]यःपरिचयेन विराजमानं । पायादनन्तमुनिलोकनिषेवितं वो वारीव
यासुनमधोक्षजपादयुग्मं ।३। [ए]का त्वं हृदयं ममाधिवससीत्युक्तं
त्वया — ७ — — —⁷ प्रिय वल्लभा यदपरा स्त्रीरःस्थले⁸ शायितां⁹ । इत्थं
कौस्तुभदर्पणे
- 3 प्रतिमिति स्त्रां वीक्ष्य पद्माह यं सासूयं स पराङ्मुखीमनुनयस्त्रां पातु
वो—धवः¹⁰ ।४। त्यक्तासृग्नियविप्रयोगविधुरा¹¹ गोप्यो दिवं या ययुस्ता
एतास्तव पूर्ववद्रतसुख प्रत्यागताः सेवितु । इत्युक्तः फणिनः
फणामणिगणे दृष्टात्मनो विम्बितान्यः¹² सेर्यं र-
- 4 मय[र*] मुरारिरवताप्रत्याययन्वः स तां ।५। नीरन्ध्रः प्रधितः पुरः पृथुतरः
प्रोत्खातभूमृत्कुलो व्याप्तासो¹³ जनितप्रतापदहनोप्यासादितास्त्रोन्नतिः¹⁴ ।
अन्तसारतरोऽरिकुंजरकरव्याघातदत्तो ऽभवदंशस्तद्विपरीत एष [गु]हिल-
स्याहारभू¹⁵-
- 5 तो [सु]वः ।६। ¹⁶अस्तग्रामोपदेशैरवनतनृपतीन्भूतलं भूरिभूत्या भूदेवा-
न्भूमिदानैस्त्रिदिवमपि मखैर्न[न्दय]न्नन्दितात्मा । ¹⁷ब्रह्मचक्षान्वितोऽस्मि-
न्ममभवदसमे रामतुल्यो विशल्यः सौर्याब्धौ¹⁸ भर्तृपटो रिपुभटविटपि-
च्छेदकेलीपटीयान् ।७। ली-
- 6 साक्रान्तमहा]महीभृदवनिर्गौरीकुचालि[ङ्गन]व्यापारैकरसोप्यभिनन्दयौ¹⁹ वाणै-
र्मनोजन्मनः²⁰ । भास्वङ्गूतिविषि[तः]²¹ कृतवजिर्नित्यं विशङ्गे [वृ]षे
तस्मात्कथा[णु]रिव व्यजायत नृपादीशानपूर्वो भटः ।८। उपहतवृषो
याञ्जालम्बाक्षुत्वमुपागतः²² कृतजडरति-

¹ From the original stone.² Read श्री नम, ।³ Read °यानजन्ममुखाव°⁴ Read गुणसपक्का°⁵ Read व शिषे.⁶ Read गङ्गा°.⁷ Probably कैव व का तेऽसौ has to be restored⁸ Read स्त्रीर°.⁹ Read शायिता.¹⁰ Read साधवः.¹¹ Read °सूनिप्रय°.¹² Read विम्बिता°.¹³ Read व्याप्ताशी.¹⁴ Read °सादितस्त्रोन्नतिः.¹⁵ Read °स्रोहार°.¹⁶ Read अस्त्रक्ष°.¹⁷ Read ब्रह्म°.¹⁸ Read शौर्याब्धौ°.¹⁹ Read °भिक्ष°.²⁰ Read वाणै°.²¹ Read °विस्फिचव°.²² Read °वृष्य°.

- 7 स्त्रीया[च]रो¹ द्विजिह्वसमाश्रितः । हरिरहमहो ²ना[स्त्री-चे]र्विषाह[म]रि
[म]धोरहसदिव यो भूपः सो ऽभूदुपे[न्द्र]भटस्ततः । ८। [कल]समुद्योतित-
सर्व्वभूतले³ निजोदयानन्दितभृत्यकैरवः । उदीर्णधामा परि(पुरि)पू[र्ण]मण्डलः
शसीव⁴ जज्ञे गुहिलस्ततो नृपः । १०। [१*]
- 8 मानं मानवतां मतिं मतिमतामानन्दमान[न्दिनां] — —⁵ [को]शवतां
⁶वलं ⁷वलावतासुद्योगमु[द्योगिनां] । ⁸सत्वं ⁹सत्ववतां स्थितिं स्थितिमतां
दुर्गाणि दुर्गश्चितां यः शौर्यादहरद्दिषां स धनिकस्तस्मात्तज्ज्ञे¹⁰ प्रभुः
। ११। करविहितजयश्रीः ¹¹सन्नुशल्यावसादा-
- 9 दजितनरसहायो भीमसेनानुयातः । ७ ७ ७ ७ ७ ७ — ज्याद्योयमा-
नन्दकारी [सुत] इव तपसो ऽस्मादाउकोऽभूत्स भूयः¹² । १२। चक्राक्रा-
न्तारिचक्रो हतनरकभयानन्दिताशेषलोको लक्ष्मीलाभादिशेषप्रज[नि*]तपरसुबु-
स्तविद्वेषवाणः¹³ सा-
- 10 [धू]नां सत्वस[क्तः]¹⁴स्थितिसुपविदधन्निग्र[हं] पाप[भाजामा]भोधिप्राप्तकीर्त्तिर्मधुजि-
[दि]व ततः कृष्णराजो बभूव¹⁵ । १३। प्रतिज्ञां प्राकृतोद्धटकरिघटासक-
टरणे¹⁶ भटं जित्वा गौडक्षितिपमवनिं संगरध्वतां । ¹⁷वालाहासीं चक्रे
[प्र]भुचरणयोर्यः प्रण-
- 11 यिनीं ततो भुपः¹⁸ सोभूजितवहुरणः¹⁹ शंकरगणः । १४ [।] सेनानागैर्धनस-
दुर्कै—मीन्दरो[न्द्र]तुङ्गेर्यस्यासंख्यैः²⁰ श्रियमिव दिशां [जितु]राकर्तुकामैः²¹
अत्तम्भानां²² विविधकुपतिश्लेषदुष्खादुद्वान्भूयो²³ नीतो मथनसमयप्रव्यथां
क्षोभिताम्भः²⁴ । १५। क-
- 12 न्दर्यो रूपदर्प्य²⁵ रविरतुलमहो देविमन्त्रो²⁶ समन्त्र शाङ्गी²⁷ संग्रामवातं²⁸
दश[शत]नयनी नाकधामाधिपत्यं । मन्ये श्रीश जहौ श्रीः श्रुतिनि-

Read °स्त्रीयाचरो

² Read नास्त्रील्युच्°

³ Read कलासमुद्योति°, the *ikāra* of

it seems first to have been omitted and afterwards inserted

⁴ Read शशीव

⁵ The word here peeled off is certainly कीशं

⁶ Read वल

⁷ Read वलावता°

⁸ Read सत्त्व

⁹ Read सत्ववतां

¹⁰ Read तस्मात्प्र°

¹¹ Read शशु°.

¹² Read भूय

¹³ Read °वाण

¹⁴ Read सत्त्व°

¹⁵ Read बभूव.

¹⁶ Some letter had been previously engraved in place of ट of °हट°.

¹⁷ Read वला°

¹⁸ Read भूप

¹⁹ Read °वहुर°.

²⁰ Read °सदकलेश्चन्द्रासीन्द्र°.

²¹ Read °कष्ट°.

²² Read अन्तर्भगनां.

²³ Read °दुःखा°

²⁴ Read क्षोभिताम्भा.

²⁵ Read रूप°.

²⁶ Read देव°.

²⁷ Read शाङ्गी.

²⁸ Read °वात°.

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हित ७ ति¹ लज्जयाभो ७ जन्मा² यस्मिन्पृथ्वी³ प्रशासत्य[स]मगुणजितानेकनाक-
प्रधानो⁴ । १६ महामहोभृतः पुर्वा⁵ शिवा-

13 नन्दितमानसा तेनोढा पार्वतीतुल्या यज्जा नाम यश[स्विनी । १७]—
— — ७ ७ — ७ निश्चलमति शक्ति दधानं परां सेनारक्षणदक्ष-
सुग्रमहसं व्यावृतविदेषण⁶ । सानन्दं शिखिनः परिग्रहितया⁷ श्रीहर्षज⁸
द्विजं तस्यां वीरमजीजत्स⁹ नतयं स्कंदोपमं भूभुजं

14 १८। ¹⁰विरैर्वैरिचमूविनाश[कुशलैर्हचिन्वतो — ७ — — — वारणवंशजै]र्गिरि-
शिरस्तुंगैर्मदायैर्गजेः¹¹ [।*] जित्वा यः ¹²सकलानुदिच्यनृपतीभोजय¹³ भक्त्या
¹⁴चादौ ¹⁵सक्तांसैकतसिन्धुलघनवि—¹⁶ श्रीव[श]जान्वाजिनः । १९। योशेषजन-

15 [संज्ञातां] शिखामिव विभावसोः । व्युवाह विधिना सि[क्ता]मुत्तसद्विशद-
द्युति ॥२०॥ कान्तानां हृदयेष्वमुत्तसगर रक्षां विधातुं स्मरं तद्देवा-
दिव शक्तिः श्रुतिपथं यातोपि यो¹⁷ दूरतः । सौभाग्याजनवत्त¹⁸

16 [भो]पि नितरामुद्वेगलक्ष्मिणां¹⁹ — —[श्री]गुहिलः सु²⁰ तेन जनितः(।)पुत्रः प्रभावा-
न्वितः । २१। भूयो[वा]तरदेप संगरभरान्वोढुं समर्थोऽस्त्वित् वैरं²¹ पूर्ववोद्भव
पृथुयशा देवो नरः संस्मरन् । नूनं नो विनिहन्तुमायतभुजमापच्यु(च्यु)-²²

17 तैः सायकैरित्याशङ्क्य रणांगणादरिगणा यस्य द्रुत विद्रुताः ॥२२॥ पीनोर-
स्कैरुदंचत्कुलिशखरखुरचुन्नपूर्वाव्यतिरैः²³ संग्रामाभोधिपोतैर[द]धिभयमहावाह-
वंशप्रसूतैः । जित्वा गौडाधिनाथ ²⁴विबुधजनवधूगोतसत्कीर्त्तिमहाजी²⁵
प्राच्येभ्यः

18 पार्थिवेभ्यः²⁶ प्रचुरतरकर²⁷ ²⁸याग्रहीत्स्वामि[नि]शठः²⁹ ॥ [२३।*] [लक्ष्मीं]
चाद्रमसोमिवोन्नतिसति³⁰ स्वच्छाम्वरोद्भासितां³¹ आवि[र्भू]तकलां

¹ Read निश्चितमति.

⁴ Read °प्रधाने.

⁷ Read परिग्रहि.

¹⁰ Read वीरं.

¹³ Read °जीजाय

¹⁶ Read शक्तांसैकत°, the letters कत are engraved below the line

¹⁸ Read लघनविधौ, the space of धौ is left empty

¹⁹ Read सौभाग्याजन°

²¹ Read °विहंर पूर्ववो

²⁴ Read विबुध°.

²⁶ The letter वे was at first inadvertently omitted but was afterwards engraved in a tiny form between विं

and भ्य°

²⁷ Read °कर

³⁰ Read °मती.

² Read °भोजजन्मा.

⁵ Read पुत्री

⁶ Read °हृप राज.

¹¹ Read °गंजै

¹⁴ Read ददौ

¹⁷ Read यो.

²⁰ Read स तेन.

²³ Read °सुगणपूर्वाव्यि°.

²⁵ Read °सरकीर्षि राजी

²⁸ Read योग्यौ°

³¹ Read स्वच्छाम्वरोद्भासितामाविर्भूत°.

³ Read यस्मिन्पृथ्वी.

⁸ Read व्यावृतविदेषण

⁹ Read °मजीजनस तनय.

¹² Read °तुदीच°.

¹⁷ Read यो.

²⁰ Read स तेन.

²³ Read °सुगणपूर्वाव्यि°.

²⁵ Read °सरकीर्षि राजी

²⁸ Read योग्यौ°

³¹ Read स्वच्छाम्वरोद्भासितामाविर्भूत°.

- स्वकान्तिविशदामीशोदयानन्दितां । यो[म्नो]धरिव¹ वाहिनीपरिगताब्जातां
 सुरत्रालयादूहे वल्लभराजतो नरपते रक्तां² प्रमरान्व[यात्] [२४]
 19 राज्यं स्वीयं दधानो जितखरसमरस्यापधृतारिसारः सुग्रीवाद्वासमानो जनि-
 तजनकमुखांगदः सत्वयुक्तः³ । तस्यान्तेनोदपादि प्र[णमद]वनिभृन्मौलिभि-
 शुविवताङ्घ्रिः⁴ भट्टः काकुस्थकल्पो⁵ भरतकतरसो नीत्यन्तीनः सुमन्त्रे
 ॥[२५]आज्ञांता वोच्य शैत्यैर्वि ७ ७ ७ ७
 20 तटोर्भग्ननानान[गौ]घाः भीतो वन्यादिवाल⁶ पुनरमृदुमरुद्वेपमानोर्भिवाङ्गः⁷ ।
 यस्यादाहृच्छिणाधिः¹⁰ समिति जितवतो दाक्षिणात्यान्जितोशानीशादेशादशेषा-
 न्नसदसमरुचो वेलया रत्नराजोः ॥[२६*] गभीरापि समुद्यता परिजने
 लोलापि नित्य ॥[स्थि] — — —
 21 [स्थो]पचितापि वाचि मधुरा शाता[पि]¹² रक्ता प्रिये । श्यामापीनकरप्र-
 साधितसुखी सुग्धापि दक्षा विधौ तेनोदीह्यत वीरकस्य तनया तन्वी
 पुराशाभिधा ॥[२७*] न्यस्ताङ्घ्रि¹³ प्रथमं महीधरशिरस्याक्रान्तकाष्ठं इयैः
 सम्यक्कङ्कितमण्डल¹⁴ समुदयैर्होपात्यमैर्भासित¹⁵ । सुष्णं त निजतेजासा¹⁶ प्रसरता
 तेजासि — — ७ — —¹⁷
 22 लादित्यमसूत सा मृदुकररानन्दयन्तं¹⁸ प्रजाः ॥[२८*] पद्मानन्दकरोप्यरातिसर-
 सामुद्रूतपद्मोदयो भ्रान्ताशोप्यचलस्थितिर्मृदुकरोप्युग्रप्रतापीद्रुमः । आरुदोप्युदयं
 हतास्तशमयः¹⁹ सौम्योपि दुर्दर्शनः वालाक्षोपि²⁰ निशा निषेवितरती रक्तोपि
 यो निर्मलः ॥[२९*] लोलो वालाशुमाली²¹ ग्लपयति कुसुदा — ७
 — — ७ — —
 23 [नित्य] प्राप्तोदयोपि [व्रजति पुनरधः खिन्न]पादप्रचारः । वैकल्यं लोच-
 नानां वितरति सततालोकभाजां नराणा इत्य येनासमस्ताब्जगति न
 जनिता तुल्यता तेन सार्द्धम् ॥[३०*] वि[ग]तपुरुषभावा यस्य चण्डप्र-
 हारैरतिशयमृदिताम्बः पीडिताः²² साधनेन । युवतय [इ]व मृद्वो द्रा-
 वद्रवत्यो²³ स्ववेगादधिकरणमसक्ताः²⁴ शत्रुसेना ७ —[दुं]²⁵ ॥[३१] विष्णं

¹ Read °भोधिरेव⁴ Read °शुन्विताङ्घ्रिर्भट्ट⁷ Read शैत्यै°¹⁰ Read °णाधि¹² Read शान्तापि, the letter पि is so engraved that it looks almost like वि¹³ Read न्यस्ताङ्घ्रि¹⁴ Read °तेजसा.¹⁵ Read °समय¹⁶ Read द्रावद्रवत्य.² Read प्रमरान्व°⁵ Read काकुस्थ°⁶ Read वन्यादिवाल¹¹ Read स्थिरा लाव°¹⁴ Read °सम्यक्कङ्कित°¹⁷ Restoro तेजस्विनां वा°²⁰ Read वालाक्षोपि.²⁴ Read °शक्ताः³ Read सप्त°⁶ Read नित्य°⁹ Read °नाङ्ग..¹⁵ Read °होपात्ययै°.¹⁸ Read °कर°²² Read पीडितां.²⁵ Restoro विष्णोर्दु.

- 24 नि०पयं¹ पुराणमरस मायाविनं निर्गुणं सुक्ता [देश]वयोरसार्जवगुणैर्युक्तं भजस्त्रोचितं² । वालार्क³ नृपमादरादिति रमा वक्तुं प्रयाता स्वयं कीर्त्ति-
र्यस्य हिमांशुधामधवला दूतीव दुग्धोदधिसम् ॥[३२*] चाहमानशिवराज-
तनूजां रट्टवासुदधिजामिव भव्या । कान्त[र]त्ननिचितासुपयेमे सौरिलब्धवि-
जयः⁴ कमलेश, ॥[३३*] विजित्य सौभाग्य-
- 25 [गुणैः] सपत्नीरपण्यरूपार्जव[यौ]वनाद्याः(ः) । उवास पत्युर्धनसि प्रकाशं या
रा[जलक्ष्मी]रिव लोकनद्या ॥[३४*] आसूत या वल्लभरा[ज]मादौ ततो-
पर विग्रहराजमार्य । सुतं तृतीयं चिदशेन्द्रतुल्य श्रीदेवराज गुरुभक्ति-
भाजं ॥[३५*] यः प्रालेयौघगौरो गुरुभिरुपचितो यावभिः सर्वसारैः
प्रोत्तुगायो विचितो विकटकटतटासन्न-
- 26 भूभारगाढः । स प्रासादो सुरारेरकलितमहिमा स्नेहतो बालपूष्पा⁵ याताया
देवलोक⁶ तुहिनगिरिरिव श्रेयसेकारि तस्याः ॥ [३६*] यावत्कौस्तुभमुद्गम-
स्तिमुरसा धत्ते सुदा माधवो निष्कंपः कनकाचलः पश्चितो यावत्सुरैः
शोभते । यावद्भूरवतिष्ठते पुष्टतरा⁷ शेषे सकलाचला⁸ तावन्मदिरमुन्नत
स्थिरतरं भूयादिद भू-
- 27 ८ — ⁹॥[३७*][राज्ञो] बुधेषु¹⁰ निकटे[ष्व]पि बालभानोः¹¹ कौतूहलीकल्लि-
कयानकवित्वदर्पात्¹² । हित्तात्मजः क्षरिणिको हरिविप्रभक्तो भानुः
प्रशस्तिमकरोत्यटुबुद्धिरेताम्¹³ ॥[३८*] उत्कीर्णा प्रशस्तिमिमा¹⁴ सूत्रधाररजु-
कसुतभादलेन [१*] संवत्

No 5—LADNU INSCRIPTION OF SADHARANA OF VIKRAMA SAMVAT 1373.

By PANDIT RAM KARNA, JODHPUR

The stone bearing this inscription was originally kept in a niche provided in the walls of a step-well situated on the south of the village of Lādnpū, 20 miles N W of Didwānā, the principal town of the district of the same name, in the Jōdhpur State. It was thence removed, as the story goes, by the Muhammadans to a *dargāh* of the same village, whence it was brought to the Historical Department of the State. It has now been, by the kind permission of His Highness the Mahārāja of Jōdhpur, sent to the Ajmēr Museum. The step-well, with which our inscription was originally connected, was, in course of time, buried underground and it has, again, been recently uncarthed by the present Thākūr of Lādnpū in V S 1958.

¹ Read निर्विषय

⁴ Read बाल°.

⁷ Probably °कूलाचला in the sense of कुलाचला was intended.

⁹ Read यधेषु

¹² Read °बुद्धि°.

² Read वालार्क

⁵ Read देवलोक

¹⁰ Read बालभानो.

¹⁴ Read प्रशस्तिरिय.

³ Read श्रीरिलम्°

⁶ Read पृष्टतरा.

⁸ Restore भूतये.

¹¹ Read कौतूहलीकलित°.

The inscription covers a space of 2' 1" broad by 1' 7½" high, and contains 33 lines of writing to which may be added the two lines incised on each side of the stone, thus making a total of 35. The average size of the letters is ⅙". The characters are of the northern class of alphabets which were prevalent in those days. It is curious that the number of the first verse alone has been engraved in the sixth part, while those of the following two have been omitted. It may also be noted that the 8th verse of the second part is written half only. The language is Sanskrit and is grammatically inaccurate in some places. Rules of etymology and syntax have been violated, e.g. wrong *samāhi* in *asau Alāvadinō* (l. 12); wrong *parasmaipada* in *virājati* (l. 22), the correct form *virājatē* not suiting the metre, etc. Instances of wrong metre are also not wanting, e.g., *ubhaya-kula-vissuddhēna* (l. 23). Here are nine letters instead of eight as required for each *pāda* of an Anuṣṭubh verse. The text is in verse excepting four lines, viz. ll. 30 and 31 in the body of the inscription, wherein the date is given, and the two lines in the margin. The *prasaṁsa* is composed up to verse 35 by *dikṣita* Kāmaśandra, apparently a Jaina, (l. 29), and the latter portion by a *Gauda* Kāyastha Dāndā (line on the left margin). The following orthographical peculiarities may be noticed. Rules of *para-saṁsāra* have not at all been observed. Letters following *r* have not been doubled in all places, e.g. *sarvārtha-* (l. 3) where *v* has been doubled but not *th*, *tōmuravibhuktā* (l. 7), here *bh* has not been doubled, *-sāhira-nripa-* (l. 9), *-Karnāta-* (l. 11), etc. The palatal *ś* has been confounded with the dental *s*, *v* has been used for *b* throughout, and *p* has sometimes wrongly been engraved for *y*, e.g. *rampā* for *ramyā* (l. 5).

The inscription is divided into six parts, and it is worthy of notice that the letter *chha* has been engraved at the end of each to indicate the conclusion of the subject. The numbering of verses has also been changed after each subject, which has been introduced with a heading given in the beginning of each part. There are 5 verses in the first part, 8 in the second, 6 in the third, 2 in the fourth, 11 in the fifth, and 3 in the sixth. Four headings have been given, for the second, third, fourth and fifth parts, viz. *Rājāvali varṇanam* in l. 7, *Vamsa-varṇanam* in l. 14, *Mātri-vamśa* in l. 19, and *Svasura-vamśa* in l. 21. With respect to the last, i.e. *Svasura-vamśa*, attention may be drawn to the fact that although the subject of the genealogy of the father-in-law has been closed in three verses only, neither has a new heading been given, nor has a new numbering been introduced for the following verses.

The first part consists of 5 verses, as noted above, of which the first three are in praise of Gaṇapati (v. 1), the goddess Sarasvatī (v. 2) and Varuna,¹ the god of water (v. 3). Then in verse 4 we are introduced to the subject of the inscription and informed that in the country known as Haritāna or modern Hariyānā there is a town named Dhilli or Delhi, which is extolled in verse 5.

The second part, in which is given the genealogy of the Muhammadan Emperors of Delhi, extends from verse 6 to 13. The town of Dhilli which was first ruled by the Tōmaras and then by the Chāhamāna kings, is now ruled by the Śāka kings who are possessed of elephants, horses and men, i.e. foot soldiers (v. 6). The following genealogy of 9 Emperors is given in the following two verses. There was a great king named (1) *Sahavvadīna* (*Shāhab-ud-din Ghōrī*²), who was succeeded by (2) *Kutvudīna* (*Qutb-ud-din Aibak*), (3) *Samasaddīna* (*Shams-ud-din Altamish*), (4) *Pērōja-sāhi* (*Rukn-ud-din Firōz Shāh I*), (5) *Alāvadīna* (*Alā-ud-din Mas'ūd*), (6) *Maujaddīna* (*Mu'izz-ud-din Bahrām Shāh*), (7) *Nasaraddīna* (*Nāsir-ud-din Mahmūd*) (v. 7), (8) *Gayāsaddīna* (*Ghiyās-ud-din Balban*), and (9) *Kuddī Alāvadīna* (*Alā-ud-din Khiljī*) who was then ruling over Delhi (v. 8).

¹ This god has also been invoked in the Bhāḍuṇḍ inscription of the Paramāra Purnapāla of V. S. 1102, on which I have written a paper in the *Bo. As. Soc. Jour.*, Vol. XXIII, pp. 75 ff.

² The correct names are given within parentheses.

The word *Kuddi* I cannot identify, but *Alā-nd-din* of the Khilji dynasty is, apparently, meant. Verse 9 bestows purely conventional praise on *Alā-nd-din*. He is further described as having first conquered the southern part of India (v 10) and then conquered the kings of Vanga, Tilanga, Gūrjjara, Karnāta, Gandadēsa, the hill chiefs of Garjjana and the Pāndyas on the shores of the ocean and to have re-installed them in their position, which fact is compared to his erecting permanent monuments of his victory over those countries (v 11). The following verse is again in eulogy of *Alā-nd-din*, in which it is stated that there is, was, and shall be no king who can be a match to him (v 12). In verse 13 we are informed that a person named *Sādhārana*, lord of *Purā*, was a favourite of the king (*Alā-nd-din*) and, on account of his merits, became his treasurer.

The third part begins from verse 14 and supplies us with the three names of the ancestors of *Sādhārana*. In the town of *U₁* in the west there lived a Kshatriya named *Bhuvana-pāla* who was born in the *Kāśyapa gōtra* (v 14). I am unable to identify this village of *U₁*.¹ He was married to *Suśilā* who gave birth to a son named *Nālhada* (v 15). *Nālhada* had *Jōnhī* for his wife, who bore to him a son named *Kīrtipāla* (v 16). *Kīrtipāla* was married to *Nālhada*, from whom was born *Sādhārana* (v 17). The following two verses are purely eulogistic of *Sādhārana* (vs 18-19).

The fourth part consisting of only two verses describes the genealogy of the mother of *Sādhārana*. There was a Kshatriya named *Sāharana* who had *Jaunapāla* as his son, from whom sprang *Jūma* (v 20). *Jūma* was married to *Jōi* of the *Śrīmad gōtra*, who bore him a daughter named *Nālhada*, who gave birth to *Sādhārana*. I am unable to trace out the *Śrīmad gōtra* anywhere. This *Sādhārana* was respected by kings and was a charitably disposed man. He gave a *lakṣha-dāna* (i.e. articles of the value of one lac of rupees) (v 21).

The fifth part properly consists of only three verses, as already noted above, in which is described the genealogy of *Sādhārana*'s father-in-law, but as the numbering of the verses still runs on, we have taken this part as comprising eleven verses, of which the last eight record the event of *Sādhārana*'s causing a step-well to be sunk in the village of *Lādnū*. There was a Kshatriya named *Haripāla* who lived in *Divananapura* (v 22). I have not been successful in identifying the town of *Divananapura* for want of the name of the District wherein it was situated. To him was born a son named *Sādada* (v. 23). *Sādada* had a daughter named *Nāgī* whom he gave in marriage to *Sādhārana* (v 24). *Sādhārana*, who was thus descended from two pure families, cherished a wish, in conjunction with his wife, to have a reservoir of water dug out as a matter of charity (v 25). At a distance of $7\frac{1}{2}$ *yōjanas* (i.e., 30 *kōs* or 60 miles) to the east of *Nāgapattana*, i.e., the present *Nāgōr*, the capital of the country called *Sapādalakṣha*, modern *Savālakṣha*, there is a waterless (desert) tract of land called *Lādnū*² (v 26), where everything but water was easily procurable, and, therefore, *Sādhārana* caused a step-well to be dug out as a work of charity (v 27). The next verse is in praise of the step-well stating that it may quench the thirst, wash the sins off and thus cause happiness to people in general, and that it has been dug from self-earned money. The well is again extolled in verse 29, which says that the villagers, who drink its clear water, call it a very charitable work, while the passers-by, who quench their thirst, praise its constructor as they walk away, saying that it was fortunate that he was born on this earth. It is further added that this step-well appears as if it had been constructed by *Viśvakarman* (the mason of the gods) and supplied with ambrosia by the gods, as its water looks like a sheet of silver and, therefore, the wise look upon it as their own (v 30). *Sādhārana* has been successful in pleasing the gods, the *pitris* or manes, and the people of this

¹ [The reading of the name is not certain — S. K.]

² The village of *Lādnū* was formerly under the jurisdiction of *Nāgōr*, but on re-distribution it has now been placed under *Didwānā*, as noted above.

world by its water at one and the same time, as one does with charity (v 31) The person who causes a step well, a well, a tank, a temple, etc., to be built, enjoys happiness for a long time on this earth as well as in the heaven like Indra (v 32) Then follows a benedictory verse in the name of Sādhārana (v 33) In the next verse is given the name of the person who composed the *prasasti*, viz *dikshita* Kūmachandra, the date of its composition is given as Thursday, the Jayā tithi of the month Vaiśākha in V. S 1372 (v 34) Here the year is given in two figures as 72, but a reference to line 30 *infra*, would show that it is 1372 The date is not given clearly in the original text, but only the day, month and year are given Jayā is the name given in astrology to three dates, viz, the 3rd, 8th and 13th, but which of these is meant here, it is difficult to determine It might, perhaps, be the 3rd of the bright half of Vaiśākha, as the word *pradhāna* would lead us to suppose, for this date, usually called *Alshaya-tritiya*, is observed as a festival and considered auspicious even up to this day in the whole of Mārwar Verse 35 expresses a wish that the step-well may last, (as also the name of Sādhārana,) as long as the sun, the moon, the oceans and the earth exist The date of the inscription is given in prose in line 30, which is Friday, the 3rd of the dark fortnight of Bhādrapada of V. S 1373, or Friday, the 6th August A D 1310,¹ when Sādhārana caused the *pratiśthā* or the consecration ceremonies to be performed of the step-well, which is situated to the south of the village of Lāḍpū It is also stated that this was done in the reign of *Suratāna* Kutvudī (Qutb-ud-din Mubārak Shāh), son (successor) of Alāvadīna (Alī-ud-din Khilji), and that after him (Mubārak Shāh) Gayāsadīna (Ghiyās-ud-din Tughlaq) ascended the throne of Delhi (v 36) Only this much of this verse is clear and no sense can be made out from the rest² The last verse (i.e. 37) is again in eulogy of Sādhārana The two lines on each side supply us with the information that the second part of the *prasasti* after verse 35 was written by a Gauda *Kāyasīha* named Dāndū, son of Dālū and grandson of Mahiya that this step-well was dug under the supervision of *rā° śrī-Nainasiha*, and that the *prasasti* was engraved by a mason (*sūtradhāra*) named Salakhana.

We thus see that the first part of the *prasasti* was written by *dikshita* Kūmachandra in the month of the Vaiśākha of the Vikrama year 1372, when Alā-ud-din Khilji was the Emperor of Delhi, as is clear from the use of the present tense in *Alāvadīnaś kshatipū=stī sadyah* (v 8), *prabhur=astī sadyah* (v 9), and *sanjātō na purā na ch=astī bhavitā* (v 12) But when the step-well was opened to the public after performing the *pratiśthā* (consecration rites), the ruling prince was Qutb-ud-din Khilji, which fact is evident from the following words *Alāvadīna-putra-Suratāna-Kutvudīna-vijaya kalyāna rājyē* (l 31), while the words *Gayāsadīna=tu-n[ri*]pas=tatō=blhō[t*]* (l 32) lead us to infer that when the last portion of the *prasasti* was committed to the stone, Ghiyās-ud-din had succeeded Qutb-ud-din Khilji as Emperor of Delhi. Although it has not been clearly stated in the body of the inscription that it was incised during the reign of Ghiyās-ud-din, yet as he ruled for four years from V S 1378-1382 (or A D. 1321-1325) and a reference to his name as a prince has been made (l 32), we may safely say that the later portion of the *prasasti* was engraved during his reign In short, this whole *prasasti* was not composed and engraved at one and the same time and in one and the same reign, but it was inscribed at different times and in different reigns The first portion of the *prasasti* up to verse 35 was composed by *dikshita* Kūmachandra in the reign of Alā-ud-din Khilji in V S 1372 and was incised on stone in the reign of Qutb-ud-din Mubārak Shāh in V S 1373 During this interval the rule of Shahāb-ud-din Umar was over, and hence no reference is made to his name The later portion, from line 30 to 33, and two lines on the

¹ Professor Kielhorn gives two dates as its equivalent (*vide* No 255 of his List of Northern Inscriptions), the other being "Friday, 26th August A D 1317"

² There is, however, a mention of *Śrī Navyanōvya* and *Samasadīna* in line 32, and we may identify Navyanōvya with the modern Narnaul, of which Samasadīna was, perhaps, a viceroy

margin were composed by the *Gauda Kāyastha* Dāndā and engraved in the reign of Ghiyās-ud-dīn Tughlaq, i.e. between V S 1378—1382. No mention has been made of Khushrū Nāsir-ud-dīn probably on account of his brief tenure of power.

The inscription unfolds, under the heading of *rājāvalī-varṇanam*, the dynasty of 10 Muhammadan Emperors of Delhi from Shahāb-ud-dīn Ghōrī to Alā-ud-dīn Khiljī, but the list differs a great deal from that given in the Persian history called *Tawārīkh-i-Firishṭā*, according to which some names seem to have been omitted and some reversed in their order. Below is given a statement comparing the genealogy contained in this inscription with that of *Firishṭā*, as also their dates in Hijrī, Christian and Vikrama eras —

No	Sanskrit inscription	Tawārīkh i Firishṭā	Hijrī years	Christian years	Vikrama years
1	Shahāb ud dīn	Shahāb ud dīn Ghōrī	582-602	1186-1206	1243-1263
2	Qutb ud dīn	Qutb ud-dīn Aibak	602-606	1206-1209	1263-1266
3		Ārām Shāh	606	1210	1267
4	Shams ud dīn	Shams ud dīn Altamish	607-633	1210-1236	1267-1293
5	Firōz Shāh	Rukn ud-dīn Firōz Shāh	683	1236	1293
6		Raziya Bēgam	634-637	1236-1239	1293-1296
7	Alā-ud-dīn	Mu'izz ud-dīn Bahrām Shāh	637-639	1239-1241	1296-1298
8	Mu'izz ud dīn	Alā ud-dīn Mas'ūd	639-644	1241-1246	1298-1303
9	Nāsir ud-dīn	Nāsir ud-dīn Mahmūd	644-664	1246-1266	1303-1323
10	Ghiyās-ud dīn	Ghiyās ud dīn Balban	664-685	1266-1286	1323-1343
11		Mu'izz ud dīn Kai Qubād	685-687	1286-1288	1343-1345
12	Shahāb ud dīn	Jalāl ud dīn Firōz Khiljī	688-696	1288-1295	1345-1352
13	Alā ud dīn	Alā ud dīn Khiljī	696-716	1295-1315	1352-1372
14		Shahāb ud dīn Umar	716	1316	1373
15	Qutb ud-dīn	Qutb ud-dīn Mubārak Shāh	717-721	1316-1321	1373-1378
16		Khushrū Khān Nāsir ud dīn	721	1321	1378
17	Ghiyās ud-dīn	Ghiyās ud dīn Tughlaq	721-725	1321-1325	1378-1382

It may be noted that the *prasthā* writer has, perhaps for want of knowledge of history, omitted 3 names, viz., Ārām Shāh (No 3 in the above list), Raziya Bēgam (No 6) and Mu'izz-ud-dīn Kai Qubād (No 11). Similarly, in the genealogy subsequently added after verse 35, which is shown in the above statement below the dotted line, the names of Shahāb-ud-dīn Umar (No 14) and Nāsir-ud-dīn (No 16) have been left out, perhaps on account of their very brief tenure of power. Besides, in the genealogy as given by the *prasthā* writer the names of 7 and 8 have been reversed, so that the name of the son (Alā-ud-dīn Mas'ūd) has been put in the place of the father (Mu'izz-ud-dīn Bahrām Shāh), and *vice versa*. This is probably either due to his lack of knowledge of the history of the Muhammadan Emperors or because the name of Alā-ud-dīn, who was the son of Firōz Shāh, has been put in after that of his father.

(i.e. Firōz), and then Mu'izz-ud-dīn and Nāsir-ud-dīn (sons of Shams-ud-dīn No 4) have been mentioned, but the correct list is that given by Firishtā. Again, a reference to Nos. 12 and 13 will show that Shahāb-ud-dīn (No 12) has been put in before Alā-ud-dīn (No 13) in the *prasasti*, simply because the former was the father of the latter, but his name has been expunged by the Firishtā, because he never ruled, and in his place Jalāl-ud-dīn has been mentioned, who actually ruled. Shahāb-ud-dīn's name is merely mentioned by the Firishtā as the father of Alā-ud-dīn but not as Emperor¹

After this mention of the dynasty of the Muhammadan Emperors who ruled over Delhi, the inscription supplies us with four names of the genealogy of Sādhārana, who caused the step-well to be constructed. It is stated that in a village named U₁ there lived a Kshatriya of the Kāśyapa *gōtra* named Bhuvanapāla. Similarly, in the genealogy of his mother there is also a mention of Sāhārana being a Kshatriya of the Śrīmad *gōtra*. And, again, his father-in-law's ancestor is also styled as a Kshatriya. So we see that the same word Kshatriya has been used in all the three genealogies, which leads us to believe that Sādhārana was a *Khattiri* by caste and not a Rājput, because, *firstly*, Brāhmanic *gōtras* are, as a rule, not specified of Rājput families, *secondly*, if he had been really a Rājput, his sept such as Chāhamāna, Paramāra, and so forth, would certainly have been mentioned, *thirdly*, Sādhārana was the treasurer of the Emperor Alā-ud-dīn (*vide* verse 13 *supra*), which office is never held by the Rājputs, *fourthly*, during the reign of the Muhammadan Emperors the community of Khatris had attained both name and fame, which is a very well-known fact. The Khatris had then taken to service in the military as well as the civil line. In verse 13 there occurs a word *Purā-pati* which means either (1) "lord of a village named 'Purā'," or (2) "lord in former times", but as there is no word to fill up the ellipsis to show of which place he was the lord in former times, it would appear that "lord of (a village called) Purā" is the meaning intended by the *prasasti-kāra*. This view is further strengthened by the fact that there is a village named Khānpurā, 3 miles from Lādnū, the second component of which was, perhaps, at first used to denote the village, the prefix Khān being added in later times when it was granted to a Muhammadan Khān. The words *mahā-ṭha śrī-Sādhārana* in the marginal line of the left side of the stone, also further support this fact, as Sādhārana is called a *mahā ṭha*, which apparently stands for *mahā-ṭhakkura*, as the lord of a village is called a Thākur or a Jāgirdār. Moreover, the Khatris still now use the word Thākur when writing letters to their *sāmdhis*, or fathers of their children-in-law.

The following table contains the genealogical trees of the three families given in our inscription —

Bhuvanapāla (married Snāilā)	Sāhārana	Haripāla
↓	↓	↓
Nālhada (married Jōnhi)	Jaunapāla	Sādada
↓	↓	↓
Kirtipāla (married Nālhada)	Jūma (married Jōi)	Nāgi (daughter) (wife of Sādhārana)
↓	↓	
Sādhārana (married Nāgi)	Nālhada (daughter) (mother of Sādhārana)	

¹ [The list of succession in the Pālam Bāoli Inscription is—1, Sāhavadina, 2, Khutuvadina, 3, Samasadin, 4, Phērujasāhi, 5, Jalāladina, 6, Manujadina, 7, Alājadina, 8, Nasaradina, 9, Hammira Gayājadina. Journ. Beng. As. Soc., Vol. XLIII, Pt. 1, pp. 104 ff.—S. K.]

TEXT.¹

- 1 ॥ श्री ॥ स्वस्ति ॥ श्रीगणेश्वराय नमः ॥ १यो नित्यं विश्वलक्ष्मीं प्रथयति
विधिवद्देवदैत्यैर्द्रव्यः (1) सद्यः पुण्याति सिद्धिं हरिरिव जनतोपालनाये-
प्सितां यः । यो [वा]
- 2 व्यालिशशाली हर इव नितरां विश्वविघ्नानि निघ्न (1) निर्विघ्नं विघ्नराजः
स [भ]वतु भवतामिष्टसिद्धयै गजास्यः ॥ १ १था [श्रीक्षीं] द्युतिमातनोति
विलसन्मुक्तावलीवं^४
- 3 १द्रम (1) शं च [कं] वतुषारकुंदकलिकाकर्पूरपूरोत्तरां । य [र] घा (घा) वा हरिणा
हरेण सततं सर्वार्थसिद्धयै स्तुता (1) सा वः पातु सरस्वती भगवती
१न्या [न] प्रदा सर्वदा ॥ २
- 4 १सर्वप्रियः प्रचुररत्नविभूषितांग (1) शं दाननाजसुखदी [पि]^८ भुजंगसेव्यः । गंभी-
रहृज्जगति जीवनपूरिता [शः] (1) कामोव नंदयतु वो वरुणः सं देवः^९ ॥
३ १०य-
- 5 च श्रीहरि [पा] दसंश्रयवशात्^{११} श्रीः संचरत्युज्ज्वला^{१२} (1) [क्षी] रीधे^{१३} हरिदशजा
जनपदं सत्तेव यत्रावति । तत्र श्रीहरितानदेशविमले^{१४} ठिक्तीति नाम्ना
पु [री] (1) र-
- 6 म्या^{१५} शकपुरीध^{१६} रत्ननिर्वया नि [त्य] बुधेन्द्र [प्रिय]^{१७} ॥ ४ १८ विप्राः शास्त्रप [रं] परा-
श्रुतिविदः सत्यचयन्क [न्]^{१९} परे (1) पु [ण] ति [प्र] ति वासरं विदधति स्व
कर्मे वर्णाः परे । २०य-
- 7 सामोशनिरिच्छणक्षततनुः पुण्यायुधः कामिनी (1) वक्ताभोजमधुप्रपुष्टवपुषा वि-
शेषु सन्नद्धते^{२१} ॥ ५ छ ॥ राजाव [लीव] णं ॥ २२ या पुरा तोमरैर्भुक्ता (1)
चाहुमानाधिपै^{२३}
- 8 पुरी । गजवाजिन [र] णीशैः (1) साधुना पाल्यते शकैः ॥ १ [६*] २४ भूपः साह-
वदीनस्तदनु [सम] भवत्कुटुदीनः शकेशः (1) शश्वन्निःशेषितारिर्जगति स
समसद्दीननामा ततो-

1 From impressions prepared by myself

4 Read ० च०

7 Metre Vasantatilakā

10 Metre Śārdūlavikrīḍita

12 Read ० क्षीरौधैर्हरि०

14 Order of words changed to suit metre, it ought to have been विमले श्रीहरितानदेशे

15 Read रम्या

18 Metre Śārdūlavikrīḍita.

21 Read सन्नद्धते

24 Metre Śragdharā.

5 Metre Śragdharā.

5 Read ० द्रमशचक्रवु०

6 Read ० ननाज०

11 Read ० शाक्षी०

3 Metre Śārdūlavikrīḍita

6 Read ज्ञान०

9 Read देव

12 Read ० लुज्ज्वला

16 Read शक०

19 Read ० यज्ञान्

22 Metre Anuṣṭubh.

17 Read बुधेन्द्र०

20 Read यस्या

23 Read ० धिपे.

- 9 भूत् । तस्मात्पेरोजसाहिर्नृपगुणनिपुणोलावदीनस्ततोस्माद्भूपः श्रीमौजदीनस्त-
[दनु च न]सरद्दीननामा ततोस्य ॥२ [७*] गयासदीनस्तु ततोनु
कुद्दी² अलावदीन¹ (I)
- 10 चित्तिपोस्ति सद्यः ॥३[८*] ³अलावदीनो नृपति[र्म]द्दीनस्वद्दीनकर्मा रिपु[भि]-
न्नमर्मा[1] सहावदीनस्य सुतो[न]वद्यः[] सम[स्त]रत्नैः प्रभुरस्ति सद्यः ॥४
[९*] ⁴रत्नवा(II)-
- 11 सोगुणैः कांता कातेव गजगामिना । कामिनी वलिनानेन⁵ दक्षिणाशा
जिता पुरा[II*]५[१०*] ⁶जित्वा वगतिलंग[गू]र्जरलसत्कर्णाटगौडाधिपा[न्]
[ग]र्ज्जर्जन-
- 12 पार्वतीयनृपतीन् पाद्यान् पयोधिश्चितान् ॥ (I) स्थाने स्थापितवान् न
[कारिंतरणान्नागा]दिरत्नप्रदा[न्](I) [की]र्त्तिस्तंभचयानिव प्रभुर[सौ] ⁷अलावदीनो
नृपः । (II)
- 13 ६[११*] ⁸उच्चैः ⁹सौर्यगुणै[र]दारचरितैस्तिव्रप्रतापेन वा रत्नैर्व्वजिगजादिभि-
र्व्वसुवय¹⁰ पूर्ण ¹¹स्वराडाजते । (I) श्रीह[स्त्यस्त्र]नरे[श्वरो] भुवि [महान]क्ताव-
दीनोपमः संजातो न पुरा न चास्ति भवि-
- 14 ता नाये शकेशः¹² क्वचित् [II*] ७ [१२*] ¹³अलावदीनोस्य¹⁴ [नृ]पक्ष¹⁵
राज्ये पुरापतिर्भूषधनाधिकारी । गुणैश्च स[र्व्वो]त्तमतामवप्य¹⁶ साधारणो
भूमिवल्लभोभूत्¹⁷ । (II) ८ [१३*] वसवर्णनं[II]¹⁸ ¹⁹पश्चि-
- 15 माया दिशि सु[मे]²⁰ नगरे उड्गहि[सन्नि]ते । पुरा भुवनपालोभू[त्*]
क्षत्रियः काश्यपान्वय²¹ ॥ १ [१४*] ²²श्रीमा[न्] भुवनपालोच [सु]सीला²³
प्राप्य वल्लभा । क्षत्रियाचारचंद्रं स नाल्हडाख्यमजीजनत् । (II)
- 16 २ [१५*] ²⁴श्रीनाल्हडाख्य स्वगुणैर्व्वरिष्या[ष्टां] जोहोतिनाम्नी दयितामवाप्य ।
उत्पादयामास विसालकीर्त्ति²⁵ श्रीकीर्त्तिपाल वि[मल] सुपुत्रं । (II) ३
[१६*] ²⁶धर्म्म धर्म्मजसन्निभ [शुभम]तिर्द्विन्यो वदान्यः सु-
- 17 धीः साधी²⁷ नाल्हडसंज्ञितामुदवह्मश्रीकीर्त्तिपालः²⁸ प्रिया । तस्यां सर्व्वसुखप्रदं

1 Metre Upēndravajrā

4 Metre Anushtubh

7 Read °सवद्गा°

10 Read °वयै

13 Metre Upajāti

16 Read °नवाप्य.

19 Metre Anushtubh

22 Metre Anushtubh

25 Read विशाल°

28 Read °दवह्मश्री°

2 Note omission of *Samdh*

5 Read वलिना°

8 Metre Sārdūlāvīkrīḍita

11 Read पूर्ण स्वराडाजते

14 Read °दीनस्य

17 Read भूमिपव°

20 Read शुभे

23 Read °शीलं

26 Metre Sārdūlāvīkrīḍita.

8 Metre Upēndravajrā

6 Metre Sārdūlāvīkrīḍita

9 Read शौर्य° and °सीव°

12 Read शकेश

15 Read नृपस्य

18 Read वसवर्णन

21 Read काश्यपान्वये

24 Metre Upajāti

27 Read साधी°.

- खलु जगत्त्रिकैक[सा]धा[र]ण श्रीसाधारणमात्मजं ह्यजनयद्धर्मं यथा स
 श्रियां [॥*] ४ [१७*] 'साधारा:-²
- 18 यस्य सत्कीर्ति³ कुर्वन्त्या विश्वमुज्ज्वल⁴ [॥*] कृष्णं रिपु[सु*]ख चक्रे (॥) तद्धि
 चित्तं जग[त्र]ये⁵ । (॥) ५ [१८*] 'गंभीरोऽनुनिधिर्यथा सुविमलश्चद्री
 यथा तापहृता[मा]ना⁶ [ज]लदो यथा युवतिहृत्कांतोपि कामी⁷
 यथा [॥*] श-
- 19 ततः पादुसुतो जया¹⁰ कनकद¹¹ सर्वेषु कर्णे यथा सर्वैरुच्चगुणैस्त्वमेव विधिना
 मृष्टोसि साधारण । (॥) ६ [१९*] मात्रिवश¹² [॥] ¹³साधारणोभवत्पू(र्व)
 क्ष[त्रि]यस्तत्सुत सुधी. [॥*] जौणपालाभिधस्तः-¹⁴
- 20 स्य पुत्रो जूमाभिधो ह्यभू[त्] । (॥) १ [२०*] ¹⁵जूमा[ख्ये]न वलीयसा¹⁶
 सुयशसा ¹⁷रत्नकरेणोज्ज्वला¹⁸ श्रीमन्नोत्रसमुद्भवा गुणवती¹⁹ जोई[ति*] लङ्घ²⁰
 प्रिया [॥*] तस्या नाल्लडमज्जिता सुतनयो²¹ जज्ञे यथा श्री-
- 21 युतो जाता²² रत्नमिव क्षितीस्वारमतः²³ साधारणो लक्षदः [॥*] २ [२१*]
²⁴स्त्रउरवर [॥*] ²⁵दिवण[न]पुरावासो हरिपालोभवत्पुरा । क्षत्रियाममपद्माना²⁶
 सिद्धवयो रुचि दधौ²⁷ । (॥) १ [२२*] ²⁸हरिपालत्व²⁹ व[नू]ज³⁰ सादड
- 22 इति विद्मृतो महावु(वु)द्धिः [॥*] यसा³¹ विराजति³² भुवने जननयनशिवकरो
 यशश्चद्रः ॥ २ [२३*] ³³अथ नागीत्य(त्य)भिधा य³⁴ पुत्री श्रीसादडांवुधे.³⁵
 समुद्भूता [॥*] या³⁶ साधारणममल
- 23 श्रीरिव ना[राय]ण लेभे ॥ ३ [२४*] ³⁷उभयकुलविशुधेन³⁸ सत्पत्न्या सहितेन
 च । साधारणेन धर्मायै पुत्रधर्मे न³⁹ देव ॥ ४ [२५*] ⁴⁰सपाद-
 लक्षादथ नागपत्तनायाचोदिसाया⁴¹ जल-⁴²

1 Metre Anushtubh.

4 Read °सुज्ज्वल

7 Metre Śārdūlavikrīḍita.

10 Read यथा

12 Metre Anushtubh

16 Read वली°

19 Read गुणवती

22 Read जाती

25 Metre Anushtubh

28 Metre Āryā

31 Read यस्य

33 Metre Āryā The syllables समुद are redundant

36 Read °वुधे

39 Read °लपुडेन

40 Metre Vamśastha with third pāda in Indravajr°

42 The letter ल is engraved beyond the line

2 Read साधारणस्य

5 Read चित्र

8 Read °हृत्तमाना

11 Read कनकद

14 Read °भिधस्तस्य

17 Read रत्नाक°

20 Read लम्भा

23 Read °श्वरमत

26 Read °याननप°

29 Read °लस्य

32 Instead of °राजते, which would not suit the metre

35 Read सा

38 Read पुत्रधर्मे ननी दधे

3 Read °कीर्त्या

6 Read °मृष्टे

9 Read कामी

12 Read °दवश

15 Metre Śārdūlavikrīḍita.

18 Read °णीज्ज्वला.

21 Read सुतनया

24 Read °अश्वरवश.

27 Read दधी

30 Read तनूज°

34 Read या

37 Metre Anushtubh

41 Read °दिशया.

- 24 वज्रितं¹ पुरं । [सप्तार्द्धसरव्यं² वत³ योजनानां (i) श्रीलाङ्गसूत्रसुदीरितं
जनैः ॥ ५ [२६*] तत्रान्यसुलभं संर्व⁴ विना तोयादनुत्तमात्⁵ । साधा-
रणेन गुणिना⁶] वापी⁷ पुण्या-
- 25 च कारिता [॥*] ६ [२७*] स्वभुजोपाज्जितैर्द्रवैरात्मनः⁸ पुण्यवृद्धये [॥*] च-
पार्चना⁹ सुखायाभूद्वापी पापापहारिणी ॥ ७ ॥ [२८*] यद्वापीजलमुज्ज्वलं¹⁰
च सुलभ अस्वाद्य¹¹ पीराः पर¹² मन्ध-
- 26 ते सुकृत¹³ स्कयं¹⁴ प्रकटिवं¹⁵ कीलालरूपं पुरे । पीठत्वा¹⁶ पांयजनाः स्तुवंति
जननं तत्कारकस्यानिशं गच्छंतः पथि तोपि[त]¹⁷ प्रतिपदं वापीजलैर्निर्मले¹⁸
। (ii) ८ [२९*] विस्वकर्मेरा-²⁰
- 27 चिता यथा त्वियं देवतैरमृतमर्षितं तथा [॥*] रूप्यरूपसविधि[च] बुधे²¹
सा सा कृता जगति वापिका²² जनै²³ । (ii) ९ [३०*] देवताः
पितरो लोका युगपन्नोषिता²⁵ क्षितौ । साधा-
- 28 रणन²⁶ वादुपूरैश्च²⁷ सुकृतैरिव । (ii) १० [३१*] वापीकूपताडागौघदेवप-
[त]ादिकारका²⁹ [॥*] इ[ह] भुक्ता वहन्भोगानि[द्र]वद्विव मोदते ।
(ii) ११ [३२] सहस्रनयनस्यापि³¹ प्रिटिरांमिरसो³² यथा [॥*] तथा
- 29 यस्यास्ति भोपाल³³ स स्यात्साधारण³⁴ सुखी [॥*] १ [३३*] द्वासप्ततौ वर्ष-
वरे प्रधाने वैसाषमासे³⁵ व³⁷ तिथौ जयायां । गुरोर्दिने³³ दीक्षितकामचंद्रो
वापीधव्यस्ति³⁹ विदधे प्रश[स्तां] [॥२*] [३४*]
- 30 ४० यावन्नर्कश्च⁴¹ सोमश्च (i) यावन्नंगापति⁴² क्षितिः [॥*] साधारणस्य सत्कीर्त्तिर्वापी⁴³

¹ Read °सख्य.⁴ Read सख्यं⁷ Read °द्रव्यं¹⁰ Read °मुज्ज्वल¹² Read पर¹⁵ Read प्रकटिवं,¹⁸ Read °निर्मले.²¹ Read बुधे²⁶ Metro Anushtubh²⁷ Read वादुपूरैः³³ Metro Anushtubh³⁴ Read स्यात्.³⁵ Read वैशाखं.³⁹ Read °पीमश्वस्ति.⁴¹ Read °मति.² Read वत³ Read °समात्⁶ Read दपार्चनां¹¹ Read अस्वाद्य and observe omission of sandh:¹³ Read सुकृत¹⁶ Read पीत्वा¹⁹ Metro Rathōddhatā²² Read वापिका²³ Read °क्षीयिता²⁹ Metro Anushtubh.³¹ Read सहस्रं³² Read साधारण³⁷ Read च⁴⁰ Metro Anushtubh.⁸ Metro Anushtubh.⁹ Metro Anushtubh¹⁰ Metro Śārdūlavikrīḍita¹⁴ Read स्वय.¹⁷ Read तोपिता.²⁰ Read विश्वकर्मेरचि°.²² Read जनै.²⁵ Read °रणेन.²⁹ Read °तडागौघदेवखातादिकारका.³² Read पृष्टिरांमिरसो.³³ Metro Upajūti.³⁹ Read गुरोर्दिने.⁴³ Read °द्वयो.

तावत्स्थिरा भवेत्¹ ॥ [३५*] संवत्² १३७३ वर्षे भाद्र वदि ३ सुक्रदिने³
लङ्गणी[ग्रामे द-]

31 क्षुण्दिशि⁴ वपीप्रतिष्ठा⁵ कारिता । साधारणेन । सदा समस्त राजावलीस-
मलङ्कृतो 'अलावदीनपुत्रसुरताणकुटुंबीविजयकल्याणराज्ये'⁷ । इति . . . —

32 लसवं धर्म प्राप्तु⁸ । गयास[दी*]नस्तु 'नपस्ततोभूथीनैव्यनो[व्ये] समसदीन'¹⁰
[३६*] ¹¹वेदाथै¹² पंडितोय¹³ सत[भ]रविहितो¹⁴ यक्षाया¹⁵ वायडोपि¹⁶
देशोयं¹⁷ प[लि] — — —

33 नररविसद्रक्षणनाहृतसे¹⁸ । साक्षात्पादितोय मरुमृतवती दीर्घवाप्यसजावि¹⁹
स्वामिने — यपूर्वः स भवसि भवने कोपि साधारण त्व ॥
[३७*] छ

— • ॥ ¹⁶लङ्गणीवास्तव्यगै(गौ)डान्वयकायस्थ(1) श्रीमहियसुतडालू(डालू)¹⁹ सुतदां दालि-
पितं²⁰ ॥ जगदेवसुत उरारवर्धस- - - - -

• ॥ महाठ श्री[सा]धा[रण]स²¹ धर्मपुन्ये²² रा श्रीनैणसीह [एष] वाविया एते
कारवै कामं कराविता²³ तथा सूत्रधारि सलपण²⁴ ॥

No 6—TWO INSCRIPTIONS FROM BODH-GAYA.

By VINODA VIHARI VIDYAVINODA.

The earliest of these inscriptions was discovered by Mr. J D Beglar during the restoration of the great temple at Bodh-Gayā²⁵ The discovery was announced by the late Pandit Bhagwan Lal Indraji in 1885²⁶ Pandit Bhagwan Lal's version of the text is not very accurate, and I have been trying for some time to re-edit it. A facsimile was published by Sir Alexander Cunningham in 1892²⁷ The stone itself could not be traced either in the Indian Museum or at Bodh-Gayā After the death of Mr J. D Beglar his library and collection of antiquities were purchased by the Archaeological Survey of India This collection of Antiquities

¹ Read भवेत्

² Read संवत्

³ Read शुक्र°

⁴ Read दक्षिणदिशि

⁵ Read वापीप्रतिष्ठा

⁶ Read 'क्षताला°

⁷ Read 'णविजयरा°

⁸ Read प्राप्नोतु

⁹ Read नृप° and 'भूक्षी°.

¹⁰ Read समसदीन

¹¹ Metre Sragdhara.

¹² Read वेदाथै

¹³ Read 'तीय

¹⁴ Read शत°.

¹⁵ Read यक्षा

¹⁶ Read वागडोपि. The district near Lādnū seems to have been occupied by the Bāgadi clan of the Chauhan

Baypūts

¹⁷ Read देशोयं.

¹⁸ Read 'रविसद्रक्षणेनाहृतसी.

¹⁹ Read 'ध्वासनाति:

²⁰ Read 'लिखितं.

²¹ Read 'स

²² Read 'पुन्ये

²³ Read कारापिता.

²⁴ Read सलपण.

²⁵ Cunningham's *Mahabodhi*, p 78.

²⁶ *Journ Bo As. Soc*, Vol. XVI, pp 357 ff.

²⁷ *Mahabodhi*, pl. XXVIII A.

were presented to the Indian Museum in 1909, and among them was found the record (A) of Aśokachalladēva, of the Lakshmanasēna year 51.¹

The second inscription was discovered seventy-three years ago and was published by Prinsep with a drawing by Mr V Hatherno.² It was subsequently lost sight of and Dr Rajendra Lala Mitra could not find it at Bodhi-Gayā,³ while Pandit Bhagwan Lal had to edit it from Prinsep's drawing.⁴ Baba Rakhaldas Banerji, however, found the inscription stone built into one of the walls of a modern building at Bodhi-Gayā, in January 1906. I am indebted to him for an inked impression of this inscription.

Both inscriptions are dated. They are very quaintly worded, and Baba Rakhaldas has already drawn attention to them in his article on "Lakshmana-sena and the Mussulman Conquest." The language of the first inscription is the incorrect Sanskrit which is common in Buddhist Sanskrit manuscripts from Nepal and has been also found in the Nasra Kel inscription edited by Mr. Vonis.⁵ The characters of the inscriptions belong to the Eastern variety of the North Indian alphabet of the twelfth century A. D.

Inscription (A) has been incised on a rectangular slab of granite measuring 19" by 10", and consists of thirteen lines. It records the erection of a Buddhist shrine (*vihārī*), with an image of the Buddha, by Bhatta Dāmōdara, etc., with the assent of king Aśokachalladēva⁶ at the request of a number of his officials. Provision was also made for offerings (*navēdya*) in three *chārtiyas* with lamps by certain officials, to be offered to the god daily by members of the Singhalese order at Mahābōdhi and others. The date is the 29th day of Bhādra of the year 51 since the (commencement of the) reign (now) past, of the illustrious Lakshmanasēna.

In editing the text of this inscription Pandit Bhagwan Lal⁷ supposed that the *lākapada*-marks in line 9 made on either side of the letter *ka* were inserted by the royal preceptor (*rājaguru*) who is stated to have been an inhabitant of Kāśmīra (l. 5), and he, naturally, therefore, took the letters on the top of the inscription to be *Śāradā*. It may be noticed that whenever a *kākapada*-mark is inserted in a line and the corrected or inserted portion written in the margin, the number of the line is always given with the words corrected or inserted, whether it be in an inscription or in a manuscript. In this very inscription the word *saṃasta*, which has been omitted in the third line, has been written on the top with the numeral 3 after it to denote the line with which it is connected. Similarly, with regard to the omissions in the ninth line it may be expected that a numerical symbol for 9 was used after each of the letters meant to be inserted in that line. Again, the similarity between the numeral 9 of 29 in the last line of the inscription and the index numerals on the top of the inscription, which latter Dr. Bhagwan Lal mistook for the hooked form of a dental *sa*, is very striking. The mistake must have been due to the supposition, as already stated, that a learned Pandit from Kāśmīr entered the omissions in the script of his motherland. If, however, the symbols which Bhagwan Lal read as the hooked *sa* of the North-Western Indian alphabets be correctly taken to be the Bengali numeral 9, the text affords a far easier way of restoring the inscription. It remains only to note that the Sanskrit verse at the beginning of the record is the usual formula of the Buddhist creed and that *Singhala-sangh-ādayas* in ll. 9-10 perhaps indicates the income which the Mahābōdhi derived from the Singhalese pilgrims of whom evidently there was a large number.

¹ Another missing inscription found in this collection is the Gōvīndpur Stone Inscription of the Śaka year 1059 (*Ep. Ind.*, Vol. II, p. 333).

² *Journ. Beng. As. Soc.*, Vol. V, p. 6.

³ *Buddha-Gaya*, p. 7.

⁴ *Ind. Ant.*, Vol. X, pp. 346 f.

Journ. and Proc. Beng. As. Soc., Vol. IV, pp. 459 ff.

⁵ Professor Kielhorn accepts the form Aśokavalladēva as read by Bhagwan Lal (see his *List of Northern Inscriptions*, Nos. 575 to 577).

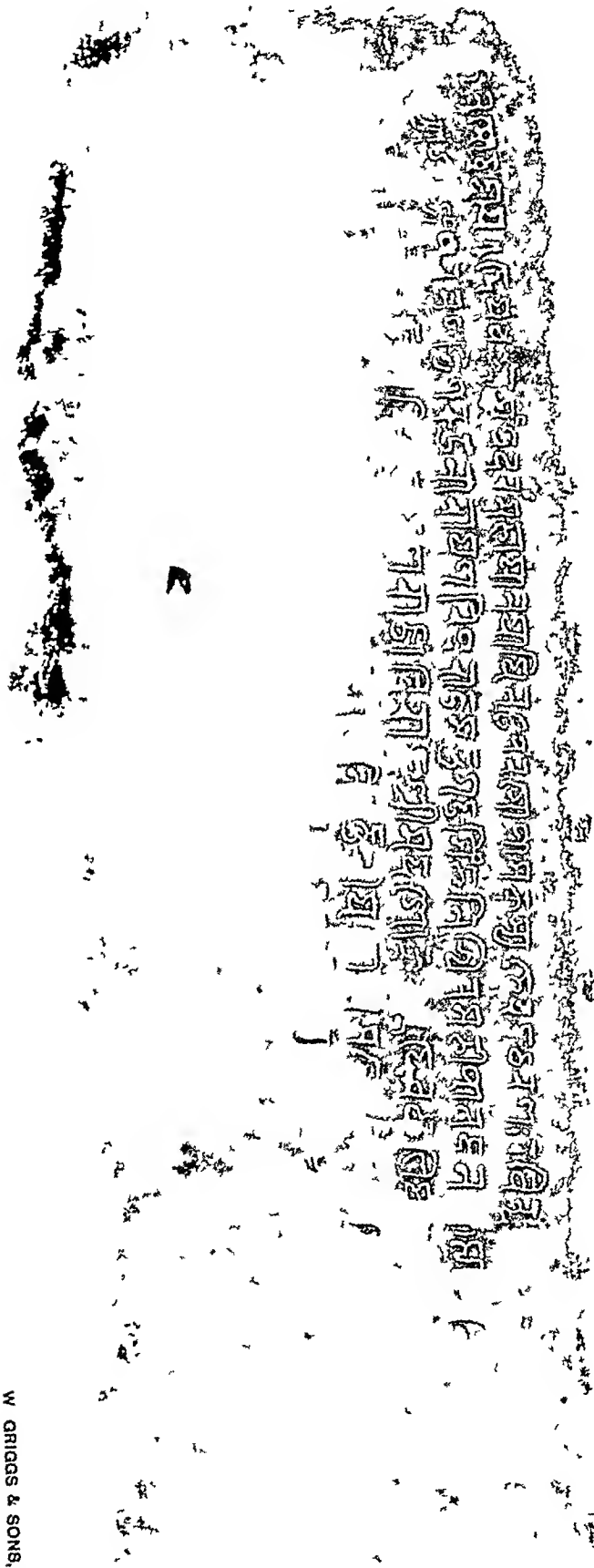
⁷ *Journ. Bo. As. Soc.*, Vol. XVI, pp. 357 ff.

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TEXT 1

- 1 श्रीं नमो बुदाय ॥ ये धर्मा हेतुप्रभवा हेतु तेषा तथागतो¹ ब्र-
वदत् [1^{*}] तेषा च यो नि-
- 2 रोध एष्वानी सहायवर्ण⁵ ॥ देयधर्मीय प्रवरसहाजानजायिष⁶ पर-
- 3 स्तोपाशकलमस्तुप्रशयोपेतमहाराजानीगदशोकचक्षदेवस् [1] यद्व
- 4 पुत्रं तद्वत् (1) सातापितृवर्गम हत्वा शकलसत्वरगोरनुत्तरान-
- 5 फल[1^{*}]वातय इति ॥ काशीरपण्डितभदन्तगुचपयी¹⁰ [1^{*}]¹¹ राजगुरप्रखित-
चूषल ।
- 6 पावनरदेव¹² । पावनैलोक्यब्रह्माकादिभि श्रीमद्राजान¹³ बोध-
- 7 तित्वा । भट्टराजोदर¹⁴ । भट्टपदुम । शिटराघवमहिषूकाल प्रहित्य¹⁵
- 8 वीरारीयं¹⁶ बुधप्रतिष्ठासहिता कारिता । यदपर । नैवेद्याथ¹⁷ तापै-
- 9 न नैतज्जयं दीपसहित आचढाङ्ग ये केचित¹⁸ श्रीमच्छहावोदौ सि-
- 10 दल-वदयेन्तैः¹⁹ प्रत्यह देय । नैवेद्यसिद्ध सत्यहारितकल्पि-
- 11 नकारहरिचत्तमुपगारी सासक्तयोपरिकल्पितमिति²⁰ ॥
- 12 श्रीसहस्रवृणसेनम्यातीतराज्ये स ५१
- 13 भाद्रदिने २८²²

In script on (B) has not been completely deciphered.²³ It has been very carefully incised and hardly contains any mistakes. This inscription shows that the alphabet used in Behar in the 12th century A.D. was the same as that in Bengal proper. The characters hardly differ from those of the inscriptions of Lal Samantasvar and his sons. The inscription records the dedication

¹ From the original stone and from an excellent ink impression supplied by Dr. Bloch

² Expressed by a symbol

• Read बुझाय

* The *alsharaz* ली of त्रयगती have been added above the line, and their place has been marked by a *kākapada* under the line

• Pead महाविद्यालय

⁶ Read ^०महापानपात्रिन as in inscription (B), below

⁷ Read °मीपासकसमनसयप्रक्रिगे° The *akṣaras* समन have been added above, with the figure 3 to indicate the line, and their place has been marked by a *Fālāpada* under the line

Read पुनः

* Reid हात्वा सकलसत्त्व^०

¹⁰ [I would read 'दशमय श्रीराज' —S K]

11 Read ०गुरु०

12 Read ० शास्त्र ०

¹² Read' बोधवित्त्वा

14 Read ^cर

¹⁵ Read °प्रभृत्या, instead of प्रभृतिभि ¹⁶ Read वृद्ध°.

¹⁷ Read °र्ष तक्षैतक्षैलकवय The *akṣaras* त of पैत्तक° and व of °वय have been added above, with the figure 9 to indicate the line, and their places have been marked by *kāṭapadas* under the line

15 Read केचिच्छ्रीमन्महावीथी

19 Read °दयनै

²⁰ This sentence is not quite intelligible

21 Read श्रीमल्लक्ष्मण०

²² At the end of the plate, in the right bottom corner of it, is engraved an indecent figure of an *ass associating* with a pig. For a similar figure on a stone inscription and its interpretation see above, Vol. IX, p. 164.

²² Pandit Bhagwan Lal's transcript on p 346 of *Indian Antiquary*, Vol X, has two breaks and one or two misreadings.

of some votive offerings, not specified, by Sahanapāla, an officer of Daśaratha, the younger brother of king Aśōkachalla. Sahanapāla was a Kshattriya and was the treasurer of prince Daśaratha. He was the grandson of *Mahamahattaka* Mṛṣibrahma and the son of the *Mahattaka* Chātābrahma. Aśōkachalla, the elder brother of Daśaratha, is mentioned as the King of the Khasa country of the Sapādalaksha Hills. The inscription is dated in the year 74 of the Lakshmanasēna era, on the twelfth day of the dark fortnight of Vaiśākha, on a Thursday, corresponding to Thursday, 19th May 1194.

TEXT.¹

1. श्री^२ नमो^३ बुधाय ॥ देयधर्मीयं प्रवरमहायानयायिनः परमीपासकस्य
हेयज्जरणारविन्दमकरन्दमधुकरफलकारभूपालवे-
2. श्याभुजङ्गपरनृपतिगण्डनारायणरिपुराजमत्तगजसिंहनिखिलमहीपालजनकेत्यादि
निजनिखिलप्रशस्तिमलङ्क-
3. तसपादलक्षिखरिखसदेशराजाधिराज्यीमदशोकचक्रदेवकण्ठ'भ्रातृयोदशरथ-
नामधेयकुमारपा-
4. दपद्मोपजीविभाण्डागारिकसत्यव्रतपरायणादिनिवर्त्तनीय'वोधिसत्त्वचरितचक्रियकु-
लदीपश्रीसहणपालनामधेय-
5. स्य महत्तकश्रीचाटव्रह्मसुतस्य महामहत्तकश्रीमृत्तिव्रह्मपौत्रस्य[*] यद्व
पुण्य तद्वत्वाचार्योपाध्यायमातापि-
6. तत्पूर्वङ्गमं कृत्वा 'सकलसत्त्वराशेरनुत्तरज्ञानफलावाप्तय इति ॥ श्री-
मल्लक्ष्मणसेनदेवपादानामतीतराज्ये
7. सं ७४ वैशाख वदि १२ गुरौ — ॥ ° ॥

No 7 VADNER PLATES OF BUDDHARAJA.

[KALACHURI]-SANYAT 360

By Y R GUPTA, B A, Nasik.

These copperplates, two in number, belong to or at any rate are in the possession of Nānū valad Ahilāji Tidkē of Vadnēr in the Chāndvad (Chāndōr) Tālukā of the Nāsik District. About a year and a half ago, a Banā told me that he had been shown two plates by an inhabitant of Vadnēr, the writing of which could not be deciphered. I had to make several attempts to obtain them for examination. But I succeeded at last in tracing the owner or possessor and getting them on loan for the purpose of taking impressions and deciphering the inscription. On reading them I found that they contain a grant issued by Buddhārāja of the Kalachuri dynasty to a Brāhmana

¹ From an inked impression supplied by Babu Rakhaldas Banerji² Expressed by a symbol³ Read बुधाय⁴ Read °कनिष्ठ°⁵ Read °वोधि°.⁶ At the end of the inscription, between the figure of interpunction, is the picture of a flower.

Bodhasvāmin of Vatanagara One funny thing about this grant is that Nānā believes it to be a sanad of Pātālī. He is very particular and hardly allows anybody to have a look at it. The plates are substantial. The first of them measures from $10\frac{1}{2}$ " to $10\frac{5}{8}$ " long by 8" broad including the rims. Excluding them, the length is $10\frac{1}{8}$ " to $10\frac{1}{4}$ " and the breadth from $7\frac{3}{4}$ " to $7\frac{1}{2}$ ". The second measures about $10\frac{5}{8}$ " long by from $8\frac{1}{8}$ " to $8\frac{3}{8}$ " broad including the rims. Excluding them the length is from $10\frac{1}{8}$ " to $10\frac{1}{4}$ " and the breadth from $7\frac{7}{16}$ " to $7\frac{3}{8}$ ". The plates have two holes from $\frac{2}{8}$ " to $\frac{1}{2}$ " in diameter for the insertion of the two original rings, which have been lost. Whether there was any seal or not I cannot confidently say. There are however no traces of one, just as is the case with the Sarsavā plates. When the grant came under my notice, the Vādnēr plates were held together by two thin rings recently made. The edges of the plates have been raised into rims, so as to protect the inscription. Either of them bears writing on the inner side only. The second plate is a little broken at the right rim where line 28 ends. The weight of the plates is 129 tolas, without the rings. The letters are very deeply and well cut. They do not show through on the reverse sides at all. Some are, however, damaged and some have been completely destroyed by verdigris. I have restored the damaged and lost letters and words by means of the Ābhōṇa and the Sarsavā plates, mentioned below.

The alphabet very closely resembles that of the Sarsavā plates of Buddhārāja¹ (the only peculiarity worth noticing about the Vādnēr grant being that the *ā*-strokes are not brought so far down as in the Sarsavā plates), and closely to that of the Ābhōṇa or rather Ābhōpē plates² and the Valabhi inscriptions. The characters are, therefore, of the regular type of the period and locality to which the record relates. The numerical symbols for 300, 60, 10 and 3 occur in the date portion in line 34. The language is Sanskrit. Five of the usual benedictive and imprecatory verses are quoted from line 27 to line 32. The remainder of the inscription is in prose. As regards orthography we may note the doubling of a consonant before *y* in *-ddhyāta-*, l 14, *-māddhyandina-*, l 21. In a similar way the consonants following *r* are usually doubled, thus *-ārllārnnara-*, l 20; *-sarggēn-*, l 23, *svarggē*, l 27, *dirggha-*, l 24, *-ārjjanam*, l 8, *-ōrjyita-*, l 10, *narēndrav=ddānān-*, l 31, *-darppa-*, l 16, *-ōtsarppanārttham*, l 22, *nirbhukta-*, l 31; *pañchabhīr=mmahā-*, l 26, *dharmma-*, ll 9, 11, 12, *dharmmārttha-*, l 31, *gāmbhīryavati-*, l 2, *-siddhir=yyēna*, l 6, *-dhairyyasauryyasthairyy-*, l 15, *-durllanghē*, l 2, *pūrvva-*, l 30, *sarvv-*, ll 17, 19, 20, *bahubhīr=vvasudhā*, l 29. On the other hand we find *kirtiyā*, l 3, and, of course, *varsha-*, l 27. The class nasal and not the *Anusvāra* is commonly used in the interior of a word, the only real exception being *-bhamgāya*, l 8. A final sibilant before a sibilant is commonly assimilated, thus *=upētas=sampanna-*, l 5, *dharmmas=srēyō-*, l 9, etc., but *-Māhēsva-rah śrī-*, ll 14, 17. The *Jihvāmūlīya* is used in *-parah=kulanha-*, *-rahitaḥ=kula-*, l 4, the *Upadhmānīya* in *-vighrahaḥ=parābhi-*, l 8, *-srih=pra-*, l 10, *-pradah=pūrvv-*, l 13, *-ddhyātah=parama-*, l 14, *-karah=pra-*, l 17, *-mantavyah=pālayitavyaḥ*, l 25. The use of *sh* instead in *-kālinash=putra-*, l 21, is simply a miswriting. Before *sth* a final *s* has been dropped in accordance with the Vārttika on Pān VIII, iii, 36 in *=sētu sthātīnām-*, l 16. Instead of *tv* we find *iv* in *-satv-*, l 2, *n* is used for *ñ* in *-chanchalam*, l 24, *n* for *m* in *-pradhvansa-*, l 16; *r* for *ri* in *-prakṛiti-*, l 5, *-kṛipana-*, l 13, superfluous *m* has been added in *mahīmamtām*, l 30. The rules of *Samāh* have sometimes been neglected, compare *pratiśthāpayitā cty-*, l 12, *vridhdhayē uda-*, l 23. Most instances occur at the end of a line, thus *yathāvat*, l 5, before *āmany* l 6, *-tānām*, l 12, before *un-*, l 13, *=syāt*, l 26, before *ity-*, l 27, *cha*, l 27, before *aru-*, l 28, *likhitam*, l 33, before *idam*, l 34.

The inscription is one of Buddhārāja, the son of Sankaragana, the son of Krishnarāja of the family of the Kaṭachchuris. In the Aihole inscription the same form Kaṭachchuri occurs.³

¹ See *Ep Ind*, Vol VI, pp 294 ff.

² See *Ep Ind*, Vol IX, pp 296 ff.

³ *Ep Ind*, Vol VI, p 5, line 6, where we read *avāpṭavān=yaḥ rāgaranga mandirē Kaṭachchuri-śrī-līlāṇa-parigrahaṇa*.

That the forms Kalatsūri, Kalachuri, Kalachuri, Katchehuri and Kalachehuri are identical and are applied to the same family has been shown by Dr Fleet¹. Thus Buddharāja of the Vadnēr plates, I need hardly say, is the Buddharāja mentioned in the Sarsavni plates in the Norūr plates², and in the Mahākūta or Makutāśvara column inscription³. The Vadnēr grant is of importance inasmuch as it is the earliest known grant of Buddharāja Katchehuri, the Sarsavni plates being issued in 361 of the Kalachuri era. Only two grants, excluding the present one, issued by the old Kalachuris who ruled over the Nisik and other districts and, roughly, over Central India, and who appear to be the imperial dynasty⁴, were up till now known to us. It may, however, be remarked that these ancient Kalachuris are also referred to in the Athole inscription⁵, the Norūr plates⁶, and the Sāṅkhādā plate of Śīntilla⁷. The geographical names given throw some light on the question about the area over which the dynasty exercised power. I may here note that the power of the Kalachuris was not crushed though Buddharāja was defeated by Mangalīśa. His Sarsavni and Vadnēr plates prove this, being both posterior to the Makutāśvara inscription.

The Vadnēr grant was issued while Buddharāja's victorious camp was pitched at Vidiśa. The purpose for which it was made, is the usual one, viz., to provide for the five great sacrifices *balī, charu, varṣadāra, agnihōtra* and for others. The name of the donor is Bōḥasvamin, of the Vājasaneyya-Mādhyandina school, who was a resident of Vatanagara and belonged to the Kūśyapa gōtra.

The object of the grant is described in exactly the same way as in the Sarsavni plates. The village granted in the latter is first defined with regard to the district and *bhōga* to which it belongs, and then described as being situated near another locality, apparently one that was better known. After this follows the name of the village. Similarly in our grant, we are first told that the village belonged to the Vatanagara *bhōga*⁸ and was situated near Bhattaūrikā. Then follow, in the place where the name of the village is given in the Sarsavni plates, the words *Kōmyānām | śha grāmaḥ*⁹. The village has accordingly been designated, not by a proper name, but as a village of *kōmyas*. Who these *kōmyas* were, I cannot say with confidence. I feel however inclined to agree with Mr Bhandarkar, who thinks that they may be the Kōhs of the present day.

Of these localities Vatanagara is doubtless Vadnēr—usually called Bahurābreh Vadnēr to distinguish it from other villages of the same name—in the Chūrdvād Talukā of the Nisik District, where the plates were discovered. It was the head quarters of the *bhōga* of the same name. The Marāṭhī form of Sanskrit *vata* is *vad* and *nagara* would regularly become *nēr*, just as in *Pimpalnēr*, from *Pippalanagara*, and *Champānēr* from *Champānagara*. Bhattaūrikā may possibly be Bhātgaon about nine miles from Vadnēr. *Bhatta* becomes *bhāt* according to a well-known rule—a double consonant in Prākṛit is replaced by a single consonant, and the preceding vowel, if short, is lengthened. Of Marāṭhī *bhāt*, Prākṛit *bhatta* see, Marāṭhī *sāt*, Prākṛit *satta*, seven. As an instance of the omission of the second part of the name of a village or town, we may compare *Kondōramānya* in the Mahākūta column inscription, the very record of Buddharāja's defeat, which is evidently the modern Kendū. Again we know that the modern Jedda may be connected with the Jedugūr of the Balagāmve inscription of Vinayāditya.¹⁰ We can quote many instances where *pur* or *gaon* is added to the name of a town or a village, to which we find no equivalent expression in the inscriptions. Vidiśa is probably the

¹ *Ind Ant*, Vol XIX, p 16

² See D R Bhandarkar, *Ind Ant*, Vol XL, p 20

³ *Ind Ant*, Vol VII, pp 161 ff

⁴ Of the use of the word *bhōga* in the Sātūrā grant of Vishnuvardhana, *Ind Ant*, Vol XIX, pp 309 ff

⁵ Cf *Kumārvaḍāo | śha grāmaḥ* in the Sarsavni grant, l 20

⁶ *Ind Ant*, Vol VII, p 161

⁷ *Ep Ind*, Vol VI, pp 1 ff

⁸ *Ep Ind*, Vol II, pp 23 ff

⁹ *Ind Ant*, Vol XIX, pp 144 ff.

famous capital of the Daśārṇas on the Vētravati¹, the modern Bēsnagar, near Bhilsā. Similarly the Ābhōṇa plates of Śankaragana were issued from Ujjayini. I have thought of the possibility of identifying the latter with the modern Ujjayini or Ujjani in the Sinnar Tāluka of the Nāsik District, and sometime I was inclined to think that Vidiśa might be the present Tisgāon in the Chāndōr Tāluka, 3½ miles from Bhātgaon. It seems however hardly possible to derive Tisgāon from Vidiśa, and I think it safer provisionally to adhere to the identifications mentioned above. The more so if Mr Bhandarkar is right in assuming² that the Katakchuris reigned at Māhishmati.

The present record is dated in words and numerical symbols on the 13th day of the bright half of Bhādrapada of the (Kalachuri) year 360. The date does not admit of complete verification³. Divān Bahādūr Pillai has been good enough to calculate it for me, and he has informed me that it might correspond to either Friday, 11th August A D 607, or Thursday, 29th August A D 608 or Tuesday, 19th August A D 609. I am inclined to think the last of these dates the right one.

As regards the epithets of Sankaragana, Professor Kielhorn's remark⁴ that 'the author was acquainted with and borrowed or imitated certain epithets which are found only in some of the Gupta inscriptions,' is up to the point, and this was just what occurred to me when I first read them. I would here add that the coins found at Dēvlānē in the Bāglān Taluka of the Nāsik District, but occasionally met with throughout the district and wrongly attributed to the end of the 4th century A D by Dr Bhāu Dājī⁵ and others were (as is shown by Professor Rapson⁶), imitated from the later Gupta coins. As I intend to publish a short note on these coins, it is better that I should not dwell on them here. Suffice it to say that the Gupta influence can be traced in the official documents of the Katakchuris and in the coinage of the Nāsik District of about the 6th and 7th centuries A D.

The accompanying plate has been prepared from estampages made by me in Vadnēr. The owner would not consent to the plates being sent to Ootacamund for the purpose. On the whole however, the estampages are plain enough in all important places, and the passages which cannot be read with certainty can be supplied from the Sarsavni plates.

TEXT.

First Plate.

- 1 Ōm⁷ svasti [[*] Vijayaskandhāvārād=Var(1)diśa-vāsakāch=chharad-ṇpagama-prasanna-gaganatala-vimala-vipul[ē] vividha-puru-
- 2 [sharatna]-guna-kirana-[nikar]-āvabhāsitē mahāsa[t*]tv-āpāśraya-durllanghō gāmbhīryyavati sthūtyanupālanaparē mahōdadhā-
- 3 v=iva [Kata]chchurinām=[anvayē sakala-jana]-manōharayā chandrikay=ēva kīrtiyā bhuvanam=avabhāsayann=ā janmana [ēva Paśn-
- 4 pati-samā]śraya-parah=kalanaka-[dō]sha-rabitah=kula-kumudavana-lakshmi-vibōdhanaś=chandrāmā iva śrī-Krishnarājō [yah]
- 5 samśraya-viśēsha-lōbhād=iva sakalair=ābhigāmikair=itaraiś=cha guṇair=upētas=sampanna prakri(ri)ti-maṇḍalō yathā[vat]

¹ Cf *Māghadūta*, v 24

² loc cit

³ See Kielhorn, *Ep. Ind.*, Vol VI, p 295, note 6

⁴ *Ep. Ind.*, Vol VI, pp 295 ff

⁵ *Jour. Bo Br R As Soc.*, Vol XII, p 213, cf Dr Fleet's *Dynasties of the Kanarese Districts of the Bombay Presidency*, pp 295 f

⁶ *Indian Coins*, para 100,

⁷ Expressed by a symbol

- 6 ātmāny=āhita-śakti-siddhir=yyōna cha ruchira-vamśa-śōbhinā niyatam=askhalita-dāna-prasarēṇa prathita-bala-garimā¹
- 7 vanavāraṇa-yūthapōn=ōv=āvisankam vicharatā vana-rājaya iv=āvanamitā dīśo yasya cha śāstram=āpanna-
- 8 brāṇāya vigrahaḥ=parābhīmūnabhamgāya śikṣhitam vinayāya vibhav-ārjjanaya pradānāya pradānam dharmāya
- 9 [dharmma]ś=śrōyōvāptayō tasya putrah=prathiyām=apratirathas=chatur udadhi-sali-āsvādita-yaśā Dhanada-Varuṇ-Āndr-Ānta[ka]-
- 10 [sama]-prabhāvas¹=sva-bāhu-bal-ōpāt-ōrjita-rājāsriḥ=pratāp ātisāy-ōpanata-samagra-sāmanta-mandalah
- 11 paraspar-āpīdita-dharmm-ārthha-kāma nishōvi prapāti-mātra-superitōsha-gambhir-ōnnata-hridayas=samyak-prajāpālan ādhi-
- 12 gata-bhūri-draviṇa viśrāṇan āvāpta-dharmmahkriyās=chir-ōtsannūnām nripati vamśānām pratashthāpayitā atyuchchritānām
- 13 nn[mū]layitā din-āndha kṛpapa²=samabhilashita-manōrath-ādhiḥka-nikāma-phala-pradaḥ=purvv-āpara-samadr ānt ādi-dōśa-svāmī
- 14 m[ātāpitṛ]-pād ānuddhyātah=parama-Māhōśvarah śri-Śankaraganas=tasya putras=tat-pād-ānuddhyātas=sakala-mahī-mandal-nika-
- 15 tilakas=sātisāya-prathita-naya-vinaya-dayā dāna-dāksya-dāksinya-dhairyā-śa n r y n -sthairy-ādy-aśśha-ga[na-sa]manvitali
- 16 prābala-ripu-bal-ōdbhūta-darppa-vibhava-pradhvansa³-hētus=sōtu sthitinām=[āyatanam siddhō]r=apratī[hata chakrah]
- 17 Chakradhara iv=ārth[1]-prasāmana-karah=prajānām parama-Māhōśvarah śri-Buddha[rājas]=sarvvān=ōva rāja-

Second Plate

- 18 sāmanta-bhōgika-vishayapati-rāshtra-giāma-mahattar-ādhiḥkārīk-ādi[n*] samājñāpayaty=astu vō viditām=asmābhūh
- 19 Vatanagara-bhōgō Bhattaurikā-pratyāsanna-Kōmīyānām [⁴ śha grāmas=sōdrāṅgas=sōparikaras=sarvv-ādāna-
- 20 samgrāhyas=sarvva-ditya-vishṭi-prātibhēdikā-parihinō bhūmi-chchhidra-nyāyēn-ā-chāta-bhata-pr[ā*]vśśya ā-cha[ndr-ārkk-ā]rānava-
- 21 kṣiti-sthiti-samakālinash⁵=putra-pantṛ-ānvaya-bhōgyō Vatanagara-vāstavya-Kāśyapa-sagōtra-Vājasanēya-Māddhyandina-
- 22 [sa]brahmachārī-brāhmana-Bōdhasvāmīnō bah-charu-vaiśvadēv-āgnihōtr-ādi-kriy-ōtsarppan-ārtham mātāpitṛōr=ātmanas=cha
- 23 puṇy-ābhivṛddhaya⁶ ndak-ātsarggōp=ātisrīshō yatō=smad-vamśayair=anyair=vv=āgāmī-nripati-bhōgapatibhiḥ=prabala-pavana-prōrit-ōdadhi-
- 24 jala-taraṅga-chañchalam⁷ jivalōkam=abbēv-ānugatān=asārān=vibhavān=dirggha-kāla-sthēyasas=cha guṇān=ākalayya sāmānya-
- 25 bhōga-bhū-pradāna-phal-ōpśubhis=śaśi-kara-ruchiram chirāya yaśas=chuchishubhir-ayam=asmad-dāyō=numantavyah=pālayitavyas=cha [1*]

¹ Professor Pathak reads -pratāpah, 11 of the Abhōna plates But it appears to me that there also we have -prabhāvas

² Read -kṛpāna

³ Read -pradhvansa-

⁴ Read -kālinah-

⁵ Read -vṛddhaya

⁶ This sign of interpunction is superfluous

⁷ Read -chañchalam.

2 4 6 8 10 12 14 16

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SCALE 0.3
FROM LITHOGRAPHS SUPPLIED BY Y. R. GUPTA

GTEN KONOW

... ॥ ॐ नमो भगवते वासुदेवाय ॥ ...

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- 26 [Yō v=ājñā]na-timira-patal-āvrita-matū=āchchhindyād=āchchhidyamānam v=ānumōdēta
sa pañchabhīr=mmahāpātakaṁ=śmyuktas=syā[t]
- 27 ity=Uktañ=cha bhagavatā veda-vyācna Vyāsena || Shashtim varsha-sahasrāni
svarggō mōdati bhūmidah [*] āchchhettā cha¹
- 28 anumantā cha tāny=cha narakō vasēt || Vindhy-ātavishv=atōyāsu śushka-kōtara-
vāsinah [*] krishn-ābhayō hi jūyantō
- 29 bhūmi-dāyam haranti yē || Bahubhīr=vrasudhā bhuktā rājabhis=Sagar-ādibhīh
[*] yasya yasya yadā bhūmi=tasya tasya tadā
- 30 phalam || Pūrvva-dattām drujātibhyō jatnād=raksha Yudhishtira |
mah[i]m mahimamtām² śrīshtha dānach=chhryō=nnpālanam [*] Yān=iha
- 31 da[ttāni purā] narēndrar=ddānāni dharm-ārthta-yaśas-karāni | nrbbhukta-
mālya-pratimūni tāni kō nāma sādhan=punar=āda-
- 32 dita itī || Samvatsara-śata-trayē shashty-adhikē Bhādrapada-śuddha-
trayōdaśyām Pāśupati-rājūi-rājūi-
- 33 Anantamāhayī-vijñāpanayā mahābalādhikṛita-śrī-Prasahyavīgraha-dūtakam
[lkhitam]
- 34 idam mahāsaudhivīgrahādhikarāñdhikṛit-Ānāphitēn=ōti || Sam 300 60
Bhādrapada śu 10 3

TRANSLATION.

(Line 1) Om Hail From the victorious camp located at Vai(Vi)diśa

In the family of the Katachchuris—which, like the wide ocean, is stainless and extensive as the sky clear on the beginning of autumn, shining by the mass of the rays of various jewels of men (as the ocean is illumined by the rays of its precious stones), difficult to be transgressed since it is the abode of great courage (as the ocean is the abode of big creatures), grave and bent on observing settled rules (as the ocean is deep and is anxious to remain within its boundaries)—(there lived) the illustrious Krishnarāja, who enlightened the world with his fame pleasing to all men as the moon illumines with light, who from his birth was solely devoted to Pāśupati (Śiva) just as the moon supports itself on Śiva, who though having no blemish furthers the prosperity of his family as the moon (who has a spot) revives the beauty of a bed of night lotuses, who was approached by all virtues which attract men to a king and by other qualities as if through a desire to get a choice resting place, who was possessed of all the natural endowments of royalty, who duly got the good results of the royal powers, who, brilliant with his glorious family, the flow of his munificence being uninterrupted and the gravity of his strength being renowned, rushing boldly effected the conquest of the regions just as the head of wild elephants, conspicuous by its magnificent backbone, with the ceaseless stream of its ichor, showing the excellence of its strength, roaming here and there at its will, breaks down a row of forest trees, whose weapon was (used) for the protection of the distressed, who fought to humble the pride of his foes, whose learning was for modesty, who obtained riches (only) to give, who made donations only for the sake of religious merit, whose religious merit was acquired in order to obtain final beatitude

(L 9) His son was the illustrious Sankaragana, an ardent devotee of Mahāśvara (Śiva); the sovereign of the regions bounded by the eastern and western oceans and of other countries, who meditated on the feet of his parents, who was matchless in this world, whose glory was relished by the waters of the four oceans, whose grandour was like that of Dhanada, Varuna, Indra and Antaka, who gained the prosperity of a king by the prowess of his own arms, before whom the circle of all tributary princes bent down owing to the excellence of his valour, who

¹ Read ch=ānumantā

² Read mahimām.

enjoyed religious merit, wealth and pleasure without allowing them to overpower one another ; whose profound and high mind was gratified only by submission , who acted piously by making donations of the ample riches got by protecting his subjects well , who reinstated royal families that had been deposed for a long time , who annihilated those that were very proud , who gave to the poor, the blind and the helpless the objects of their desire more fully than they yearned after

(L 14) His son, who meditates on his feet, the only ornament of the whole earth, who is possessed of all the most famous qualities, good conduct, modesty, mercy, liberality, ability, courtesy, fortitudo, heroism, steadiness and others, who causes the destruction of the greatness of vanity produced from power of mighty enemies, who is a dam of all settled rules and a home of success, who with his unobstructed army relieves the sufferings of his subjects like the wielder of the discus (Vishnu) with his disc incapable of being opposed, the zealous devotee of Mahēśvara, the glorious Buddharāja gives this order to all kings, tributary princes, *Bhōgikas*, rulers of *viśhayas*, heads of provinces and villages, and big officers and others

(L 18) Let it be known to you To promote the religious merit of our parents and ourselves we have given with libations of water, the village of the *Kōṇiyas*, in the Vatanagara *bhōga*, which is near Bhattaūrikā, together with the *udranga*, the *uparikara*, and all receipts, free from all *ḍitya*, forced labour and *prātibhēdikā*, according to the maxim of *bhūmichchikudra*, not to be entered by swindlers and servants who are liars,¹ to be enjoyed by sons, sons' sons and further descendants (*ie*, the enjoyment of which is to be hereditary), as long as the moon, the sun, the sea and the earth exist,—to the Brāhmana Bōdhasvāmin, who resides at Vatanagara, belongs to the Kāśyapa *gōtra*, and to the Vājasanēya-Mādhyandina school, for the maintenance of *balī*, *charu*, *raśvadēva*, *agnihōtra* and other rites For which reason future kings and governors, whether of our own lineage or others, considering that this worldly existence is as unsteady as the waves of water impelled by violent wind, that wealth is perishable and worthless (devoid of substance) and that virtues last long, desirous of obtaining, in common with us, the merit of this grant of land and anxious to acquire for a long time fame as bright as the rays of the moon, should agree to and protect our gift Whoever with his intellect covered by the coating of the darkness of ignorance, should revoke it or allow it to be revoked, shall incur the guilt of having committed the five great sins It has been declared by the holy Vyāsa, the arranger of the Vēdas “He who gives land rejoices in heaven for sixty thousand years, he who rescinds (grants of) land or consents to their being rescinded, will dwell in hell for the same number of years” “Those who resume grants of land, are born as black serpents, living in dry hollows (of trees) in the waterless forests of Vindhya” “Land has been enjoyed by many kings from Sagara downwards, he who for the time being is the lord of the land, has the fruit of it” “O Yndhishtira, carefully preserve the land given to Brāhmanas by former kings, O best of kings, preservation is better than giving” “What good man would seize the gifts bestowed formerly by kings, yielding religious merit, riches and renown, which may be likened to used wreaths.”

(L 32) In three hundred years, increased by sixty, on the thirteenth *tithi* of the bright half of Bhādrapada, at the request of the queen of the worshipper of Paśupati, queen Anantamahāyī, this charter, the *dūtaka* of which is the prosperous Prasahyavigraha,² the great (officer) appointed over the army—was written by Anāphita, the high officer entrusted with the (arrangement of) peace and war

The year 300 60 Bhādrapada śu 10 3

¹ I have followed Professor Pāthak's rendering of this phrase above, Vol IX, pp 286 and f., as I think it correct [Another explanation of *chāta*, which I think preferable, is mentioned above, Vol IX, p 284, note 10 — S K]

² It will be seen that the *dūtaka* is the same as in the Sarsavni grant, above Vol. VI, pp 294 ff.

No 8 — BELAVA COPPER-PLATE OF BHOJAVARMADEVA THE FIFTH YEAR

BY RADHAGOVINDA BASAK, M A , RAJSHAHI

This plate was purchased by Mr Pramathanātha Datta, B A , Assistant Settlement Officer, in the month of June, 1912, at a village, named Bēlava, situated on the northern boundary of Rūpganj Thānā, in the Mahēśvardi Parganā of the Nārāinganj Sub-Division of the Dacca district in the Presidency of Bengal, where it was discovered by an illiterate Mnhhammadan in April, 1912, in digging a plot of hard reddish land in the precincts of his cottage. A prominent mark, about half-an-inch deep, was accidentally cut into the top-edge on the right-hand side of the plate by the spade of the villager as he was digging. An imperfect reading of this plate with a faulty translation was published at Dacca¹ but without any *fac-simile*. I edit the inscription from a photo which I took when the plate was kindly placed in my hands for two days only by Mr Datta for decipherment. I could not get a further opportunity of comparing the photo with the original plate.

The plate measures about 9½" broad by 10¼" high. It had a seal with the representation of Viṣṇu's wheel (cf *śrīmad-Viṣṇu-chakra-mudrayā*, l 48), at the top, but the impress of the sacred wheel was completely scraped off by the finder of the plate, who thought the plate was made of gold. So, it is difficult now to say if the name of the king was incised therein. The plate is inscribed on both sides, the obverse side containing 26 lines of writing, and the reverse side 25 lines. The engraver's name is not mentioned. The writing is generally in an excellent state of preservation except in lines 12-14, and 17-21, where the plate has suffered from corrosion, which has rendered a few letters indistinct and illegible. The size of the letters throughout is about ¾" with the exception of those occurring in the first two lines on the reverse side, where they are a little larger than the rest. The inscription is written in the northern characters of the 11th century A D. The *anusvāra* has been denoted in two ways, viz by a point above the horizontal top-line, as in =āpatyam, l 1, and by the ordinary Bengali *anusvāra* sign of modern times as in nāyanam, l 1. The sign of *visarga* has been omitted twice, in the words *siddhi* (l 1), and *śrīmad-Bhōja* (l 26). Some letters also have been omitted, very likely through oversight on the part of the scribe or the engraver, in lines 18, 22, 23, 28, 37, 39 and 43. The sign of *avagraha* has not been used at all. Orthography also is not faultless throughout. The only point of orthography that calls for any remark is that although the letters, *ta*, *ya*, *na*, *ma*, and *ga* have been doubled after *r*, the letter *va* in this position remains single, except in the words -*Aurva*- and *Yajurvēda*- (l 42). The language of the inscription is Sanskrit.

The inscription opens with *ōm siddhi* [h*] and has 15 verses on the obverse side, in the first five of which the eulogist *Purushōttama* (cf v 15) describes the mythological ancestors of the Yadu family from which the Varman traced their origin. From the first three verses we get the mythological genealogy of these ancestors of the Yadu family in the following order — (1) Svayambhū (Brahmā), (2) Atri, (3) Chandra, (4) Budha, (5) Purāvas, (6) Āyu, (7) Nahusha, (8) Yayāti and (9) Yadu. In verse 4, Krishna, the 'chief actor of the Mahābhārata,' is said to have descended from the family of Yadu. Verse 5 informs us that the Varman were the 'kinsmen of Hari' (Krishna) and were well-versed in the Vēdas and skilled in warfare. They are described to have occupied Simhapura, probably the same place as Sihapura, which is mentioned in the *Mahāvamsa*, vi, 35 ff, as situated in Lālarattha, i.e. Rādhā². Verse 6 gives us the name of the first Varman as Vajravarman, who is described to

¹ *The Dacca Review*, Vol II, No 4 (July, 1912)

² [We know of princes with names ending in *carman*, who ruled in *Simhapura*, and who were kings of *Kalinga*. See above, p 4—S K

have been valiant, yet mild, and who was a great poet and a learned man. In verses 7-8 we get a description of the second Varman, Jātavarman, the son of Vajjarman, who is said to have been famous for his mercy, heroism and charity, and to have extended his paramount power, by putting many heroes to shame and conquering the province of Kāmarūpa (Assam). It is in this eighth verse that we get some clue to the contemporaneous history of the times when Jātavarman flourished. I have readily adopted the valuable suggestions of my venerable friend Mr Akshayakumāra Maitrēya, B L, Director of the Vaiṣṇava Research Society, about some of the names of persons and places of historical importance that occur in this verse. Mr Maitrēya is of opinion that Virasī, who, in the next verse, is said to have been the queen of Jātavarman and mother of king Sāmalavarman, was a daughter of Karna and it is for this reason that the poet has used the phrase *parinayan Karmasya Virasīyam* in verse 8. Mr Maitrēya invited my attention to verse 9, canto I, in Sandhyākara Nandin's *Rāma charita*¹ (history of king Rāmapāla of Gauda), wherefrom we know that this Karna, undoubtedly the Kalachuri (Chōdi) Karna of the 11th century, whose copper-plate grant² is dated 1042 A D, gave another daughter of his, named Yauvanaśrī, in marriage to king Vigrahapāla III, with a view to please His Majesty after he (Karna) had sustained a defeat in the field of battle. The second point of historical value which Mr Maitrēya brought to my notice is the identification of the name of Divya in the compound word *divya bhūja-śrīyam* (V 8) with Divya or Divvōka, the leader of the Kaivarta revolt, who killed Mahipāla II, son of Vigrahapāla III, in battle and occupied Varāndrī, the *janakabhū*, birth-place, of the Pala kings (cf *Rāma-charita*, canto I, 29, 31-39). Kāmarūpa (Assam) is described as having been conquered by this Jātavarman (*paribhavaṃs-tām Kāmarūpa-śrīyam* v 8). It is very probable that Jātavarman might have availed himself of this opportune moment of the revolt in Varāndrī of the Kaivartas under Divya, for proceeding towards Kāmarūpa and bringing the province under his own sway. I am unable at present to identify with absolute certainty the name of Gōvardhana referred to in the third line of this verse. May he be the father of Bhatta Bhavadēva who was the Prime Minister of king Harivarman of East Bengal³? For some of these suggestions I wish to express my indebtedness also to the newly-published Bengali work, *Gauda-rājamālā* from the able pen of my esteemed friend Mr Ramaprasāda Chanda, B A, Hon Secretary, Varāndra Research Society. Verse 9 describes Sāmalavarman, son of Jātavarman and Virasī, as one whose name was a blessing to the world. The last line of this verse seems to mention another person, the poet's master (*prabhu*). In verse 10, we are told that he had a son Udayin, who must have been a great warrior, whom none could approach in the battle-field, 'who saw only his own face reflected in front, in his own sword'. In verses 11-12, his daughter Mālavayadēvī is described. She was exceedingly beautiful and was married to king Sāmalavarman, 'though his harem was full of the daughters of numerous kings'. Verses 13-14 are in praise of king Bhōjavarman, the donor of the grant. Considering the historical time as deduced from the contents of verse 8, one may feel inclined to take the mention of the *Rākshasas* of verse 14, to refer to the wars of king Rāma (Rāmapāla) who regained the kingdom of Varāndrī from the hands of the Kaivartas after defeating them in battle. It is, therefore, most befitting on the part of the court-poet Purushōttama (verse 15) to invoke blessings on king Bhōjavarman at this juncture, and to wish that he may become the overlord of Lankā, i.e. defeat and onst the *Rākshasas*, the destroyers of peace. The sixteenth verse in lines 50-51 is one of the usual imprecatory verses. From line 24 to 49, the inscription is in prose.

¹ *Memoirs of the Beng. As. Soc.*, Vol. III, No. 1

² *Ep. Ind.*, Vol. II, p. 297 ff

³ Cf the *prafasti* of Bhavadēva *Ep. Ind.*, Vol. VI, pp. 203 ff

This inscription is a record of a land-grant made by the devout worshipper of Vishnu, the *Paramāśvara*, *Paramabhaktāra*, *Mahārājādhirāja*, king Bhōjavārman, who meditated upon the feet of the *Mahārājādhirāja* Sāmalavarman, to Rāmadēva-varman, in charge of the king's holy shrine (*sāntycgāra*, l. 45), son of Viśvarūpadēva-varman great-son of Jagannāthadēva-varman, great-grand-son of Pīṭambaradēva-varman, who was an inhabitant of the village of Siddhala in North Rādhā,¹ and who hailed from the *Madhyadēśa* (cf. *Manu* II, 21). The *gōtra*, *pravara*, *charana*, and *śīkhā* of the donee is mentioned in lines 41-42. The name of the village where the grant of the plot of land was made is *Upyalikā*, situated in the *Kausāmbi-ashtagachchha Mandala*, in the *Adbhāpattana mandala*, in the prosperous *Paundra bhukti*. I am at present unable to identify the village. The order of the donation was issued to the various royal officers and other dependants of the king from his camp of victory situated at *Vikramapura* (evidently in East Bengal). The officers mentioned in our inscription are the same as we find in the *Ballīlāsana* plate of *Kitwa* discovered last year and in other Bengal plates, with only two additional names, *pīśhāśūta* and *mahāvīyūhapati*, the latter occurring also in the *Faridpur* plate of king *Harivarman*.

The inscription is dated in 51 on the 14th day of *Śrāvana*, in the 5th year of the reign of king *Bhōjavarmadēva*. It ends with the usual endorsement of the king and one of his chief officers (in the present instance, the king's *mahākshapatalika*, record-keeper).

TEXT ²

Obverse

- 1 Ōm siddhi[h*] ॥ ³Śrīyambhuvam=ih=āpratyam munir=Atri[r]=divaukasām [1]
tasya jan=nāyanam tjan=ten=āya-
- 2 yata chandramāh ॥ [1*] ⁴Rāhuviyō Vu(Bu)dhas=tasmād=asmād=Ailah
Parūravāh [1*] rajñō savamritah ka[rtyi]
- 3 ch=Ōrra-gā cha bhava cha yati ॥ [2*] ⁵Sō=py=Āyura samajijanan=Manu-samō
rijñas=atō rajñivān Ishmī-
- 4 pālō Nabhushas=tatō=jam mihārījō Yajitih sntam [1*] sō=pi piāpa Yadum
tatah kshiti[bhu]-
- 5 jam vamsō-yam=ujj(r)mbhat Virasri=cha Haris=cha yatra vadbhasah⁵
pratyasham=ōv=akshyata ॥ [3*] ⁶Sō=p-i[ha]
- 6 gōpi=śata-khikārah Krishnō Mahābhūata-sūtradhārāh [1*] argh[y*]ah pumān=
amāra-kritāvatī-
- 7 rah prādur=va(ba)bhūv=ōddhrīta-bhūmi-bhārāh ॥[4*] ⁷Pumsim=āvaranam trayi na
cha tayā hinā na nagnā iti
- 8 trayyā[m] ch=ādabhuta-sangarāshu cha va(ra)sād=rōm=ōdgamair=varmmīnah [1*]
Varmmānō=tigabbhira-nūma dādhatāh
- 9 ślāghyan bhujau vi(bi)bhrātō bhūjah Simhapuram guhām=iva mrigāndrānām
Harir=vā(bā)ndhavāh ॥[5*]
- 10 ⁸Abhavat=atha kadāchid=Xadavinām chamūnām samaravijaya-yātrā-mangalam
Vajravarmīnā [1*] Śama-
- 11 na iva rūpūnām sōmavād=vā(bā)ndhavānām kavir=api cha kavīnām panditah
[pa]nditānām ॥ [6*] ⁹Jā-

¹ *Siddhala*, the ornament of the country of *Rādhā*, is also mentioned in the *Bhavādēva prasasti*, cf. *Ep Ind*, Vol VI, p. 205

² From a photograph of the original taken by me in 1912. The accompanying plate is reproduced from the same photograph.

³ Metro. Anushtubh

⁴ Metro. Śārdūlavakridita

⁵ Read *bahusah*

⁶ Metro. Indravajrā.

⁷ Metro. Māhul.

⁸ Metro. Anushtubh

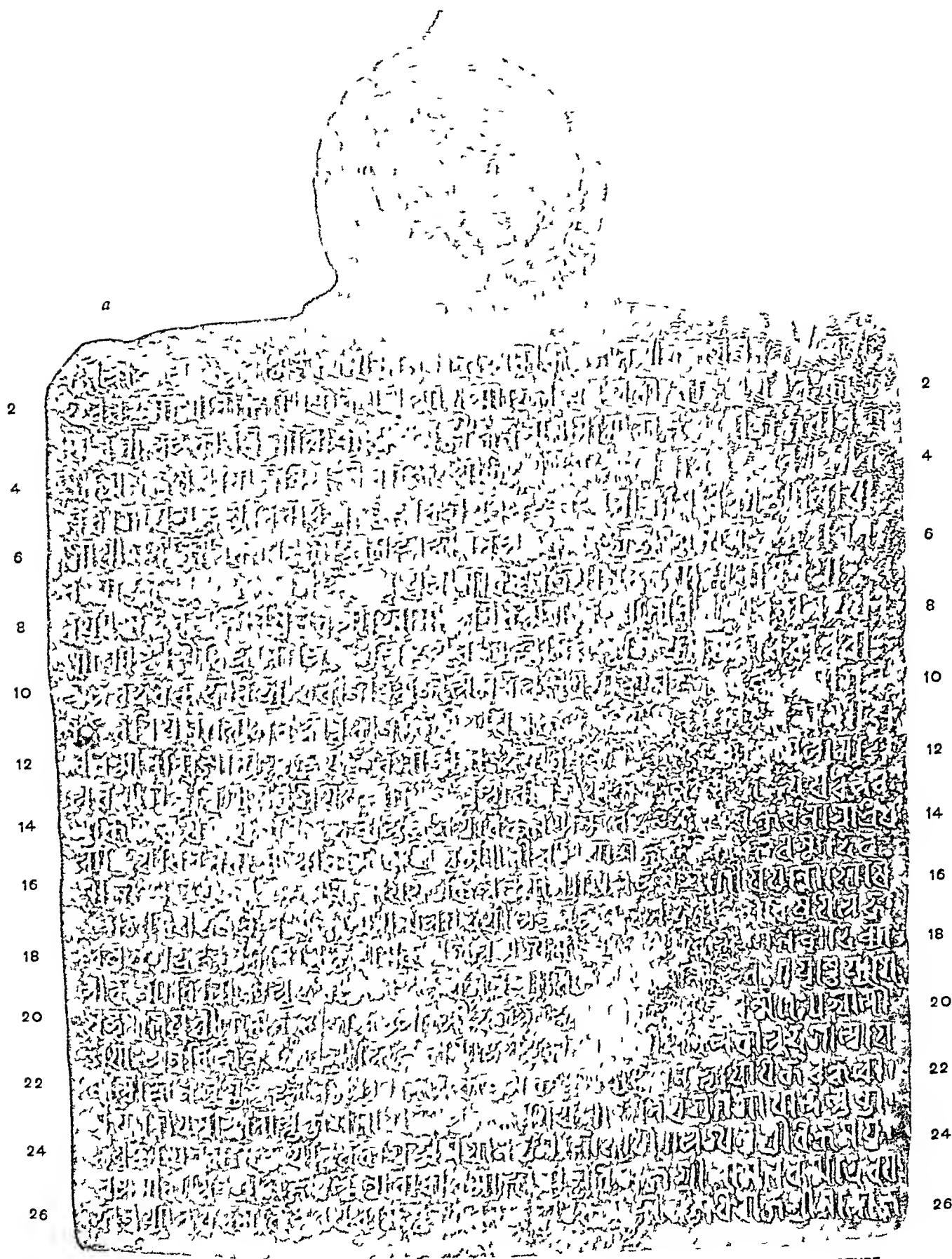
- 12 tavarṃmā tato jāto Gāṅgīya iva Śāntanōh [1*] dayā vratam iana[h] kridā
[tyā]gō yasya mahō-
- 13 tsavah ||[7*] ¹Grihan=Vainya-Prithu-śrīyam parinayan=Karnnasya
Viraśrīyam yō-ṅgēshu prathaya[ñ=chhri]yam jaiṃblavam-
- 14 s-tām Kāmarūpa-śrīyam [1*] mindan=-Divya-bhṇja-śrīyam vikalayan=
Gōvarddhanasya śrīyam kurvan śrōtriya-
- 15 sāch=chhriyam vitatavān=svām sārvaḥma-śrīyam ||[8*] ²Viraśrīyam=ajani
Sāmalavarmmadēvah
- 16 srimāñ=jagat-prathama mangala-nāmadhōyah [1*] kim=varṇayāmy=akṛṇa-bhūpa-gun-
ōpapaṇnō dōshai-
- 17 [r=mma]nāg=apī padam na kritah prabhur=mmō ||[9*] ³Tasy=ōdayī sūnur=
abhūt=prabhūta-⁴durvāra-vīrēshv=apī sanga
- 18 rēshu [1*] yas=chandrahā[sā*]-pratīvi(hi)mvī(mbi)tam svam=ckam mukham
sammukham=ikshatō [sma] || [10*] ⁵Tasya Mālavayadēvy=ā-
- 19 sit kanyā Trailōkyasundarī [1*] jagad-vijaya-mallasya vajayanti Manōbhuvah ||
[11*] ⁶Pūrnō=py=aśc-
- 20 sha-bhūpāla-putrinām=avarōdhanē [1] tasy=āsid=agra-mahīshī s=aiva
Sāmalavarmmanah || [12*] ³Āsi-
- 21 t=ta'oh sn'sū)nur=ih=āntara[m(?)]yah śrī-Bhōjavarmmm=ōbhaya-vamśa [di]pah [1]
pāti'chhu sar'āsu dāśāsu yē-
- 22 na sn'chō nā luptaś=cha hatam tamaś=cha || [13*] ⁶Hā dhik [ka*]shtam
avīam=adya bhuvanam bhūyō=pi kam(kim) rakshasā-
- 23 m=utpātō=yam=u[pa*]sthitō=stu kusali śānkāsu Lankādhīpah ||[14*] ⁵Iti yam
gna gathābhās=tushtā-
- 24 va Purū(ru)shōttamah [1*] majjayann=iva vāg-vra(bra)hma-may-ānanda-mahōdadhau
|| [15*] Sa khalu śrī-Vikramapu-
- 25 ra-samāvāsita-śīlū aj-jayaskandhavarāt Mā(Ma)hārājādhirāja-śrī-Sāmalavarmmadēva-
pā-
- 26 d-ānudyāta-Paramavaishṇava-Paramēsvara-Paramabhāttāraka-Mahārājādhirāja-Śrīmad-
Bhōja[h*]

Reverse

- 27 śrī-Paundrabhukty-antahpāti-Adhahpattana-mandalē Kauśāmvī(mbi)-Ashtagachchha-
kha-
- 28 ndala-sam[baddha*]-Uppalikā-grāmē guvāk-ādi-samēta-sapāda-nava-drōn ādhi-
- 29 ka-jātaka-bhūman samnpagat-āśchha-rāja-rājanyaka-īājñī-rānaka-rā-
- 30 japutra-rājām itya-purōhita-pīthikāvitta-mahādharṃmādhyaḥsha-mahāsāndhivī-
- 31 grahika-mahāsēnāpatī-mahāmudrādīkrita-antarangavri(bri)haduparika-mahākshapa-
- 32 talika-mahāprā'ihāra mahābhōgika mahāvīyūhapatī-mahāpīlupatī mahāga-
- 33 nastha-danśādhika chanrōddhaianika-nauva(ba)la-hasty-asva-gō-mahīsh-āj āvīk-ādi-
- 34 vyāprita-gaulmika-dandapāsika-dandanāyaka-vishayapaty-ādīn anyāms=cha saka-
- 35 la rāja-pād-ōpājivīnō=dhyakshaprachār-ōktān ih=ākirtitān chatta-bhatta-jātī-
- 36 yān janapadān kshētrakarīmś=cha vrā(brū)hmapān vrā(brū)hmanōttarān
yathārham=mānayati

¹ Metre Sārdūlavikrīdita² Metre Vasantatilaka³ Metre Indravajrā.⁴ Mr R. D. Banerjee of the Calcutta Museum reads *durvāra* [*Pravāsī*, Śrāvana, 1320 B S, p. 454] which agrees better with the prosody. I wrongly read *pravira* at first.⁵ Metre Anushtubh⁶ Metre Sārdūlavikrīdita. Only the first two quarters of the verse are given.

Belva plate of Bhojavarmadeva — The fifth year



- 37 vō(bō)dhayati samādīśati cha matam=astu bha[va*]tām (1) yath=ōpari-likhitā
bhūmir=iyam sva-
- 38 sīm āvachchhiunā trina-pūti-gōchara-paryyantā satalā sōddeśā sāmrapanasā sa-
39 guvāka-nālikērā salavanā sajalastha[lā*] sagarttōsharā sahya-daśāparādḥā pari-
40 hṛita-sarvapidā achāda(ta)-bhada(ta)-pravṛśā akūchit-pragrāhyā samasta-lāja-
bhōga-ka-
- 41 ra-hiranya-pratyāya-sahitā Sāvarnna sagotrāya Bhrigu-Chyavana-Āpnavāna-Au-
42 rva-Jamadagni-pravarāya Vājasanīya-charanāya Yajurveda-Kanva-śākh-ādhyāyī-
43 nē Madhyadēśa-vinirggata[sya*] Uttara-Rādhāyām Siddhala-grāmiya-Pitāmva(mba)-
radēva-
- 44 śarmmanah praputrāya Jagannāthadēva-śarmmanah pantrāya Viśvarūpadēva-
śarmma-
- 45 nah putrāya śāntyāgār-ādḥakṛta-srī-Rāmadēva-śarmmanē (1) śrīmatā Bhōja-
46 varmma-dēvēna punyē ahanī vidhivad=udaka-pūrvakam kṛtvā bhagavantam
Vāsudēva-bha-
- 47 ttārakam=uddīśya mātā-pitrōr=ātmanas=cha punya-yaśō-bhivṛddhayē ā-chandr-āikam kṣhi-
48 ti-samakūlam yāvat bhu(bhū)michchhidra-nyāyēna śrīmad Viśnu-chakra-mudrayā
tāmraśā-
- 49 sanikṛtya pradatt=āsmābhīh || Bhavanti ch-ātra dharmm-ānusamsinah ślōkāh ||
50 ¹Sva-dattām=para-dattām=vā yō harṇta vasundharām [1*] sa viśthāyām kṛmīr=²
bhūtvā pūtrībhīh saha pa-
- 51 chyatē || [16*] Śrīmad-Bhōjavarmmadēvapādīya-samvat 5 Śrāvana-dinē 14 m
anu mahākṣha m

TRANSLATION

(Verse 1) In this universe, Atri, the sage of the gods, was an offspring of Svayambhū (Brahmā) From the light of his eyes the moon was born

(V 2) From him sprang Budha, the son of Rōhinī, and from him Purūravas, the son of Ilā, who was chosen by fame (kīrti)³, by Urvaśī, and by Earth

(V 3) He again, the equal of Manu, begot Āyu, from that king was born the protector of the earth Nabusha, from him was born the great king Yayāti, he again got the son Yadu, from him starts this line of kings, wherein the goddess of valour (vīrasrī⁴), and Hari were many times seen in person

(V 4) In this family again appeared Krishna, who sported with hundreds of gōpīs, the chief actor of the Mahābhārata, the worshipful one, a partial incarnation of the Lord, who raised the burden of the Earth

(V 5) (The knowledge of) the three Vēdas is a covering for men, and those who are devoid of it are certainly naked⁵, (thinking) so the kinsmen of Hari, the Varmans, mauling themselves with their hairs standing on end in their enthusiasm for the three Vēdas and for marvellous fights, and wearing the very solemn name and possessing noble arms, occupied Simhapura, which may be likened to the cave of lions

¹ Metre Anushtubh

² Read kṛmīr=

³ Kīrti was also the name of the chowrie-bearer of Purūravas, cf *Matsyapurāna* XXIV, 14

⁴ Cf. verses 4 and 8 below

⁵ There is an implied reference to the *nagnas*, mendicants that did not submit to the Vēdas, cf *Mārkandēyapurāna*

Yēśhām kvlē na vēdō=stī na sāstram n=atva cha vratam |

tē nagnāh kīrtitāh sadbhīs=tēśhām=aanam vīgarh'tam |

Similarly, we find in the *Viśnupurāna*, III, xvii, 5,—

Riḡ yajuh sāma samjñ=ēyam trayī varnāvritir=dviya |

ētām ujjhati yō-mōhāt sa nagnah pātākī smṛitah ||

See Wilson's note in his translation of this passage The wording of the inscription most closely agrees with the *Vāyupurāna*.

(V 6) In the course of time, there was (one) Vajravarma, the auspicious ornament of the Yādava soldiers in their victorious march of battle, who was like Death to his enemies, like the moon to his relatives, a poet amongst poets and the most learned among the crudite

(V 7) Jātavarman was born from him (Vajravarma), just as Bhīṣma (the son of Gangā) was born of Śāntanu, meicy was his (life's) vow, battle his pastime, and charity his chief delight

(V 8) Seizing the (great) glory of Prithu, son of Vēna, espousing Vīrasrī (the daughter) of Karna,¹ extending his supremacy among the Angas, conquering the fortunes of Kāmarūpa (Assam), putting to shame the strength of the arms of Divya, crippling the dignity of Gōvardhana, and giving away all his wealth to Brāhmanas, he (Jātavarman) extended his own paramount suzerainty

(V 9) The glorious Sāmalavarmadēva, whose name was the foremost blessing to the world, was born (in the womb of) Vīrasrī What more shall I tell?—my master (also) was endowed with all kingly virtues,—demerit found no shelter with him at all

(V 10) He had a son Udayin, who saw only his own face reflected in front in his own sword, in battle-fields which were full of many an irresistible hero

(V 11) He had a daughter, Mālavādēvī, the most beautiful lady in the three worlds, who was (as it were) the banner of the god of Love (lit the mind-born one), the great wrestler in the conquest of the world

(V 12) It was this lady who became the chief queen of Sāmalavarman, though his harem was full of the daughters of numerous kings

(V 13) They had a son, Śrī Bhōjavarman, who was (as it were) the light of both² the families (paternal and maternal),—by whom, in all circumstances, affection was not taken away from deserving persons, (but their) gloom was dispelled (by him)

(V 14) 'Alack a day' Has the earth to day again become devoid of heroes, this calamity with the *Rakshas* has arisen, let him remain prosperous during the dangerous times, as overlord of Lankā

(V 15) He (the king), whom Purushōttama thus praised by means of eulogistic verses making him plunge into the great ocean of felicity consisting of Brahman as revealed in words,—

(L 24—37) now,—from his royal camp of victory established at Vikramapura, the devout worshipper of Vishnu, the *Paramēśvara*, *Paramabhattachāraka*, *Mahārājādhirāja*, the glorious Bhōja, who meditated on the feet of the *Mahārājādhirāja* Sāmalavarmadēva,—duly pays respect to, informs and instructs, all the recognized³ *Rājans*, *Rājanyakas*, the queen (*Itāñī*), the *Rānakas*, royal princes (*Rājaputra*), prime-minister (*Rājīmatya*), priest (*Purohita*), *Pitrikāritā*⁴, *Mahādharmaadhyaaksha* (chief justice), *Mahāsāndhivigrahaka* (minister of peace and war), *Mahāsēnāpati* (commander-in-chief), *Mahāmudrādhipati* (keeper of

¹ May also mean, 'having made his own the martial spirit of Karna (of the *Mahābhārata*), *kāma-rūpa*. *śrīyam* may also mean 'the beauty of Kāma's (Cupid's) person,' *divya bhūja* may also mean 'the hands of the gods'

² Bhōja is compared to a light (*dīpa*), which consists, generally, of a pot (*pātra*), wick (*dasā*) and oil (*snēha*), and which dispels darkness (*tamas*) The play on words here is remarkable

³ The difficulty in making out the sense of this verse is partly due to the fact that half of the *Śārdūlavikṛita* is to all appearances, wanting [There seems to be an exhortation to king Bhōja to engage on some expedition—S K]

⁴ *Samupagata*, recognized, cf. *Amara* III, Book ii 53 It does not mean 'assembled' as assumed by Prof Kielhorn and others [I cannot accept this explanation—S K]

⁵ The function of this official is not known

the Royal Seal), *An'arangaḥrihaduparīḥa* (chief privy councillor), *Mahākṣhapatalīḥa* (keeper of records), *Mahāpratīhīra* (chief warder), *Mahābhōgi'a* (chief groom), *Mahāvvyūhapati* (chief master of military arrays) *Mahāpīlupati* (chief elephant-keeper), *Mahāganastha* (commander of a *gana* squadron¹), *Dauśśīdhīḥa* (porter, or superintendent of villages), *Chaurōddharamīḥa* (police officer who has to deal with thieves), inspectors of the fleet, the elephants, horses, cows, buffaloes, goats, sheep, etc, *Gaulmīḥas* (commander of a *gūlma*² squadron), *Dandapāsīḥas* (executioners, or police officers), *Danḥaīzyaka* (magistrates), district officers (*viśhayapati*) and other dependants of the king mentioned in the list of *adhyakṣas* but not specially mentioned here, those of the kind of *Chattas* and *Bhatta*, the citizens and the cultivators, the Brāhmanas and Brāhmana elders,—

(L 27 f) in the village named *Uḡyālikā*, in the *Kṛusāmbī-Ashtagachchha-khandala* belonging to the *Adhahpattana-mandala* of the illustrious *Paundra-bhukti*,³ on the plot of land which, with betel-nut trees, etc contains one *pīḥa* exceeded by nine and a quarter *drōḡa*

(L 37—41) Be it known to you, that the above mentioned plot of land, circumscribed within its own boundaries, including grass, filthy-water,⁴ and pasture grounds, with bottom and surface, with mango and jack-fruit trees, with betel-nut and cocoanut trees, with saline⁵ soil, with earth and water, with pits and barren tracts, with respect to which the ten offences (of the donee) should be tolerated (by the king), exempt from all oppression, not to be entered by *Chattas* and *Bhattas*, free from all sorts of taxes, with all *rājabhōga*, *kara* and *hiranya* tributes

(L 41—49) has been granted by us in the name of the Lord *Vāsudēva-Bhattāraka*, for the increase of merit and fame of my parents and myself, on an auspicious day after having touched water according to ceremony, and getting the record engraved in a copper-plate (imprinted) with the seal of Vishnu's wheel, in accordance with the maxim of *bhūmichchhīdra*,⁷ (to last) as long as the moon and the sun (exist) and the earth endures,—to *Rāmadēva-sarman*, in charge of the sanctuary,⁸ of the *Sivanna gōtra*, whose *pravaras* were *Bhrigu*, *Chitranga*, *Āṇurīṇa*, *Anurīṇa* and *Jamḥadagni*, of the *Vajasanḥya charana*, a student of the *Kanva* branch of the *Yajurvēda*, the son of *Viśvarūpadēvasarman*, grand son of *Jagannātha-dēva-sarman* and great-grand-son of *Pitāmbaridēvasarman* who was an inhabitant of the village of *Siadhala* in North *Rādhī*, and who came from *Madhyadēsa*

(L 49—51) There are verses also enjoining religious usages —“He who takes away land given by himself or by another, rots (in hell) in the state of worms in human excreta, with the *pīḥas*”

(L 51) In the fifth year of the reign of His Majesty, king *Bhōjavarmadēva*, on the 14th day of *Śrāvana* Signed (in), by the king) After this, signed by the *mahākṣhapatalīḥa* (i.e. the Record-keeper)

¹ I am indebted to Mr Maitrēya for the following note on *anta anga* —“Although the word *antarangaḥ* may be used in the sense of *ātrīyāḥ*, it appears to have been used in the inscription in a technical sense to signify the royal physician, cf *Sira'āsī's* commentary on the *Chekradatta* (Calcutta Edition),—*Vidyā kula sampannō= hī bhīṣag=antaranga ity=ichyātē* In explaining the word *anta angāt*, *Śivadāsa* says,—*labdh āntaranga-padarīkāt*”

² A *gana* squadron consists of 27 elephants, 27 chariots, 81 horses and 135 foot soldiers, a *gūlma* squadron of 9 elephants, 9 chariots, 27 horses and 45 foot soldiers

³ Vide *Kautiliya Arthāśāstra*—second *adhikaranika* on *Adhyakṣa-prachāra*

⁴ The *bhukti* is a larger unit than the *mandala*, of which again the *khandala* forms part

⁵ *Pīḥa*=‘filthy water’—Vide V S Apte's dictionary, p 715 [But *pīḥa* is also a kind of grass —S K]

⁶ *Salatanā* shows that the land was probably situated in a district washed by the sea water

⁷ Vide *Kautiliya Arthāśāstra*, *Adhikarana* II Chap II, *Prakaranā* 20

⁸ *Sāntyāgāna* the house where to bathe with the propitiatory water after a sacrifice

No 9 — BATIHAGARH STONE INSCRIPTION

SAMVAT 1385.

BY RAI BAHADUR HIRA LAL, B A, M R A S, NAGPUR

This stone inscription is at present lying in the compound of the Deputy Commissioner's bungalow at Damōh, the headquarters of the district of the same name in the Central Provinces and situated on the Indian Midland Railway, 127 miles from Jabalpur, the direct distance by road being 66 miles. The stone was originally brought from Batihagarh, a village 21 miles north-west of Damōh and included in the Hattā tahsil. Batihagarh was once the seat of Musalmān governors sent from Delhi and there are ruins of a fort and other remains of its past greatness including inscriptions both in Sanskrit and in Persian.

The one I edit is engraved on a slab 1'11" × 1'6" and is in a good state of preservation. The language is Sanskrit written in Nāgarī characters, the average size of letters being $\frac{1}{2}$ ". The writing covers a space of 1' 7" × 1'. The whole record is in verse except the word *Siddhah* at the commencement and *ubham bhavatu* at the end, together with the details of the date repeated in figures in line 14. There are altogether 15 verses in the 16 lines which the inscription contains.

The only noticeable orthographical peculiarities are the indifferent use of *s* for *ś* as in line 7 where *śastra*- and -*śāstra*- are written *sastra*- and -*sāstra*- respectively, and the employment of *sh* to do duty for *kh* in some places, for instance in line 8, where *Khōjā* is written *Shōjā*, and in line 14 where we find *Vaisākha*- as *Vaisāsha*-. This is however quite in keeping with the Bundelkhandī practice, which is even now followed by writers of the old school, who always express their *kh* by *sh*. In this inscription *kh* has also been expressed by its ordinary symbol, as in *-khamdam* of the first line and *lōkha* of the last. The letter *ī* appears in its antiquated form in line 8. Note also the use of the *akshara va* with a dot underneath in order to denote *va* as distinguished from *ba* in *bhauva*-, l. 1. This is quite in accordance with the ordinary Bundelkhandī practice, but does not occur in other places in the inscription.

The inscription records that a local Muhammadan ruler Jallāla Khōjā, son of Īsāka, caused a *Gōmatha* to be made in the town of Batihādīm, as also a garden and a stepwell Jallāla, i.e., Jalāl-ud-dīn is stated to have been appointed as his representative by Hīsāmādīm (Hīsām-ud-dīn) also called Chhipaka, probably a corruption of Śāfiq, son of Malik Julachī, who was made commander of the Kharpāra armies and governor of the Chēdī country by Sultan Mahmūd. This Mahmūd is described as *Śalendra* or lord of the Śakas, ruling from Yōgnipura after having conquered other kings. The inscription further states that Jallāla appointed his servant Dhanau as manager of the institutions named above, the principal architects whereof were Bhōjūka, Kāmadēva, and Halā of the Śilāpattā¹ family. The composer of the inscription was the *Kāyastha* Baijūka of the Māthura sub-division, and the writer another Māthura named Vāsū, son of Sahadōva.

The date is given in the 13th verse as Wednesday, the 3rd day of the bright fortnight of the Vaisākha month in the Vikrama year 1385. The year is expressed by symbolical words, and to make it clear, the substance of the verse is repeated in prose immediately afterwards, the year and the *tithi* being given in figures. The date regularly corresponds to Wednesday, the 13th April 1328 A.D.²

¹ *Śilāpattā* is now known as the Silāwat caste, who are masons and found in the neighbourhood of Damōh.

² As calculated by Mr Gōkal Prasād Īśvaradās, Tahsildār of Dhamtari. He remarks that the year in this case must be taken as Āshādhādī or Kārttikādī. If it is taken as Chaitrādī the current Samvat would be 1386, and it would have to be supposed that the year given in the inscription was the expired year 1385. But as there is nothing in this inscription leading to this conclusion, the probability is that the year was Kārttikādī, taking into consideration the locality where the inscription was found.

There can be little doubt that Mahmūd of Yōginipura (another name of Delhi) was no other than the Turk Nāsir-ud-dīn Mahmūd of the Slave dynasty who reigned between 1246 and 1266 A D. Mahmūd subdued the Bṛundēlkhand country, or, more correctly Chandēri and Mālwa in 1251 A D, over which he appointed a governor¹. This governor, whose name does not appear to be mentioned in the Persian histories, was apparently Malik Julachi. Between the conquest of Mahmūd and the record of our inscription there is an interval of 77 years, spread over 3 governors, the Malik, his son Hīsām-ud-dīn, and Jalāl-ud-dīn, giving a fair normal average duration of administration for each. It is well known that these Musalmān conquests in this part of the country were not permanent, but in A D 1321 we find Tughlaq Shāh despatching his son with the troops of Chandēri, Badān and Mālwa against Telangānā,² only 7 years before our inscription was engraved. It is therefore evident that the Musalmāns had a hold over the country at the time, at least there can be no doubt that the Damōh district was under a Musalmān governor. This is however only of local interest.

But what makes the inscription very interesting, is the mention of the Kharpara armies, the Chēdi country and the title of Mahmūd as *Śālendra*. I think that the Kharparas of our inscription are identical with the Kharparikas mentioned in Samudragupta's stone pillar inscription of Allāhābād³. They are there mentioned amongst the tribes conquered by this great monarch in the 4th century of the Christian era. They must have been a war-like people and must have offered not a little resistance to have deserved notice. Mr V A Smith⁴ a decade ago stated that the Kharparikas may have occupied Seonī or Mandlā district of the Central Provinces. How very near the mark this surmise was, is evident from the present inscription. Seonī and Mandlā are not very far away from Damōh which was apparently garrisoned by the Kharpara armies in the 13th century. That Damōh was included in the Chēdi country, is another inference which may be drawn from this record and which goes to support in a way Justice Pargiter's localisation⁵ of the Chēdi country. Some have held that Chandēri, if it is not a corruption of Chēdi, was at least in the centre of that ancient country, and it is to Chandēri that Mahmūd sent his forces in 1251, and there he left a governor, who in our inscription is designated as *Chēdiśāsādhipa*. Lastly the title *Śālendra* of this monarch may be noted. The word *sala* here as in several other instances⁶, means Musalmān.

The geographical names mentioned in the inscriptions are Yōginipura, Chēdi and Batihādīm, all of which have been incidentally identified above. Yōginipura mentioned in Chand Bardai's *Prithivīrāja Rāso*⁷ as Jugginipura, is an old name of Delhi. Chēdi is the well-known classical name of the country with the rulers of which the history of the northern and eastern portions of the Central Provinces was associated for many centuries. It was in this country that Batihādīm, the present Batihāgarh, was included. *Batihādīm* in the local dialect means a heap of a collection of cow-dung cakes, and the name seems to have changed its *dim* to *garh* when a fort was later on built there. A step well still exists there containing a fragmentary Persian inscription which informs us that it was constructed in the time of Jalāl Isahāka or Jalāl-ud-dīn, who killed Usmān and became Naib with the title of Akhtā, in the reign of the just and pious monarch to whom the whole of Hindustan paid respect and by whose sword the whole of Turkistān was subdued. This well may be identical with the one referred to in our inscription, but there are two other old ones, one of which, called *chaurāsī bāolī*, is situated

¹ See Brigg's *Ferishta*, Volume I, p 239, and *Tabakāt-i-Nasiri* as quoted in Dawson Ellhott, Volume II, p 351.

² See Cunningham's *Reports*, Volume II, p 402.

³ *Gupta Inscriptions*, p 18.

⁴ *Journal, Royal Asiatic Society*, 1897, p 893.

⁵ *Journal, Bengal Asiatic Society*, 1895, p 249 ff.

⁶ Compare *Ep Ind*, Vol II, p 409, *Ind Ant*, Vol XXXVI, p 352, XXXVII, p 42, and above, p 18.

⁷ See Nāgarī Prachārini Sabhā Edition, Vol I, p 112.

in the midst of a big grove of mangoes, guavas, lemons, etc. This may be the *udyāna* alluded to in our inscription, and it would be natural to suppose that the step-well of our inscription was made in this grove, unless it existed before the grove was planted. The identification of the step-well is further complicated by the fact that the local people say that the inscription was removed from a third well called *Bhaūharē-kī bāoli*, which is believed to be connected by a tunnel with the *Sās Bahū-kī bāoli* containing the Persian inscription referred to above.

TEXT.¹

- 1 Ōm² siddhīh | ³Ādau Vra(Bra)hmā na Vishnuh ksha(kshu)ti-jala-gaganam
n=āsti vra(bra)hmāmdakhamdam svargiādyā⁴ bhauva-nūgā grabhaga-rishayo
n=āsti
- 2 nakshatra-mālā | chandī-ādityau na vahnir na vahaṭi pavanō n=āsti kālō na
jivah tatr=akō=pi Svayambhūś=triyuga-yugapatih pā-
- 3 tu vah srishtikarītā || 1 ⁵Sarvva-lōkasya karttāram=ichchhāsaktim=anamtakam |
anādi-nidhanam vamdē guna-varna-vivarjyatam || 2 ⁶Āsti ka-
- 4 li-yugc rījā Śākāmdrō vasudbhūpāh | Yōginipuram=āsthāya yō bhumkt
sakalām mahim || 3 ⁷Sarvva-sāgarā-paryamtam vasi(sī)-cha-
- 5-krē nūādhūpīn | Mahamūda-sratrānō nāmnā sū(sū)rō=bhinamdatu || 4
⁸Tc=ājñaptō mallikō=sau Julachī-nāma-vīśrntah | yō-
- 6 ddhā Kharpara-sainyānām Chēdī-dcś-ādhūpō=bhavi[t*] || 5 ⁹Tasya putrō mahāvīrah
paurushēna samauvitah | nāmnā Hīśāmadim khyāta[h]
- 7 Chhūpakō bhuvī namdatām || 6 ¹⁰Sa(Śa)stra-sū(śā)stra-vidam jñātvā svāmī-
kārya-rata[m] sadā | ātmakrityeshu sarvvēshu Jallālam kritavān pra-
- 8 bhuh || 7 ¹¹Īśāka-īājasya sutah pravīnō Jallāla-Shō(Khō)jā matimān=pravīrah |
yō dharmma-pūjyam hī vichārya vu(bu)ddhiyā sū=kāra-
- 9 yad=Gōmata(tha)-nāniadhūyam || 8 ¹²Va(Ba)tihādīm-purc ramyē Gōmata(tha)h
kāntah śnbbah | āsrayah sarvva-jamtūnām Kailāsā(sū)drir=iv=ā-
- 10 parah || 9 ¹³Jallāla ksha(kshu)tipāla pālana-ratah kim stūyatō tē gunō yēna
sphc(sphō)tita-duhkha-bhāra-nichayō vidvāj-janānām sadā | udyā-
- 11 nam Va(Br)tihādīm-ākhyā-nagarē samsthāpitam namdanam vāpī nirmmala-
chandra-vimva(bimba)-sadrīsā puny=āmritāvarshinī || 10 ¹⁴Tasya bhūtyō
- 12 Dhanan nāma karmmasūhānē niyōjta || (i) svāmī-bhaktas=cha sū(sū)as=cha
patīājya-sashā(khā) sudhīh || 11 ¹⁵Sī(Śī)lāpattasubhē
- 13 vamsē sūtiadhārā vichakshanāh | Bhōjūkah Kāmadēvas=cha karmmanisht[h*]ē
Halā sudhīh || 12 ¹⁶Sa(Śa)r-āsht-ānala-sōmē cha mī-
- 14 tō Vikrama-vatsarē | Vaisāsha(kha)nya sitē pakshē tritīyām⁸
Vu(Bu)dhavāsarē || 13 Samvat 1385 Vaisāsha(kha)-sudī 3 Vu-
(Bu)dhadinē ||
- 15 ¹⁷Māthur-āuvaya kāyastha-Vai(Bia)jūkō vinay-āuvitah | manīshī-mānasa-mudē
prasa(śr)stim=akarōt=sndhīh || 17 ¹⁸Māthnrō
- 16 divnō dākshō dhuryō vyāpārīnām sadā | Sahādēva-sutō Vāsū lūlēkha
vimal-āksharāh || 15 Su(su)bbham bhavatu ||

¹ From the original stone and from impressions supplied by Pandit Basantram

² Expressed by a symbol

³ Metre Sragdhārā

⁴ Read *svargiādyā* The *va* of *bhauva* has been distinguished with a dot

⁵ Metre Anushtubh

⁶ Metre Indravajrā

⁷ Metre Śārdūlayikrīḍita

⁸ Metre, *causa* instead of *tritīyāyām*

TRANSLATION

(L 1) Hail Success !

(Verse 1) In the beginning (there was) no Brahmā, nor Vishnu nor earth, water or sky, nor any part of the universe, inhabitants of the heavens, beings belonging to the earth, nor Nāgas There were no planets nor the seven Rishis, and there was no group of lunar mansions There were no moon and sun, no fire The wind did not blow, and there was no death and no life There was then only one self-born, the lord of cosmic age of (all) the three periods Let that creator of the world protect you

(V 2) I bow down to the creator of all the worlds, to him whose power is subservient to his wish, who is unlimited, who has no beginning and no end, and who is destitute of quality and colour

(V 3) In the Kali (age) there was a King, the Saka-lord, the ruler of the earth, who having established himself in Yōginīpura (Delhi) ruled the whole earth

(V 4) He subjugated the kings up to all the Seas May this hero by name Mahmūd Sultān enjoy happiness

(V 5) Ordered by him the *malik* famous by the name of Julachī became the warrior (commander) of the Kharpura armies and the governor of the Chēdi country

(V 6) May his son Chhupaka known in the world by the name Hīsamuddīn, (who is) a great warrior possessing valour, enjoy happiness

(V 7) In all his affairs this lord made Jallāla (his representative), knowing him to be well versed in the art of arms and always devoted to his master's work

(V 8) The son of Īsākarāja, was the clever, wise and very heroic Jallāla Khōjā, who considering his stock of religious merit in his mind caused to be made the place known by the name of Gōmatha

(V 9) This auspicious Gōmatha was caused to be made in the beautiful town of Batihādīm (It is) a shelter to all beings like another Kailāsa

(V 10) O Jallāla ! protector of the earth, how should your merit intent on protection be praised, by whom a place where the load of calamities of learned persons is always crushed out, a garden like Nandana and a well (with water) resembling the disc of the spotless moon and showering nectar of virtue were established in the town called Batihādīm

(V 11) His servant by name Dhanau was appointed as manager (He was) devoted to his master, valiant, intelligent and a friend of his lord the King

(V 12) (Born) in the auspicious family of Śīlāpatta, the conspicuous architects (were) Bhōjūka, Kāmādīva, and the wise Halā, who were perfect in (their) work

(V 13) In the Vikrama year measured (marked) by the arrows (5), eight, the fires (3) and the moon (1) on the 3rd of the bright fortnight of Vaiśākha on a Wednesday, (this was engraved)

(L 14) Samvat 1385, Vaiśākha sudi 3 on a Wednesday

(V 14) The well behaved Baijūka Kāyastha of the Māthura family composed (this) eulogy for the delight of the minds of the wise

(V 15) He who was always the foremost among traders the clever Māthura scribe Vāsū son of Sahādīva, wrote (this) in clear letters

(L 16) Let good fortune attend

No 10 — SPURIOUS ISLAMPUR PLATES OF THE GANGA KING VIJAYADITYA. THE 30TH YEAR

By K. B. PATHAK AND SIVA KONGER

[The ensuing paper is the joint work of Prof. K. B. Pathak and Mr. S. K. Konger. The description of the plates is due to Professor Pathak, who made a study of the text and the plates, and corrected it in most places. The remainder has been added by me — S. K.]

The plates here edited belong to Mr. Bhimanna, a native of Talasimangala, a village in the district of Islampur, in the Nalga District in the Bombay Presidency. They are however stated to have been originally brought from Andhra in the South Indian country, where the owner's ancestors lived. They are five in number, and are strung together on a ring passing through holes on the left side. Each plate is about 1 1/2 inches in diameter. The weight of the plates and the ring is about 50 tolas. The edges of the plates have been raised into rims in order to protect the writing. The ends of the ring are folded into a knot showing an elephant facing the left. The ring is of iron and measures 1 1/2 by 2 1/2 inches.

The inscription is in Sanskrit and is written in prose and verse. It is not dated. The characters are South Indian and closely resemble those found in other Ganga grants. The inscription seems to record the grant of two fields and a house to a Brahmin named Somasarmā in the time of the Ganga king Vijayaditya. The grant was shown to me some years ago, and I have since obtained the plates on loan through Mr. D. R. Bhandarkar, for the purpose of editing them. [K. B. P.]

[This grant belongs to a series of spurious grants of the Western Ganga which have been most extensively dealt with by Dr. Fleet, and which have been treated as genuine by Mr. Rice, whose theory would, if true, lead to such results as that the King Durvinita, whose time would have been the end of the 5th century, wrote a commentary on at least one *Srauta* of the Kūṭāṅgīyā, though scarcely anybody could place Bhāṛavi earlier than the first half of the 6th century.]

The reasons for contesting the genuineness of these records have been ably put forward by Dr. Fleet, and they fully apply to the present grant.

The Orthography is extremely faulty. Thus we find *a* for *ā* and *ā* for *a* in *-atā-ānā-ānā-*, 1 1, *-dāsa-*, 1 8, etc., *ān* for *ō* in *-bhāgānāyām*, 1 12, *for a* in *-clān-*, 1 8, *harāti*, 1 30, *i* for *ī* in *-viti-*, 1 6, 21, *-kṛī-*, 1 10, *-pṛī-*, 1 10, cf. *-lī-*, 1 30, *ō* for *u* in *-bō[rū*]ha-*, 1 9, *h* for *g* in *-Salarādibhāh*, 1 62, *t* for *h* in *-yat-*, 1 5, *t* for *j* in *-vīmat-Jahna-*, 1 1, *t* for *tt* in *-tātāh*, 1 25, 34, *t* for *d* in *-Patnā-*, 1 1, cf. 1 7, 9, 58, *t* for *dh* in *-amatagata-*, 1 34, *t* for *n* in *-vīmat-Mādhata-*, 1 6, 11, *-prāsa-*, 1 1, *t* for *t* in *-patana-*, 1 14, *th* for *t* in *-silāsthambha-*, 1 2, *d* for *dh* in *-Sindū-*, 1 20, *dh* for *d* in *-vidhāra-*, 1 3, *-udhādh-*, 1 7, *dy* for *ny* in *-rādya-*, 1 5, 10, 10, *nd* for *t* in *-vīndyam*, 1 32, *nv* for *nn* in *-sanva-*, 1 11, *bh* for *b* in *-Trīyambhala-*, 1 9, *-Kadambha-*, 1 12, *b* for *t* in *-bā-*, 1 60, *v* for *bh* in *-āvidhānē-*, 1 28, etc. Wrong *Samāhi* is of frequent occurrence, compare *-rādyaḥ Mulha-*, 1 10, and further 1 14, 15, 19, 21, 23, 25, 26, 56. Final *h* has often been dropped, cf. 1 6, 8, 9, 11, 24, 28, 31, 35, 10, 12, 43, 51, 57, 62. Also a final *n* is sometimes missing, thus *bhāṇā*, 1 43, on the other hand we find *asudhā* for *asudhā*, 1 61. Single letters have been omitted in *prājñavaryyam*, 1 12, *dasita-*, 1 37, *duddhar-*, 1 38, *prāsa-*, 1 40, and whole syllables in 1 5, 8, 9, 12, 16, 17, 23, 34, 40, 41, 44. On the other hand we

¹ *Ep. Ind.*, Vol. III, pp. 163 ff., *Ind. Ant.*, Vol. XXV, pp. 203, 212, 221 ff.

find superfluous syllables in ll 24 and 34. The *Upadhāniya* is used in one place, in *-rajaḥ-pacitrī-*, l 9, but not in the other places where we would expect it. Note also the spelling *Taitriya-* for *Taittīriya-*, l 55.

The individual letters have usually been well cut. Occasionally however we find misshaped forms, compare the *n* in *-longani-*, l 26, the *vā* of *-iārana-*, l 36.

The language is fairly correct. There are however some mistakes and slips. Compare the forms *vaktrīḥusalō*, l 6, *kaltriprayōktrīḥusalō*, l 22, and the Kanarese termination of the numeral *trimsattu*, l 55.

In common with the other spurious grants, the present one also describes Śrīpuruṣa as the grandson of Śivamāra, though we know from the Vallimalai inscription¹ that he was his son.

As has already been stated by Dr Fleet, the fact that these grants are forgeries does not preclude the possibility that they may contain some historical facts. Dr Fleet has discussed the various details mentioned in them in his paper on the Sūdi plates,² and the grant here under consideration does not add much new information. The first of the Ganga kings, whose existence is known from authentic records, is the *Mahārāja* Kongani Śivamāra with the *biruda* *Navakāma*, whom Dr Fleet³ places in the period about A.D. 755-765. It has already been remarked that the *Mahārāja* Prithivikongani Śrīpuruṣa, who is in the spurious plates described as his grandson, was in reality his son. According to Dr Fleet, his time is about A.D. 765-805. We know from genuine inscriptions that he also had the name *Muttarasa*. We learn from l 43 that he had a queen *Vijayamahādēvi* of the *Chālukya* family. If this statement is correct, we can only think of the Eastern *Chālukyas* of *Vēṅgi*. In itself this is not at all unlikely. We know that the Gangas had been dependent on the Western *Chālukyas*,⁴ and the family can scarcely have lost all its prestige with them on its overthrow at the hands of the *Rāshtrakūtas*. Moreover, the Eastern *Chālukya* king who was contemporary with *Muttarasa*, was *Vishnuvardhana IV* (763-799), who was the father of *Vijayaditya II* and the son of *Vijayāditya I*. The name *Vijayamahādēvi* would be a very likely one for a *Chālukya* princess of those days, who would then probably have been a sister of *Vishnuvardhana*. *Muttarasa*'s eldest son was apparently *Śivamāra II*,⁵ who was so called after his paternal grandfather, but who is not mentioned in our grant. His younger brother, the son of *Vijayamahādēvi*, who wore the name of his mother's father *Vijayāditya*, is the supposed grantee of our plates. This *Vijayāditya* is not an invention of the forger or forgers who are responsible for the spurious Ganga grants. His name occurs in an inscription at *Āsandi* in the *Kadūr* district,⁶ but we do not know much about him. He probably resided at *Āsandi*, now a village in the *Kadūr Taluqa* of the *Kadūr District*, *Mysore*, situated in 13° 42' N and 76° 6' E, 5 miles from *Ajjampur* railway station. This place is stated to have been his residence in l 54, and the grant purports to have been issued in his 30th year. That does not however help us to establish the date intended, because nothing prevents us from assuming that he ruled in *Āsandi* as viceroy under his father.

The objects of the grant were two plots of land, a house, and something else in the neighbourhood of *Āsandi*. I cannot make anything of *Satprasāda* in l 58. The donee was

¹ *Ep Ind*, Vol IV, pp 140 ff.

² *Ep Ind*, Vol III, pp 164 ff.

³ See Fleet, *Ep Ind*, Vol V, pp 154 ff; Vol VI, pp 64 ff.

⁴ Cf Fleet, *Ep Ind*, Vol V, p 157.

⁵ See Fleet, *Ep Ind*, Vol V, pp 160 f.

⁶ *Ep Carn*, Vol VI, Kd, 145, Fleet, *Ep Ind*, Vol VIII, p. 55.

Somaśarman Yuddhakāraniga, the son of Nāgaśarman and the grandson of Dharmaśarman, of the Hāritu gōtra —S K.]

TEXT.

First Plate

- 1 Ōm¹ svasti [||*] Jitam bhagavatā gata-ghana-gagan-ābhēna Patma(dma)nābhēna
[||*] Śrīmat(j)-Jāhna¹vēya-kul-a(a)malā(a)-
- 2 vyōm-āvabhāsana-bhāskarah sva-khadg-[a]kprabhāra-khaṇḍita-mahāśilāstha(ata)mbha-
labdha-bala-parākramō
- 3 dāraṇ-āri-gaṇa-vidhā(dā)raṇ-ōpalabdhā-vraṇa-vibhūśhaṇa-vibhūśhitah Kāṇvāyana-
sagōtrah śrīmat-Ko-
- 4 ṅaṇavarmma-dharmmamahādhīrājah [||*] Tasya putrah pitur=anvāgata-gaṇa-
yuktō vidyā-vinaya-vihita-vri-
- 5 ttiḥ sa[mya]t(k)-prajā-pālana-mātr-ādhyagata-rādyā(jya)-prayōja[nō*] vidvat-kavi-
kāñchana-nikash-ōpa[la]-bhūtō
- 6 m(ni)tśāstrasya vaktri-kusālō Datta-sūtra-vrith-prapētē śrīmat(n)-Mādhava-
mahādhīrājah [||*] Tasya putra[h*] pitri-pai-
- 7 tāmaha-guna-yuktō=nēka-chā(cha)turddanta-yuddh-āvāpta-chatur-ndha(da)dhī-salil-
āsvādita-yaśāh śrīmat(d)-Dha-
- 8 ri[vā*][rma-mah]ādhīrājah [||*] Tasya putrō dvija-guru-dēvat[ā*]-pūjana parō
Nārāyaṇa-churi(chara)ṇ-ānudyātā[h*]

Second Plate, First Side

- 9 śrīmat(d)-Viśhnugōpa-mahādhīrājah [||*] Tasya putra[h*] Tryambhaka-
(Tryambaka)-charaṇ-āmbō(u)[ru*]ha-rajah-pavitri[i]-krat-ōttamāṅgah sva-
- 10 bhūja-bala-parākrama-kraṇa-kri(kri)ta-rādyah(jyō) Mukhamōṣṭha-piśitāśana-pri(pri)ti-
kara-niśita-dhār-āśih Kal-yu-
- 11 ga-bala-pamk-āvasanva(nna)-dharmma-vriśh-ōddharāṇa-nitya-sannaddha[h*] śrīmat(n)-
Mādhava-mahādhīrājah [||*] Tasya putra[h*] śrīma-
- 12 t-Kadambha(mba)-kula-[ga*]gana-[ga*]bhastimālīnah śrīmat-Kṛṣṇavarmma-
mahādhīrājasya priya-bhāgīnēyām(yō) vyjimbhamā[ṇa*]-
- 13 śakti-traya-sampannah sambhram-āvanata-samasta-sāmanta-maṇḍalō vidyā-vinay-
āśīśaya-paripū-
- 14 r[it-ānta]rātma nīravagraha-pradhāna-sauryya-(ryyō) vidvatsū prathama-gaṇyah
śrīmat-Kongani-mahādhīrājah A-
- 15 vinīta-nāmā [||*] Tasya putrah vyjimbhamāpa-śakti-trayah Andari-Ālattūr-
Porulare-Peṇnagar-ādy-a-
- 16 nēka-samara-mukha-makha-huta-pra[ha*]ta-śūra-purusha-paś-āpahāra - viḡhasa - viḡhasti-
kṛita-Kṛitānt-Ā-

Second Plate, Second Side

- 17 gni-mukhah Kīrā[tārjuni]ya pañchadaśa-sargga-ti[kā*]-kārāḥ Durvvini[ī]ta-
nāmādhēyah śrīmat-Kongani-vīddharājah [||*]
- 18 Tasya putrah Śurdd[ā*]nta-vimardda-mṛidita-viśvambhar-ādhyapa-mauli-mālā-
makaranda-pumja-pūjari-kriyamāpa-ohara-

¹ Expressed by a symbol.

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1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

10
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15
16

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

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1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

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1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

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50 52 54 56

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62

58 60 62

- 19 na-yugala-nalinah śrīmat-Kongani-vṛiddharājā Mushkara¹-dvitīya-nāmadhēyah [||*]
Tad-ātma-jah udit-ōdita-sa-
- 20 kala-digan[ta]ra-prathita-Sindu(ndhu)rāja-dubhiti-jananikah Śrīvikrama-prathita-
nāmadhēyah śrīmat-Kongani-ma-
- 21 [hādhirājah] chaturddaśa-vidyā-sthān-ādhigama-vimala-matih viśeṣhatō=
navas(ś)shasya ni(ni)ti-śīstra-
- 22 sya vakti-prayōkti-kusalō ripu-timira-nikara-nirīkaraṇ-ōdaya-bhāskarah pravara-
vidagdha-mugdha-lala
- 23 [nē-jan-a]ka-rati-pañcha[bānah*] [||*] Tasya putrah ²anēka-samara sampāta-
vijumbhita-dvīrīda-radana-kulś ābhigāta-vra-
- 24 na-samrūdha-bhāsvad-vijaya-lakṣhaṇa-lakṣi kṛta-viśāla-vakṣa[h*]-sthala[h*] śakti-
traya-(sama-)samanvitah sa-

Third Plate, First Side.

- 25 madhigata-sakala śāstr-ārttha-ta[t*]tvah samārādhita-trivarggah niravadya-char[i]tah
pratidinam-abhivarddha-
- 26 māna-prabbārah śrīmat-Kongani-³mahādhirājah Bhūvikrama-dvītiya⁴-nāmadhēyah
[||*] Api cha [||*] ⁵Nēnā-hc-
- 27 ti-prahāra-praviṣhatita-bhat-au(ō)rah-kavāt-ōtthit-āsrig-dhār āsvāda-pramatta-dvīpa śata-
charan-am(ā)kṣhōda-
- 28 sammardda-bhimō [!*] samgrāmō Pallavēndran=narapatum=ajayad=yō Veland-
āvi(bhi)dhānō rājē Śrīvallabh-ākhyā[h*]
- 29 samara-[sa]ta-jay-āvṛpta-lakṣmi-vilāsah [||*] ⁶Tasy=ānujō nata-narēndra-kṛita-kōti-
ratn-ā-kka-dīdhi-
- 30 ti-virājita-pāda-padmaḥ [!*] Lakṣmyē svayamvṛitapatir=Nāvakāma-nāmō(mā)
śīstapriyō-rigana-dūru(ra)ṇa-gi-
- 31 ta-kīrttiḥ [||*] ⁷Lakṣmi[m*] vakṣa[h*]sthala-sthā[m*] harati Mura-ripō[h*]
kīrtti=ākraśtum=īśhtī ⁸uddh[ā*]m Rāmasya vṛiti[m*] budha-ja-
- 32 na-mahitām Mēnavi[m] svīkarōti [!*] nirvāchyō loka-dhūrttah para-yuvati-harō
Dēvarājō=pi nindyam(tyam) chitra[m]

Third Plate, Second Side

- 33 [kim v-ātra chitram phalam=a]param=atah kin=nu śīstha-prayātunah [||*]
Tasya Kongani-mahārājasya Śivamār-ā-
- 34 para-nāmadhēyasya pastras=samata(dhi)gata-sakala-[kalē*]-kalāpa-ta[t*]tvas=
samavachanata⁹-samasta-sāmanta-ma-
- 35 [kuta-ta]ta-ghatita-bahala-ratna-vilasad-amaradhanuh-khaṇda-mandita - charaṇa - nakha-
mandala[h*] surāśura-
- 36 vrindāra[ka-va]ndyamāna-Nārāyaṇa-nihita-bhakti[h*] sūra-purusha-turaga-varavārāṇa-
ghat[ā*]-samgha-
- 37 [tta-dā]rupa-samara-sīrasī da[r*]śit ātma-kōpō bhīmakōpah prakata-rati-samaya-
samanuvarttana-

¹ There is a vertical stroke on the top of ra² The akṣhara ka of anēka- has been inserted under the line³ Note the shape of n in -Kongani⁴ The akṣhara ti of -dvītiya- has been inserted under the line⁵ Metre Sragdharā⁶ Metre Vasantatilakā.⁷ Read =samachanata-

- 38 chatura-yuvati-jana-lōka-dhūrttō lōka-dhūrttah sudn[r*]ddhar ānka-yuddha-mūddha-
labdha-vijaya-sampad=anhi-
39 ta-gaja-ghatū-kōsari rāja-kōsari(h) [||*] Api cha [||*] ¹Yo Ga[m*]g-ānvaya-
nirmmal āmbara-tala vyābhāsana-prō-
40 [I*]lasat(n)-mārttandō=rī-bhayamkara[h*] śubha[-ka*]ra[h*] sanmārgga-rakshākara(h)
[I*] saurādya(jyam) samupētya rājasamītan rāja-

Fourth Plate, First Side.

- 41 n=guṇair=uttamū rājā Śrīpu[ru*]lśhaś=chīram vijayātō rājanya-chūdāmapih [||*]
²Kāmō rāmāsu chāpō Daśa-
42 ratha-tanayō vikramō Jāmadagnya[h*] prāj[y*]-anśvāryyam(ryyō) Balārir=
bbabahu³-mahasi raviś=cha prabhutvō Dhc(Dha)nō-
43 sah [I*] bhūyō vīkhyātāśakti[h*] sphutatarem=akhila-prāpabhējō[m*] vidhātū
dhātūrā srishta[h*] prajānām=patir-ī[ti*]
44 kavayō [yam] prasam[sa*]nti nityam [||*] Tōna prabala-vijimbhamāpa-
pata(va)na-bala-chalita-vipula-vīchi-m-
45 chaya-cha[m*]āchala-sakala-jaladhī-mōkhalō-virājamāna-viśva-viśvambharā-bhāra-bhara-
46 ṇa-śśhāyamāna-dōrddandōna pratidina-shra(pra)vritta-mahādāna-janīta-punyūha-ghō-
47 sha-mukharita-mandir-ōdarēṇa Śrīpurusha-prathama-nēmadhēyēna Prithivīkomgani-
(ma)-
48 mahārājōna mahātmanā pri(pri)ya-vallabhāyām Chalīkya-vamś-ōdbbhavō
Vijaya-mahādē-

Fourth Plate, Second Side

- 49 v[ī] nām=āsīt [||*] ²Tat-putrō [mitya]-śakti[ī]-traya-yuta-mahimā sarva-sāstra-
prav[ī]nō hasty-a-
50 śv-ārōhanō tadgata-[nuta]-charitō lōka-vīkhyātā-kīrttāh [I*] bhōgi sūrō=bhīmēni
suvidi-
51 ta-vibhavō rāja-lakshmi-nikēta[h*] śatru-kshatra-pramāthi sa jayati Vijayāditya-
bhūpō-
52 bh[rāmah][||*] chatur udadhī-mōkhal-ālamkṛita-viśvambharā-bhāra-bharapa-samarthah
[||*] Api
53 cha [||*] ⁴Kamal-ābhīrāma-tj[ā*]h su-dāna-yuktas=sageauravō jagati [I*]
dīnakara iva sura-
54 gaja iva giripatir=iva bhātū niravadyah [||*] Āsandī-puravarō vasati(h)
pravarddhāmāna-vi-
55 jay-anśvāryya trimsattu Hārītū⁵-gōtrāya Taitriya(Taittiriya) charaṇa-Vō[thvulu]c-
vaktavyā(vāstavyā)-
56 ya Va(Dha)rmmaśarmmana[h] putrō Nēgaśarmma tasya putrah sarva-
guna-sampannah svāmī-bhaktah

¹ Metro Śārdūlavikrīḍita.

² Metro Sragdharā

³ Read =bbahu mahasi

⁴ Metre Āryā

⁵ Hārītū has been substituted for another word of which the syllables *ttu* and *ra* are visible after the *aksharas hā* and *ri* respectively. I am indebted to Professor Hultzsch for the reading of this word.

⁶ The reading -Vō[thvulu], for which I am indebted to Professor Hultzsch, is not quite certain. The word has been written over an erasure.

Fifth Plate.

- 57 nripa-tantra-bhāra-bharana-samaritthah Sōmaśarmma[ā~] Yuddhakāraṇiga-dvītiya-
nāmadhīya[h*]
58 tasmai Satprasād-āmtaduva-tatākasy=ōttara śringasy=ādhasat(d)-brīhachchhīl ōttara-
pā(pa)śchi-
59 mī tuka-vrihi-kshātram tat-tatākasy=aiva dakṣiṇī(na) śring-ādhasat(āt) shat-
kanduk-āvāpam vrihi-
60 kshātram [.]ttāñ=cha grihāñ=cha udaka-pūrvvan=dattah(ttam) [[*]
Svadattām paradattām bā(vā) yō hārātī(ta) va-
61 sundharām [[*] shashī-varsha-sahasrānī² viśtāyām jāyatē kṛimih [[*]
Bahubhū=vasudhīm(dhā) bhuktā
62 rājabhis=Śaka(gr)ādibhih [[*] yasya yasya yadā bhūmī[s*] tasya tasya
tadā pa(pha)lam [[*] Ōm Śrī Śāmlara-
63 kṛitam sarva-parihāram labhat Ōm—[K B P and S K]

TRANSLATION.

[Ōm Hail Victory has been achieved by the holy Padmanābha who resembles the sky when the clouds have gone

(Lane 1) (There was) the righteous *Mahādhīrāja* Konganivarman, a sun illustrating the spotless sky of the glorious Jāhnavēya family, who acquired strength and valour by splitting a big stone pillar with one stroke of his sword, who was adorned with ornaments in the shape of wounds received in crushing the hosts of his cruel foes, who was of the Kānvāyana *gōtra*

(L 4) His son (was) the *Mahādhīrāja*, the glorious Mādhava (I), endowed with good qualities equal to those of his father, whose behaviour was regulated by knowledge and good breeding, who achieved the aim of royalty simply by properly protecting his subjects, who was a touchstone for testing the gold which is scholars and poets, who was a clever expounder of the science of politics, the author of a commentary on the *Dattasūtra*,

(L 6.) His son (was) the *Mahādhīrāja*, the glorious Harivarman, endowed with the virtues of his father and grandfather, whose fame, which was gained in numerous battles with four-tusked elephants, was tasted by the waters of the four Oceans

(L 8) His son (was) the *Mahādhīrāja*, the glorious Viśhnugōpa, who was intent on worshipping Brāhmaṇas, teachers and deities, who meditated on the feet of Nārāyaṇa

(L 9) His son (was) the *Mahādhīrāja*, the glorious Mādhava (II), whose head was made pure by the dust from the lotus which is the foot of Tryambakā (Śiva), whose royal power was bought with the price of the strength and valour of his own arm, whose sword with the sharp blade gave satisfaction to the *Pśītāsana* Mukhamōṣha, who was always equipped to extirpate the bull *Dharma*, which had sunk in the mud of the force of the Kali age

(L 11) His son (was) the *Mahādhīrāja*, the glorious Konganī called Avinīta, the beloved sister's son of the *Mahādhīrāja*, the glorious Kṛishnavarman, the sun of the sky which is the glorious Kadamba-family, who was endowed with the expanding three constituents of power, to whom the circle of all the feudatories bowed down in haste, whose heart was filled to overflowing with knowledge and good breeding, whose valour was irresistible and pre eminent; who should be reckoned the foremost amongst scholars

¹ The first syllable of this word is not in the impression, it being cut too near the ring hole,

² The final *akṣara* nī has been added under the line

(L 15) His son (was) the *Vṛiddharājan*, the glorious Kongani, with the name *Durvinita*, whose three constituents of power were expanding, who made the faces of Death and Fire confused by the remnants of oblations of animals in the shape of heroic persons who were slain and sacrificed in the offerings which were the opening of numerous battles at *Andari Ālattūr*, *Porulare*, *Peṇnagara*, etc., the author of a commentary of the fifteenth *sarga* (or fifteen *sargas*) of the *Kṛātārjunīya*

(L 18) His son (was) the *Vṛiddharājan*, the glorious Kongani, whose second name was *Mushkara*, whose lotus-like pair of feet was made yellowish by the mass of pollen from the garlands on the heads of the overlords of the earth which had become squeezed by the crushing of intractable foes

(L 19) His son (was) the *Mahādhīrāja*, the glorious Kongani, with the famous name, *Śrīvīkrama*, whose mother was the daughter of *Sindhurāja* who was renowned in all quarters which rise above each other, whose mind was made pure by mastering the fourteen branches of knowledge, who was pre-eminently a good expounder and practitioner of the entire science of politics, who was a rising sun for dispelling the mass of darkness which consisted of his foes, who was the five arrowed one (Cupid) for the solo love of the foremost amongst artificial and fond womanfolk.

(L 23) His son (was) the *Mahādhīrāja*, the glorious Kongani, whose second name was *Bhūvīkrama*, whose broad breast was marked with the resplendent marks of victory grown from the wounds (resulting from) the blows of the hatchets which are the tusks of the elephants, manifested in the throng of numerous battles, who was endowed with the three constituents of power, who had mastered the truth of the meaning of all *Sāstras*, who had propitiated the three higher castes (or, who had accomplished the three objects of life, *dharma*, *artha* and *kāma*), whose life was without blotish, whose power was increasing from day to day. Moreover,—

The king *Śrīvallabha* by name who vanquished the king, the lord of the *Pallavas* in the battle called after *Velanda*, which was terrible with the throng of the trampling of the feet of hundreds of elephants that were furious from tasting the currents of blood that issued from the openings in the breasts of warriors who were hewn asunder with the blows of various weapons, who had obtained the manifestation of the goddess of luck by victory in hundreds of battles

(L 29) His younger brother (was) the friend of the learned, *Navakāma* by name, whose lotus-like feet were resplendent with the lustre of the rays of the jewels at the top of the diadems of kings who bent (before him), who was selected as her liege lord by *Lakshmi* herself, whose fame was sung through his splitting of his foes

(L 31) He robs *Lakshmi* seated on the breast of *Mura's* foe (*Vishnu*), he is able to appropriate the pure fame of *Rāma*, he makes the behaviour of *Mann*, that is praised by wise people, his own, he is always a blameless lover of the world, who ravishes the damsels of others like the king of the gods, O wonder, oh, what is there here of wonder, could there be another result than this from the endeavours of the wise ones?

(L 33) The grandson of this *Mahārāja*, *Kongani*, whose other name was *Śivamāra*, (was he) who had acquired the truth of the collection of all the arts, the round of the nails of whose feet was adorned with fragments of rainbows resplendent in the many jewels fixed on the surface of the crowns of all the feudatories, who bent (before him), who directed his devotion on *Nārāyaṇa* who is praised by the foremost of gods and demons; who showed his anger at the head of battles, terrible through the throng of heroes, horses and choice elephants, (who was

called) Bhīmakōpa (or, whose anger was terrible) , who was the lover of the world of girls, clever in favouring him at the time of passionate love, he, the lover of the world , who had obtained the success of victory at the head of numerous difficult battles , a lion to the herds of elephants of the enemies , Rājākēśarin (a lion amongst kings) Moreover,—

(L 39.) Long may king Śrīpurusha, the crest-jewel of princes, be victorious, he who is a sun resplendent for illuminating the compass of the spotless sky of the Ganga family , who is a terror to his foes , who does auspicious acts , who guards the good way, after he has obtained his good rule, resplendent in the meeting of kings by the highest virtues

(L 41) Whom the poets always praise, as a Cupid among women, the son of Daśāratha (Rāma) in archery , the son of Jamadagni (Paraśurāma) in prowess , the enemy of Bala (Indra) in extensive power , the sun in rich splendour , Dhanēśa in ownership , and further as evidently created by the Creator as disposer of all those who have life, of renowned ability, the lord of the subjects

(L 44) By this high-minded Mahārāja Prithivīkongani, whose first name was Śrīpurusha , whose arm acted as Śēsha in carrying the weight of the entire earth that is resplendent with the girth of all the oceans which are unsteady through the large mass of waves agitated by the force of strong blowing wind , the inner of whose palaces resounded with the noise of blessings occasioned by his great gifts that were going on day by day, (a son was begot) with his dear wife—she had issued from the Chalukya family and was named Vijayamahādēvi

(L 49) His son, whose greatness is always accompanied by the three constituents of power , who is an adept in all *śāstras* , whose behaviour in riding elephants and horses is praised by those intent on it, whose fame is celebrated in the world , who is wealthy , a hero, and proud , whose power is well-known , who is the abode of the fortune of kings , who crushes the realm of his foes, the beloved king Vijayāditya is victorious, he who is capable of carrying the weight of the earth adorned with the girth of the four oceans Moreover,—

(L 53) His splendour being lovely like the lotus , full of excellent liberality , with authority in the world, he shines like the sun (whose lights is agreeable to the lotus), like the elephant of the gods (who is endowed with ichor), like the king of mountains (that is heavy), without a blemish

(L 54) And he dwells in the excellent town Āsandī. In the thirtieth year of the increasing victorious rule, the *tuka*¹ rice field to the north-west of the big slab below the northern corner of the tank near Satprasāda, and a rice-field on which six *kandukas*² can be sown, below the southern corner of that tank, and a and a house was given, with libations of water to the member of the Hārītu (Hārītī) *gōtra* and the Taittirīya *charana*, living in Vēthvulu (?) viz , Sōmaśarman, whose other name is Yuddhakāraniga, who is qualified to carry the weight of the Government of the King, faithful to his master, endowed with all virtues, the son of Nēgaśarman, the son of Dharmaśarman [Follow two of the customary imprecatory verses]

(L 62) Ōm He takes all the exemption made by the illustrious Śaṅkara.—S K]

¹ Perhaps the same as *tutuka*, a certain pot-herb

² According to Kittel's Dictionary a *kanduka* is equivalent to 20 to 28 maunds

No 11.— KINSARIYA INSCRIPTION OF DADHICHUKA (DAHYA) CHACHCHA,
(VIKRAMA) SAMVAT 1056.

By PANDIT RAMAKRISHNA, JODHPUR

This inscription was discovered in a temple dedicated to the goddess, Kīrti mātī and situated on the summit of a hill in the vicinity of a village named Kinsariyā,¹ 1 mile north of Parbatsar, the principal town of the district of the same name in the Jodhpur State. It is incised on a stone fixed in the wall of the *sahīmandapa*. The inscription is edited from two estampages kindly supplied by Mr. D. R. Bhāṇḍārkar, Superintendent, Archaeological Survey, Western Circle.

The inscription contains 23 lines of writing covering a space of 1' 10½" broad by 11½" high. The writing is in a rather poor state of preservation, and lines 1, 22 and 23 are well-nigh destroyed. The characters of this inscription belong to the northern class of alphabets. The letters *n*, *a*, *hr*, *i*, *hsh*, and *bh* are exactly identical with those of the Bijpur inscription of the Rāshtrakūṭa prince Dhavalā. Attention may be drawn to the somewhat archaic form of *s* occurring for instance in *sa-chittra-kriyā* in line 6. The language of the inscription is throughout Sanskrit, and the text is in verse excepting a few words in line 22, which contain the date. In respect of orthography the following points deserve notice: (1) all consonants following *r* have been invariably doubled, (2) rules of *para-satara* have not been observed in their entirety, (3) the sign for *v* is also used for *b*, (4) *y* has been wrongly doubled in *yaśā* (13). It is worthy of note that the letter *chh* has been used in lines 5 and 12 to indicate the conclusion of a subject in hand.

The first verse has altogether peeled off. The next four verses invoke the blessings respectively, of (1) a goddess whose name is lost (v. 2), (2) Kātyāyanī (v. 3) and (3) Kālī (v. 4-5). Verse 6 bestows praise on the Chāhamāna race. There lived a prince named Vākpatirāja (v. 7) who, as we know from a copper-plate grant of V S 1218,² ruled over Śākambharī (Sāmbhar). Verse 8 is in praise of Vakpati, but contains nothing historical. He was succeeded by his son Simharāja (vs. 9-10) who is spoken of as *naya sūtra-yuktah*, which expression probably here means that he was well versed in Logic. From Simharaja sprang Durlabharāja (v. 11) who earned the epithet of Durlabhyamēru, as none of his enemies could transgress his orders. Verse 12 represents him as having conquered the country called Āśōṣittana (perhaps Rasōṣittana). Verse 13 narrates the exemplary philanthropy of Dadhichi Rishi who gave away the bones of his own body, and then informs us that princes descended from him were known by the name of Dadhichuka, which, no doubt, is the same as *Dahivata* of line 22. In this race there was a person named Mēghināda (v. 14). Verse 15 bestows nothing but conventional praise upon him. The name of his wife was Māsati (v. 16). He was succeeded by his son Vairisimha (v. 17-18). His wife was Dundā (v. 19). From him sprang Chachcha (v. 20). The verse following is purely eulogistic, and verse 22 is in praise of *dharma* or religion. Then in verse 23 we are told that he built "this" temple of Bhavānti, "this," of course, referring to the edifice where the inscription is engraved. Chachcha had two sons named Yaśahpushta and Uddharana (v. 24). Verse 25 expresses a wish for the permanence of the temple. The *prasaśti* was composed by a Ganda Kāyastha named Mahādēva, son of Śrī-Kalya, who was a poet (v. 26). The date of the inscription given in line 22 is the 3rd of the bright fortnight of Vaiśākha of V S 1056. As this line has been injured, a

¹ This village was formerly known by the name of *Sinakhadiyā*, as we have been informed by Mūtā Nōnsī, an old chronicler of Mārwar.

² *Ep Ind*, Vol IX, p 68

few words only can be read out, of which *kulam Dahiyakam jātam* are clear enough, but no sense can be made out from the rest. The line following, i.e. the last line, is well nigh illegible.

We thus see that the inscription belongs to the reign of a prince called Chachcha, and that he was a feudatory of Durlabharāja of the imperial Chāhamāna dynasty reigning at Sāmbhar. It deserves to be repeated that Chachcha is spoken of as belonging to the Dadhichika dynasty, which is also called Dahiyak. It is impossible to avoid the conclusion that he was what is popularly known as a Dahiyā Rājput. The following remarks regarding the Dahiyās may be quoted from the Mārwar Census Report¹ of 1891 —

“Some people hold that Dahiyās are the one-half race that goes to complete the thirteen and a half races of Rāthōrs. They once ruled over Parbatsar and Jālōr, but now they are scattered here and there. The old fort of Jālōr was constructed by the Dahiyās. They now abound in the districts of Jālōr, Bālī, Jaswantpurā, Pālī, Siwāna, Sānchōr and Mallāni. They observe widow marriage and they are not regarded as of equal position with other Rājputs.”

But a detailed and more reliable account of this clan is contained in Mūtā Nēnsī's chronicle, a summary of which will not here be out of place —

The original seat of the Dahiyā Rājputs is reported to be a fortress named Thālnār situated on the banks of the Gōdāvari near modern Nāsik, whence they migrated into Mārwar. In the Ajmēr province they held the following places, (1) the Dārāvar-Parbatsar group of fifty-six villages, (2) Sāvar-Ghatiyāli, (3) Harsōr, and (4) Mārōt also called Vilanavāti. All the four villages lie in the north-eastern part of Mārwar. They also owned villages in the south-western part as well, viz. Jālōr and Sānchōr². Sānchōr is said to have been conquered by Vijaya-sī with the aid of an ally, the Vāghēlā Mahirāvana (sister's son of Vijayarāja), from the Dahiyā Vijayarāja in S. 1142. This event is recorded in a verse quoted below —

धरा धूण धकचाल, कीध दहिया दहवट्टै ।
 सवदी सवलां साल, प्राण मेवास पहट्टै ॥
 आलण सुत विजयसी, वंस आसराव प्रागवड ।
 खाग त्याग खत्रवाट, सरण विजै पंजर सोहड ॥
 चहुवाण राव चौरंग अचल, नरांनाह अणभग नर ।
 धू मेर सेस जां लग अचल, ताम राज साचोर धर ॥ १ ॥

Mūtā Nēnsī also gives a list of the Dahiyā princes who reigned round about Parbatsar and Mārōt. He mentions Dādhiha as one of their ancestors and specifies their names as follows from the 26th prince onwards —

No. 27 Rāha Rānō (who inhabited Rōhadī), No. 28 Kadava Rānō No. 29 Kiratasi Rānō No. 30 Vairasi Rānō No. 31 Chācha Rānō (who raised a temple on a hill in the village of Sinahadiyā) No. 32 Anavī Uddharana (who ruled over Parbatsar and Mārōt)

It will be seen that the names Vairasi, Chācha, Uddharana of this list (Nos. 30-32) exactly correspond to Vairasimha, Chachcha, and Uddharana of our inscription. The list, however,

¹ Vol. III, p. 17, Hindi volume

² There are several villages which are, collectively, still called Dahiyāpattī, as districts of Mārōt and Parbatsar are called Gōdātī (on account of their having been held by Gaudas) and districts to the north of Jōdhpur are called Indāvātī (owing to their having formerly been ruled by Indā Rājputa). This name Dahiyāpattī is sufficient to testify the fact that Dahiyās held some sort of sway over that part of the country in some past time.

gives Knatasī as the name of Vanaś's father, whereas he is called Mēghanāda in our inscription. But there is nothing to preclude the supposition that Mēghanāda and Kirtasmbha were two names of one and the same prince, as instances are not wanting of Kings known by more than one name. Chāheha Rāpō, as we have just seen, is described in Mutā Nēn's chronicle as having built a temple on a hill in the village of Sinahadiyā, which seems to be an old name of Kirtasmbha. The epithet *Anatī*, which is coupled with Uddharana, appears to be a corruption of *anamra*, meaning "unbonding." He was succeeded by Jagadhara Ravata, who ruled over Parbatsar. He constructed a temple, dug a step well and a well in village Mandala, 2 miles from Parbatsar. His second son was Vilhama, who wielded sway over the whole district of Mārōt, which is, up to the present day, called Vilamaviti. He used to reside in the village of Dēpārī situated on a hill and 1 mile from Mārōt, where an old fort and a tank still exist. Some Dahiyās are still called Dēpārī-Dahiyās after this village. Of the succeeding generations, Bibō (No. 34) constructed a tank called Bibāsar in Parbatsar, and Hamara (No. 35) was a great warrior. His deeds are beautifully described in the following verses —

महाकाल जराजाल जोधार जेमजरी, काल्हरी कथन ससार कहियो ।
 दुरत पतसाहरे साल ज्यौ दूदडी, दूदडा तणे उर साल दहियो ॥१॥
 निवड भड निडर नरनाह नरवदरी, सकज भड स्यामरी काम सधीर ।
 हियै पतसाह साल हाडो हुवो, हियै हाडातणे साल हमीर ॥२॥
 आवरत कहर असवार याखाडमिध, काम पहचाड डधकार कीर्यो ।
 दूदडे दूठ पतसाह ओसुख दिगी, दुरत दूटा उर साल दहियो ॥३॥

There is a number of *pūllīs* or figures of *atīs* in an enclosure adjoining the temple containing this inscription. One of these figures bears the following epigraph in the form of an inscription, dated V S 1300, of Vikrama, son of Kirtasmbha Dahiyā —

सवत् १३०० ज्येष्ठ सुदि १३, सोमदिने रा श्री दधि कीर्त्तमी(कीर्त्ति-
 सिंह) सुत रा श्री विदस्व(विक्रम) राज्ञी-नाइलदेविसहितो(तः) स्वर्गलोके
 गत[.] रा श्री पुत्र जगधरेन(ण) पिता माता अर्थे (मानापित्रोरर्थे)
 क(का)रापितः । सु(शु)भ भवतु ॥) मंगल महा

This shows that Dahiyās held this part of the country for nearly 300 years, i.e. up to 1300 V S. The use of the letter *rā* (which is but an abbreviation of *rā/a*) before Kirtasmbha and the word queen (*rājñī*) for his wife shows that Kirtasmbha was a ruling prince and not an *ādā* Rājpūt. The Dahiyā kings mentioned in our inscription were chieftains, no doubt feudatory to the Chikimūna overlords, but also wielding sway over a tract of country. This fact is again corroborated by the following abstract from an inscription of V S. 1272 discovered in Mangalāna in the Mārōt district —

दधीचवग्ने महासडलेखर श्रीकदुवराजदेवपुत्र श्रीपदमसीहदेवसुत महाराज-
 पुत्र श्री जयतस्व(सि)ह

The inscription refers itself to the reign of *srī-Rājana-dēva*, (lord) of Ranastambhapura or Ranthambhōr, and records some arrangements made in connection with a step-well. In this

¹ A Rājpūt is called an *ādā* as distinguished from a *jāgirdār*. An *ādā* Rājpūt is thus one who owns no Jāgir and is for that very reason looked upon as of inferior status.

inscription also, the Dahiyā prince Jayatasimha is spoken of as *mahārājaputra* and his fore-father Kaduvarājādēva as *mahāmandalēstara*, which shows that originally the Dahiyās were certainly of higher rank than *ādā Rājapūts*, to which position they have now sunk

TEXT

- 1¹ ट ध . .
 . . . सुक्ता रत्नसामाभ्या पाद . नहयाधि .
 . . . [१^२] २ — — — — — — — — — —
 — — — पत्तेवहाविद्धि — — —
- 2 — — — — — रत्ता सुनीन्द्रेर्नानारूपा सा[स्तु देवी] मुदे व' ॥
 [२^३] ३यामाराध्य विधानतो व(व)हुविधा मिद्धि गता साधका
 यत्पादस्मर[णा]ट[निष्टच]रणा नश्यंति — — द्विप. । — — — न
 तयो' स्फुर उ उ उ
- 3 सा यस्याः प्रसादात्सता सा सर्वार्थविभूतिदा भगवती कात्यायनी पातु
 वः ॥ [३^४] ३दुर्योधान्धक्योध'गुहविधुरक्रोधज्वलच्छूलभृन्निष्पिष्टोरुललाटपट्ट-
 विगलत्प्रस्वेदवारि उ — । प्रोद्भूता निध[नाय या] उ उ
- 4 पुरा देवद्रुहा प्रस्फुरत्कालासिकपालशूलशव(व)ला काली श्रिये मास्तु
 वः ॥ [४^५] ५ब्र(त्र)ह्माण्डं भश्यदिन्दूषणगुपुटघटितच्छिद्रसाधाय पाणौ
 नध्वा' नागेन्द्रनध्वा' गणपतिरदनोद्दामकोणाभि[घातं. ।] — — — —
- 5 दृष्टासप्रकटितविकटस्यष्टदंष्ट्राकराला काली कल्पातकाले निजविजयमहाडि-
 ण्डिमं वादयती ॥छ॥ [५^६] ६यो हृदो न च वर्द्धित. शुचिरपि ज्येष्ठो
 न तापार्तिहृत्सन्मूलोपि हृपानुगो धृतधनु' — —
- 6 सच्चिन्नक्रियः । पृथ्वीभृत्प्रभवो न गोपरतये सेव्योप्यविश्रान्तये सोय नन्दतु
 चाहमाननृपतिप्रख्यातवशश्चिर । [६^७] ७एतस्मिन्नसमाप्तविक्रमरसत्तासप्रण-
 श्य[द्रिपु]त्रातश्रीकचकर्षणैकरमिक[प्रो]-
- 7 द्युक्तपाणिद्वय' । श्रीमान्वाक्कतिराजनामनृपतिर्नम्रारिभौलिर्गन्ध्यालादुर्ललिता-
 लिजालजटिलीभृता[ह्वि]पीठोभवत् ॥ [७^८] ८यस्य प्रस्थानकाले तरलतर-
 चलत्सप्तिसघातपा[तप्रोत्खाता] — उ^८ —
- 8 गुण्यगितद्विमक्तधामधूसीकृताश' । यात्राप्रारभभगप्रवणजलधराभ्यागमध्वातिसा-
 द्यन्मुग्धस्त्रीणामवापु सरभममरयो निर्भरालिङ्गना[नि] ॥ [८^९] ९सख्यंगति'
 कृतनयो नयस्त्रयुक्त[: श्री-]

¹ Metre Anushtubh⁴ Read °कपोध°⁷ Read °नदध्या¹⁰ Metre Vasantatilakā² Metre Śālinī⁵ Metre Sragdharā⁶ Supply °दमरे°³ Metre Sārdūlavikrīḍita⁶ Read नहा⁹ Read °कृदास°

- 9 सिद्धराज¹ इति तस्य सुतो व(व)भूव । प्राप्तैकवि००पुपं [विमलानुरा-
ग?] सिद्धव्रज² निजगुणैरिह यो जहास ॥ [८*] ³सृष्टाः सृष्टिकृता
[क्ष]णेन भगवन्क्षोणीभृतः क्षातले माधा[त्]प्रसुखाः प्रसि[द्ध] ० ० —⁴
- 10 नून त्वयानेकशः । तेष्वसीत्किमु कश्चिदोदृगतुलैः श्लाघ्यो गुणैर्भूपतिः कीर्त्तिः
प्रष्टुमिध प्रजापतिमगायस्येति तद्धाम किं ॥ [१०*] ⁵ततोभवदुल्लभराज-
नामा सुनुन्निरस्तोद्धतराजरा[जिः ।]
- 11 परैरनुल्ल[क्षित]शसनत्वाद्दुर्लभमेव यमिहामनन्ति ॥ [११*] ⁶[प्रालेया-
वलय] गतानि नलिनीपद्माणि दावाग्निना निर्दग्धा धरणीरुहोपि विरला-
स्तेषामिदानीं वरः । इत्य प्रावरणे निषिष्ट ० ० रे — ०
- 12 शोकाकुलैरासोशितनमंडलस्य परितस्तद्वैरिदारैर्व्वनि⁷ ॥ छ ॥ [१२*] ⁸आसीदक्ष
मुनिर्दधीचिरिति यः स्वास्थोऽपि स्वर्गिणां स्वास्थाय⁹ प्रवितीर्णवान्प्रहरण-
प्राप्तयर्थमभ्यर्थितः । तत्संतानभुवां पुरा जय[गुण]-
- 13 श्रेणीभृतां भूभृतां तन्नाम्ने¹⁰ दधीचिकति¹¹ विदितो वशः प्रसिद्धिगमिः ॥ [१३*]
¹²स[मुद्र]तिधरः श्रीमान्शमितारिद्वयुतिः¹³ । मेघनादो जनानन्दी तस्मि-
न्मेघ इवाभवत् ॥ [१४*] ¹⁴नृत्यत्वत्तिसहस्रनिधुरसुरप्रोक्षेक्षितेषु
- 14 चरत्कीलालान्युरुक्षेचितेषु समरक्षेत्रेष्वशकोवपत् । यः [स्वच्छन्द]विदारित-
द्विपघटाकुम्भस्थलप्रोच्छलबालेयामलमौक्तिकानि व(व)हुशो वी(वी)जानि कीर्त्ति-
रिव ॥ [१५*] ¹⁵तस्यासीन्नासटानास्त्री
- 15 प्रवी¹⁶ हेतुः कुलस्थितः । इन्द्रापीव महेन्द्रस्य लक्ष्मीलक्ष्मीपतेरिव ॥ [१६*]
¹⁷तस्यामभूदसमसत्वगुणोपपन्नः¹⁸ श्रीवैरिसिंह¹⁹ इति सयति लब्धकीर्त्तिः ।
यो वैरिर्कुंजरघटाघनकुम्भपीठान्या-
- 16 घाटयन्स्फुटमगीयत सि[द्ध] एव ॥ [१७*] ²⁰प्रयच्छतापि सर्वस्वमर्थिभ्यो
येन संयुगे । न दत्तं द्विपतां पृष्ठ महाविजयतृणया ॥ [१८*] ²¹स
गृह्याग्रमधर्म्मस्य सम्यक्कालनलालसः । दुन्दास्यां गृहिणी प्राप [वि]-
- 17 धिवद्धर्म्मचारिणी ॥ [१९*] ²²चक्षनामा सुतस्तस्या. ²³सत्वत्यागगुणान्वितः ।
स्वर्धन्या इव गांगेयः सत्यव्रतपरोभवत् ॥ [२०*] ²⁴च्छिरातनश्चित्रपुलालय-
क्रमयमप्रवीणश्चतुरः कुशाक्षये²⁵ । अम्नस्त्रधारा-

¹ Read सिद्धराज² Read सिद्धव्रज³ Metre Sārdūlavikrīḍita⁴ Supply °यशो.⁵ Metre Upajāti.⁶ Read °वने.⁷ Read स्वास्थाय⁸ Read तन्नाम्ने⁹ Read °चिकेति¹⁰ Metre Anushtubh¹¹ Read श्रीमान्क्षमि°¹² Read प्रवी¹³ Metre Vasantatilakā¹⁴ Read °सत्त्व°¹⁵ Read °सिद्ध¹⁶ Read सप्त°¹⁷ Metre Vamśastha, read चिरा°¹⁸ Read कुशाक्षये

- 18 सु गतीकृतार्वतसुरंगनाव्यञ्चरतां जगाम यः ॥ [२१*] 'अप[त्याद्या]
लोके सकलविषया दुःखविषयाः^३ चितापायः कायः प्रकृतिचपला यौवन-
कला । अचित्यापत्तपद्दि [वि] ७ ७ —^३
- 19 वेत्य विधिवन्तृणामेको धर्मः परमिह पञ्चापि सुखदः ॥[२२*] 'इत्या-
कलय सकलं चपलस्वभाव श्रेयस्करं सुकृतमेव पर विचित्य । कैलास-
शैलशिखराकृति तेन सौध[मेत] ७ — ७^६
- 20 त शुभं भवनं भवान्याः ॥[२३*] 'यशःपुष्ट इति ख्यातस्तस्य पुत्रो
यशोनिधिः । अभूदुद्धृतगोत्रत्वाद्दीमानुद्धरणोपर. ॥[२४*] 'यावच्छशाकशकलं
शिरसीश्वरस्य यावन्नभस्तल ७ — ७ ७ —
- 21 विवस्त्रान् । यावच्चर्मुखमुखेषु^८ वसन्ति वेदास्ताव[ञ्चका]स्तु गृहमेतदिहाम्बि-
(स्त्रि)कायाः ॥[२५*] 'गौडकायस्यवशेभूच्छ्रीकल्यो नाम सत्कविः । ससु-
स्तस्य महादेवः प्रशस्ति^९ ७ ७ — ७ — ॥[२६*]
- 22 सवत् १०५६ वैशाख सुदि ¹⁰अक्षयतीया[या] रवौ[१] . . .
यो विदधे व कुल दहियका जातं . . .
.
- 23 मस्तोहामल दी
.

No 12 —NAMMURU GRANT OF AMMARAJA II

By PROFESSOR E HULTZSCH, PH D , HALLE (SAALE)

Ink-impressions of this inscription were sent to me by Rao Sahib H Krishna Sastri, who had received the original plates from Mr G V Appa Rao, B A, of Vizianagram.

As Mr Krishna Sastri informed me, these are three copper-plates with ring and seal. The plates measure roughly $4\frac{1}{2}$ " by $9\frac{3}{4}$ " The ring is $\frac{1}{2}$ " in thickness, and the circular seal $2\frac{1}{4}$ " in diameter. The first and third plates bear writing only on their inner side, and the second plate on both sides. The four inscribed sides have their rims raised for the protection of the writing. The seal bears, in relief on a countersunk surface, a boar, a crescent, and an elephant-goad in a line, below them the legend *śrī-Tribhuvanāmkūśa*, and below this a floral device. The bottom of the seal is fixed into an elongated lotus flower with eight petals.

The writing on the plates is in a state of nearly perfect preservation. The alphabet resembles that of other inscriptions of Amma II. The *jhuāmūliya* occurs once (line 29), and the *upadhmanīya* five times (ll 6, 20 [twice]), 23 [twice]), it is identical in shape with the

¹ Metre Śikharinī³ Read 'विषयाचिता°⁵ Supply 'दशता°⁴ Metre Simhōddhatā.⁵ Supply 'हारच°.⁶ Metre Anushtubh⁷ Metre Vasantatilāhā⁸ Read 'सुतुर्मुख°⁹ Supply व्यदधादिनाम्¹⁰ Read 'अक्षय°

Telugu *r* of -*Kandervādi*- (l 21) A final form of *n* is employed in ll 7, 11, 30 (wrongly for *m*)¹, and one of *m* in ll 4, 5, 9, 29, 32 The length of *i* is generally marked by a point in the centre of the circle which represents the secondary form of *i* The superscribed *r*, if combined with the latter, is expressed by a slight indenture on the right of the circle (ll 15, 18)

The language of the inscription is Sanskrit, prose and verse five verses are inserted in the panegyric introduction, and two of the usual imprecatory verses at the end of the document. The description of the boundaries in ll 27-28 is in a mixture of Sanskrit and Telugu,

The record opens with the usual genealogy of the Eastern Chālukya family (l 4) from Kubja-Vishnuvardhana to Ammarāja II (l 19) Vijayāditya II surnamed Narēndramrigarāja is stated in verse 1 (l 9) to have reigned for forty years, while, with a slight variation at the end of the same verse, another grant of Amma II allots to him a reign of forty-eight years¹ Verse 2 (ll 13-16) reports that Bhīma II, the younger brother of Ammarāja I by a different mother, expelled his predecessor Yuddhamalla from the country and ruled for twelve years The three next verses praise Amma II, his son by Lōkamahādēvī (v 3), in general terms The two first of these verses are already known from other inscriptions, the third (v 5) contains the following fanciful statement —

“While this lord of the earth is proceeding to view the gardens outside (his palace), the frightened lords of the countries (lying) in that direction are offering (him) jewels, gold, horses, noble elephants, and foot-soldiers”

Ll 19-26 record that “he who bore the glorious surname Ammarāja (II), *Samastabhuva-nāśraya*, the glorious Vijayāditya (VI) *Mahārājādhvāja-Paramēśvara Paramabhattachāraka*, the very pious one,” informs the inhabitants of the Gudla-Kandervādi district (*viśhaya*) that, at the occasion of a winter-solstice (*uttarāyana*, l 25), he has granted a field in the village named Nammūru to the learned Vishnuśarman, who resided at Gēranda and was the son of Chēmyanaśarman and the grandson of Vishnuśarman of the Kāśyapa *gōtra* The field lay to the east of the village and required as seed twelve *khandikās* of grain (*kōdrava*)² by the royal measure (l 26)

The boundaries of the field are specified in ll 27-28 — “In the east the boundary (is) a pond with a demarcation stone³ In the south the boundary (is) the very boundary of the *pannāsa*⁴ of Pāndi-Peddēri⁵ In the west, the eastern boundary of Kroppēru In the north, the *Indula-guntha*”⁶

I am unable to identify any of the localities mentioned in this grant With the district of Gudla-Kandervādi may be compared Kanderuvādi-vishaya, Uttara-Kanderuvādi-vishaya, and Doddi-Kandravādi in other inscriptions of the Telugu country⁶

¹ Above, Vol IX, p 51, text line 12 f, and p 55, note 1

² See above, Vol. V, p 121, note 14; *Ind. Ant.*, Vol XIII, p. 250, text line 27, and the Sanskrit and Telugu dictionaries, s. v. *kōdrava*

³ Cf. above, Vol IX, p. 54, text lines 58 and 59

⁴ See above, Vol V, p. 141, note 8

⁵ Rao Sahib Krishna Sastri explains this by ‘the pond of *īṇḍu* (or *īḍu*) trees’ Cf *īḍu* ‘a tree called *kalavanila* or *rōṣhanamū*,’ in Brown’s Telugu Dictionary

⁶ See above, Vol VI, p 148

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TEXT.¹

First Plate, Second Side

- 1 ॐ स्वस्ति श्रीमता सकलभुवनसस्तूयमानमानव्यसगोत्राणां हारोतिपुत्राणां
कौशीकिवरप्रसा[ट]-²
- 2 लब्धराज्याना³ मातृगणपरिपालिताना स्वामिमहासेनपादानुध्यायिना⁴ भगवन्ना-
रायणप्रसादस-
- 3 मासादितवरवराहलाञ्छने चण्णवशीकृतारातिमण्डलानामश्वमेधावभृथज्ञानपवित्रीक-
तवपु-
- 4 पाम्⁵ चालुक्याना कुलमलकरिणो()स्त्वयात्रयवत्तमेन्द्रस्य भ्रात[१*] कुजविष्णुवर्धनो
- 5 द्वादश वर्षाणि⁶ वेङ्गीमण्डलमपालयत् ॥ तदात्मजो जयसिहस्त्रयस्त्रिंशतम् ।
- 6 तदनुजेन्द्रराजनन्दनो विष्णुवर्धनो नव ॥ 'तत्सनुमंगियु[व*]राज'पचविंशति-
[म्*] । त-
- 7 त्वतो जयसिहस्त्रयोदश । त[द]वरज[:*] कोक्किलिष्णुमासान् ॥ तस्य
ज्येष्ठो भ्रात[१*] विष्णुवर्धनस्तमु-
- 8 चाव्यसप्तत्रिंशत⁷ वर्षाणि । तत्पुत्रो विजयादित्यभट्ट[१*]रकोष्टादश । तत्पुत्रो
विष्णुवर्धनषट्त्रिंश-
- 9 तम् । नरेन्द्रमृगराजाख्यो मृगराजपराक्रमः [१*] विजयादित्यभूपालः⁸ चत्वा-
रिंशत्समाप्तमः । [१*]

Second Plate, First Side

- 10 तत्तनय[.*] कलिविष्णुवर्धनोध्य[ध*]वर्षे । तत्तनुजो विजयादित्यश्चतुश्चत्वारिं-
शत । तद्भातुत्वि-¹⁰
- 11 क्रमादित्यस्य तनयचालुक्यभीमभूपालस्त्रिंशतं । तत्पुत्रो विजयादित्यषण्मासान् । तस्य
- 12 सूनुरम्भराजसप्त । तदनन्तरन्तालपराजो मासमेक । तमुच्चाय चालुक्यभीमभूपाला-
- 13 त्तजो विक्रमादित्यस्रवत्सरं । तदनु तालपराजात्मजो युद्धमस्रसप्त । इत्त [१*]
तन्दे-
- 14 शान्तिर्गमय्य प्रथितमतितरामम्भराजानुजन्मा धीरो द्वैमातुरोत्थिद्विजमुनिवर्जिताना-¹¹
- 15 यदीनान्यवन्तु [१*] बन्धूना कासधेनुर्त्रिजमुजविजितारातिभूपालवर्ग[:*] स्वर्गं
वञ्जीव भीम-
- 16 क्षितिपतिरभुवनगद्वादशाब्दानि धात्री । [२*] तस्य शशिमैलिमूर्तिरुमासमाना-
कृते[:*]¹² कुमारसमानः [१*] लोकमहा-

¹ From ink impressions supplied by Rao Sahib H Krishna Sastr² Read कौशिकी°³ Read °राज्याना.⁴ Read °ध्यायिना⁵ Read °वपुषा⁶ Thus doubling of प is prohibited by Pāṇini, VIII 4, 49⁷ Read °वाय सप्त°⁸ Read तत्सनुमंगियु°.⁹ Read °तुत्वि°¹⁰ Read °पालयत्°¹¹ Read शशिमौलिमूर्तिरुमा°.¹² Read °तदेति°

- 17 देव्या यस्मिन्भवदरिष्टपतिहृदयवनदवदहनः । [३*] यस्मिन्शासति^१ राजनि
परिपक्वानेकसस्यस-^२
18 पच्छाली [१*] सततपयोधेनुरभीर्त्रिरितिरपरुग्निरस्तचोरो^३ देशः [॥ ४*] यस्मिन्त्र-
जति महीशे बहिरुद्याना-

Second Plate, Second Side

- 19 वलोकनार्थं [भी]ताः [१*] तद्दिग्देशाधीशा दिशन्ति मणिकनकहयगजेन्द्र-
पति^४ । [५*] श्रीमदम्भराज[१*]भिधान-
20 स्मस्तभुवनाश्रयश्रीविजयादित्यमहाराजाधिराजपरमेश्वर)परमभट्टारक)पर-
21 मन्नद्वण्यो गुदलकण्डे^५वाडिविषयनिवासिनी राष्ट्रकूटप्रमुखान्कुटुविनस्समाह्वयेत्य-
22 माज्ञापयति ॥ विशुद्धतरकाश्वपगोत्रप्रसूतस्य सकलकलागमकुशल-
23 स्य श्रीविष्णुशर्मण)पौत्राय मनुमतचरितनिरतस्य चाम्यनशर्मणो)पुत्राय^६ गे-
24 रण्डवास्तव्याय वेदवेदागपारगाय षट्कर्म्मनिरताय स्वामिभक्ताय सद्नु-
25 ष्ठानपराय विष्णुशर्मणे सर्व्वकरपरिहारमुदकपूर्व्वमुत्तरायणनिमित्तेन नम्रु-
ना[म*]-
26 ग्रामपूर्व्वस्यान्दिशि राजमानेन द्वादशखण्डिकाकोद्रवावाप चेतमस्माभिर्दत्त-
मिति ॥ अस्य
27 क्षेत्रस्यावधयः । पूर्व्वतः स्थापितशिलागुण्ड सीम ॥ दक्षिणतः पन्दिपेदेरि-
पन्नस[सि]-^७

Third Plate, First Side

- 28 मैव सीम ॥ पश्चिमतः क्रोपेटि तूर्प्यसीम ॥ उत्तरतः ईन्दुलगुण्ड ॥
एतेषाम्मध्यव-
29 त्ति^८ क्षेत्रम् । अस्योपरि न केनचिद्वाधा कर्त्तव्या [१*] यङ्करोति स
पंचमहापातको भवति । स्वद-
30 त्तां परदत्ता वा यो हरेत वसुन्धरान्^९ [१*] षष्टिं वर्षसहस्राणां विष्टायां^{१०}
ज[१*]यते क्त-
31 मिः । [६*] बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालित [१*] यस्य यस्य
यदा भू-
32 मिस्तस्य तस्य तदा फलम् ॥ [७*]

^१ Read यस्मिन्शासति

^२ The *anuvāra* stands at the beginning of the next line

^३ Read °त्रिरोति°

^४ Read °शर्मण पुत्राय

^५ Read °वाडि

^६ Read विष्टायां.

^७ Read perhaps °पदातीन्

^८ Read °सौमैव

^९ Read वसुन्धराम्

No 13 —NIDHANPUR COPPER PLATES OF BHASKARAVARMAN

By PROFESSOR PADMANATHA BHATTACHARYA VIDYAVINODA, M.A., GAUHATI

On the 29th December 1912, a Musalman cultivator of the village Nidhanpur, in Panchakhanda, Sylhet, while levelling down a mound for making a buffalo-shed, discovered these copper plates, fastened together by a ring, with a heavy seal shaped like the head of a ladle. He thought that the plates contained some information about hidden treasure, but when he brought it to a local land-holder, the latter at once recognized the whole as a copper-plate grant and sent it to be photographed to Silchar. Through the kindness of Babu Dinanath Das, B.A. of the Commissioner's office, Silchar, the plates were placed at my disposal for about a month, and after having read them, I wrote two articles on them, one of which was read on the 5th May 1913 in the Anniversary Meeting of the Sāhitya Parishada at Rangpur, Bengal, and the other on the 25th May 1913 in the 1st Annual Meeting of the Kāmarūpa Anusandhāna Samiti (Historical Research Society) at Gauhati, Assam. The present article is the substance in English of the two articles that I wrote in Bengali for the literary societies mentioned above.¹

The grant was issued by Bhāskaravarman, king of Kāmarūpa, whom we have hitherto known from two different sources, the *Harshacharita* of Bānabhatta and the *Hsi-Yu-chi* of Yuan Chwang, who paid a visit to the capital of Bhāskaravarman in 643 A.D. while on pilgrimage in India. It was issued from his camp at Karnasuvarna. Two main problems present themselves before us at the outset, (1) How and when Karnasuvarna, which is found separately mentioned in Yuan Chwang's book, came under the sway of Bhāskaravarman, and (2) Whether or not Sylhet formed part of the kingdom of Kāmarūpa, and, if not, how the plates could be found in a place within the district of Sylhet.

But before taking up these points we must first of all ascertain the locality of Karnasuvarna. This is a matter in which Doctors are found to disagree, but as it has been fully discussed in Mr Watters' *Yuan Chwang*,² and as we fully accept the conclusions arrived at there, we need not dilate on the subject any further.

The kingdom of Karnasuvarna was contiguous with the kingdom of Kāmarūpa, and as Yuan Chwang reached Karnasuvarna travelling south-east from Paundravardhana, and Kāmarūpa travelling east from Paundravardhana, Karnasuvarna was consequently south of Kāmarūpa, and in the map attached to Mr Watters' *Yuan Chwang*, it has been shown south-west of Kāmarūpa. Yuan Chwang mentions Śaśānka as the late king of Karnasuvarna, and in the *Harshacharita* of Bāna, the same king has been designated as king of Gauda (i.e. Paundravardhana). Anyhow this ambitious and powerful monarch incurred the animosity of Harshavardhana, the great king of Subhāṇṇiśvara (Thānēsar) by killing his elder brother Rājyavardhana in a rather treacherous way, and Bhāskaravarman, the king of Kāmarūpa, being the ruler of a neighbouring territory, was in constant dread of Śaśānka, whose aspiration was to become the paramount ruler in India. It is the common rule of politics that two kings, inimically disposed towards one and the same third power, should become friendly to each other, and so we find, in the *Harshacharita*, that as soon almost as Harshavardhana assumed the reins of the kingdom, an ambassador from Bhāskaravarman approached Harsha with valuable presents in order to win the friendship of the great monarch. Although the two monarchs were thus united in a bond of friendship almost at the commencement of the reign

¹ See the Bengali Journal *Bijayā*, Vol. 1, pp. 625 ff.² *Ibid* Vol. II, pp. 191-193.

of Harsha (about 606 A D), they could do no material injury to the king of Karnasuvarna, for a very long time afterwards we find Śaśānka in power, in 619 A D¹ Nor did Śaśānka die in battle Yuan Chwang, who paid a visit to Karnasuvarna, believed that Śaśānka died of some foul disease due to his iniquitous persecution of the Buddhists and his demolition of the statues and temples of the Buddha After the death of Śaśānka his kingdom must have passed into the hands of Haisha, who was then in the zenith of his power Yuan Chwang in the description of his visit to Karnasuvarna does not make mention of any king reigning there We can presume therefore that it was then absorbed into the empire of Harsha, who could not have allowed the possessions of so great a rival to be included in the territory of Bhāskaravarman, a weaker king to all appearance, however friendly he might have been. It is only on the dismemberment of the great empire of Harsha shortly after his demise, that it was possible for Bhāskaravarman to get any hold over Karnasuvarna. As a matter of fact Bhāskara, who survived his great friend Haisha, rendered valuable assistance to the powerful Chinese invader Wang-huen-tsi (in 648-49 A D) who crushed the usurper Arjuna, the minister of Harsha, who had ascended the throne after his demise We may assume that Bhāskaravarman was rewarded with the possession of Karnasuvarna, and it may be that in commemoration of his triumphant entry into the capital of Karnasuvarna this shrewd king of Kāmarūpa made this grant of land to a Brāhman of the locality

The original copper plates were however soon burnt, but they were forthwith renewed most probably by the donor himself The fractured, bent and defaced seal²—which was apparently not renewed—testifies this fact, which is alluded to in the first verse of the renewed inscriptions and expressly stated in the last verse

Let us now take up the second point, whether Sylhet formed part of Bhāskaravarman's territory, and if not, how the plates could be found there This question would not have arisen at all if the inscription were complete, unfortunately the 3rd plate is missing along with the record of the locality of the land and (probably also) of the domicile of the Brāhman who got the grant If there were any mention of Sylhet—where the plates have been found—it would have been unquestionably taken for granted that Sylhet formed part of the kingdom of Kāmarūpa during the 7th century A D when Bhāskaravarman flourished, and if there were no mention of Sylhet, then the question of Sylhet in this connection would have been out of place As we have already said, the grant, issued from the camp Karnasuvarna, must have related to a locality within the jurisdiction of that territory³

The fact that the copper plates have been found in Sylhet does not prove that the land must have belonged to that district The copper plates inscribed under the orders of Vaidyadeva, king of Kāmarūpa,⁴ were found in Kamuli near Benares City, and the plates now under consideration can have been similarly transferred The loss of the third plate is also remarkable, the three existing plates have been found tightly fastened by the ring, so that the loss of the missing plate must have occurred before the existing ones could have come over to the place they have been found in Perhaps the owner of the copper plate grant was dispossessed of his belongings in the course of one of the political revolutions—many of which have

¹ See the Ganyam copper plate inscriptions of the Gupta year 309, *Ep Ind*, Vol VI, pp 143 ff

² The only thing that is distinctly discernible in the seal is the front part of the figure of an elephant, which also occurs in the seals of the later kings of Kāmarūpa, who claimed descent from Naraka and Bhagadatta

³ There is an internal evidence in support of this In the incomplete description of the boundaries of the land grant we have the mention of *Gangulā* in three out of the five sides and this term occurs in another grant up to (viz. Dharmapala's copper plate grant, *Ep Ind*, Vol IV, pp 213 ff) which relates to the same locality,

⁴ Not near Benari, where even now the word *gārgulā* is used to denote a dried river bed

⁵ Vide *Ep Ind*, Vol II, pp 317 ff

occurred subsequent to Bhāskara's time—, quitted his original home and came to the sparsely peopled part of Sylhet, and, wishing for some reasons to conceal his original status flung away the plates that contained a record of the same, and became easily absorbed into the society of this new place

This theory—though only a surmise—will be supported, if we can prove that Sylhet never at least during the days of Bhāskaravarman, belonged politically to Kāmarūpa. Several considerations lead me to this conclusion —

1 While travelling in India, Yüan Chwang went from Kāmarūpa southwards to Samatata, and before turning back from Samatata, he got information of certain regions one of which was Shihlichatolo. This has been taken to mean Śrīkshatra, and Mr Watters and Mr Vincent A. Smith have taken great pains to localize it,¹ but our Bengali writers of historical books have found no difficulty in identifying Shihlichatolo with Śrīhatta. In fact what the people whom Yüan Chwang consulted said was certainly Śrīhatta, which the pilgrim heard as Śrīkshatra and reproduced in his defective Chinese tongue as Shihlichatolo. At any rate this points to the fact that Sylhet, which word is a Musalman corruption of Śrīhatta, which is still used in Bengali, existed independently of the kingdom of Kāmarūpa in Yüan Chwang's and, consequently, in Bhāskaravarman's time

2 The Sāmpradāyika Brāhmins of Sylhet who are said to have come from Mithilā, have genealogical accounts of their families. It is recorded therein that five of their ancestors were imported by a king of Tipperah in 641 A D, and that the very locality where the plates have been found was allotted to those five Brāhmins—and so the place was called *Pañchakhanda*. This event took place two years before Yüan Chwang heard of Shihlichatolo, and although such genealogical accounts are only to be accepted with reservation, yet there can be no doubt that much of the eastern part of the district of Sylhet, including *Pañchakhanda* the place of the find, belonged to the king of Tipperah at that period

3 The name of Śrīhatta has very curiously found its place in an inscription of a date prior to Bhāskaravarman, viz, in the *prasasti*² of the temple of Lakkhā Mandal at Madhā in the Jannair Bāwar district. Just on the top of the inscription, we read the word *Śrīhattādhisvarēbhyaḥ*, and although Dr Bühler, who read the inscription and assigned to it a date about 600 A D, was of opinion that these letters were "of a later date," they could not, from their very nature, be of a very posterior date, they were apparently inserted to fill in some omission somewhere in the inscription, and very probably the calligraphic difference is due to a different hand that corrected the mistake. At any rate, it becomes evident that by 600 A D there was a place called Śrīhatta, which had its own *adhīsvaras* (lords)³

But how is it that many of the historians, European and Indian, have asserted that a part of East Bengal, to the east of the Brahmaputra river, including portions of Dacca and Mymensingh, Tipperah and Sylhet, belonged to Kāmarūpa? There are also spots in the western part of Sylhet and the east of Mymensingh which are pointed out by common people as the place of Bhagadatta, the son of Naraka, the first king of Kāmarūpa, who is mentioned in the present grant as well as in other ancient copper plates. Let us examine if there is any basis of truth in these matters. It is stated in the *Yōgmitantra* that Kāmarūpa extended from the Kāñchana mountain

¹ See Watter's *Yüan Chwang*, Vol II, pp 188 189, and p 340. They identify it with the Tipperah district, the northern part whereof was formerly included in Sylhet. The headquarters of Tipperah is Comilla which is identifiable with *Kamalangka* of Yüan Chwang

² See *Ep Ind*, Vol I, pp 10 ff

³ [There is no indication that the words in question should be inserted anywhere in the inscription. The alpha bet is certainly later than that of the *prasasti*, and no inference can be drawn for the time about A D 600—S K.]

of Nepal up to the junction of the Brahmaputra, beginning from the Karatōyā up to the Dikkaravāsini, its boundaries being, to the north, the Kañjagiri, to the west, the Karatōyā, to the east, the Dikshu, to the south, the confluence of the Brahmaputra with the Lākshā¹

This description of Kāmarūpa is also found in a few other sacred compositions. I think that what is meant is not the political territory, but a scriptural region, rendered sacred by the location of Kāmākhyā (the presiding deity of Kāmarūpa) in the centre. Similarly, such boundaries are given in the second chapter of the *Manu-Samhitā* of Āryāvarta, Brahmvarta, etc. Moreover the boundary line given in the *Yōginītantra* does not stand the test of a close historical scrutiny. The *Yōginītantra* contains the name of Viśvasimha, the founder of the Koch kingdom which is now limited to Koch Bihar, and he was a contemporary of Babar and Humayun. In his days much of the territory included within the boundary of Kāmarūpa as defined in the *Yōginītantra* especially what fell in East Bengal including Sylhet, had long come under the jurisdiction of the Pathans and the Moghuls. Now when Yuang Chwang entered Kāmarūpa, he crossed a large river *Kaloti*² by name, and this can only be the Karatōyā of the *Yōginītantra*. Now from the fact that the western boundary of the *Tantra* coincided with the political boundary of Kāmarūpa, which can be inferred from Yuan Chwang's statement, the conclusion has been somewhat hastily drawn that the *Tantra* was also right with regard to the remaining boundaries, at least for the days of Bhāskara-varman.

As to the popular notion about Bhagadatta's place in Western Sylhet or Eastern Mymensingh, the fact that more than one spot, widely apart from each other, are being identified as such, throws a doubt on the matter. It would seem that the name of Bhagadatta, who flourished about 5,000 years ago, must have been somewhat vaguely applied to casual invaders from Kāmarūpa in the middle ages, who came down the Brahmaputra and pitched their camps for a time in those spots and returned without gaining any permanent footing.

This explanation is also supported by the fact that even in the *Yōginītantra* the name *Śrīhatta* occurs more than once in such a way that an independent political entity seems to be indicated, though within the sacred precincts of Kāmarūpa.³

The copper plates now under consideration contain the most ancient record that has hitherto been discovered in the province of Assam, and are also by far the most important document of all that relate to the ancient history of the great kingdom of Kāmarūpa or Prāgyōtisha. It contains the names of as many as twelve kings (and of most of their queens also), who, even if we reckon as much as four kings on a century, must have ruled over Kāmarūpa from the middle of the fourth to the middle of the seventh century A.D. The names of the last five of them occur in the *Harshacharita*,⁴ and thus the one corroborates the other, although there are small literal

¹ *Nepālasya Kāñchanādrim Brahmaputrasya sangamam |*

Karatōyām samārabhya yāvad Dikaravāsiniṁ ||

uttarasyām Kañjagiriḥ Karatōyā tu pāścīmē |

tīrthaśrēṣṭhā Dikshunadī pūrcasyām, girīkanyakē ||

daśhinā Brahmaputrasya Lākshāyāḥ sangamāvadhi |

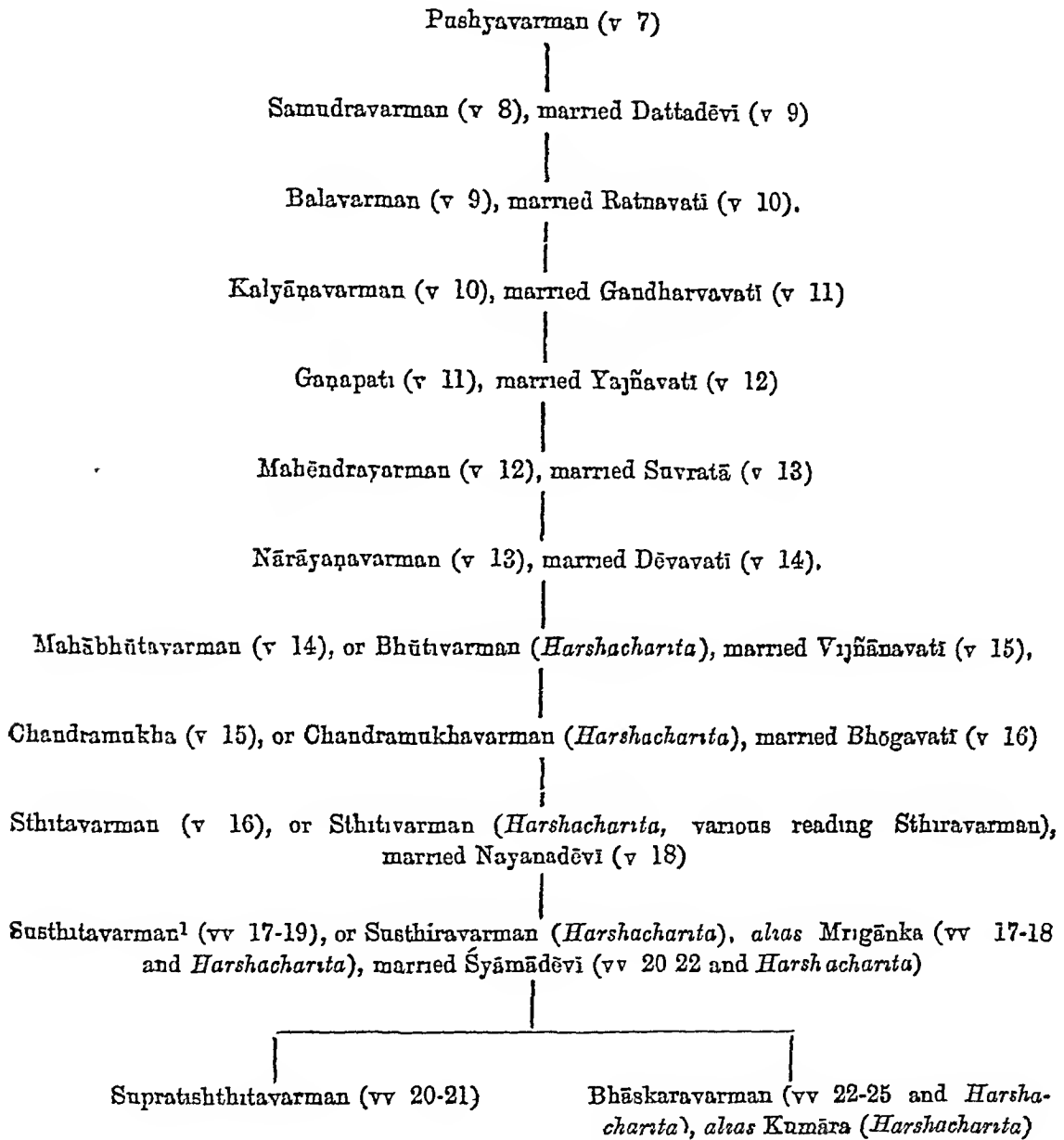
Kāmarūpa itī khvātah sarvafāstī tēshu nischitah || *Yōginītantra*, Patala XI

² Mr Watters commenting on this writes (Yuang Chwang, Vol II, p 187) "The river 'Kaloti' of the Tang Shu may be the large river of the present passage which is possibly the Brahmaputra." This view has not been rectified by his editors.

³ Although the people of Dacca, Mymensingh and even of Sylhet have resented the inclusion of their districts within Assam, they gladly include themselves within the spiritual boundary of Kāmarūpa, because this means a share in some privileges, such as the right to eat pigeons, ducks and tortoise, which the people of Western Bengal do not eat.

⁴ *Uchchhātāsa*, VII, p 246, in the Nirnaya Sagara Press edition, Bombay, 1892 and p 295 in Führer's edition Bombay, 1909.

discrepancies, which are most probably due to mistakes by Bāna or in the copies of the *Harshacharita*. The genealogy is given below :—



It is an instance of curious coincidence that the first name in this list should begin with *Pushya*, as the founders of two other very powerful dynasties had names beginning with the same word. *Pushyamitra* was the first king of the Sunga dynasty, and *Pushyabhūti*² was the name of the first royal ancestor of the great Harshavardhana. The second in the list also

¹ That the form *Susthitavarman* is the correct one is proved by its occurrence also in the Aphsad inscription of Ādityasēna, see *Gupta Inscr.*, p. 203

² Dr Bühler in accounting for the name of *Pushyabhūti*, *Ep Ind.*, Vol. I, p. 68, footnote, gives as its meaning "He to whom *Pushya* (Constellation) may give welfare." But *Pushya* is derived from the root *push*, to grow, to enhance, and *bhūti* is a generic appellation of the Vaiśyas, to which caste *Pushyabhūti* belonged, *bhūti dattas cha vaiśyasya*

curiously enough corresponds in name to the second king of the Gupta dynasty, viz Samudragupta (320-375), who was the most powerful Indian monarch that ever ruled India after Aśoka

Two points in the above comparative lists are worthy of notice in the *Harshacharita* the name of the elder brother of Bhāskarvarman is not mentioned, probably because it was useless there, as, in the enumeration of ancestors, the name of the elder brother does not come in. And the second name of Bhāskarvarman, Kumāra, which is also mentioned in Yuan Chwang's accounts, has not found its place in the inscription. We cannot however positively assert this, because the names of the donor were contained in the plate which has been lost. The appellation *Kumāra* means a prince or a bachelor, and it is highly improbable that Bhāskaravarma would remain unmarried, in which case his dynasty of a very long standing would have come to an end with him. Perhaps he retained the designation *Kumāra*, which he had before he became a king, in deference to the memory of his older brother, who probably did not either ascend the throne at all, or, if he did, occupied it for a very short period. For similar reasons Harshavardhana is said by Yuan Chwang¹ to have assumed the name of Rājaputra Śilāditya, though later on he styled himself *Mahārājadhurāja*.²

Let us now examine the text of the inscription. The opening verse is perhaps an addition made while renewing the document, and so is the last verse—of which more afterwards. The original inscription would then have begun with *Svasti Mahā-nau-hasty-aśva-*, just as the copper plates of Harshavardhana.³ Then comes a verse in praise of Mahādēva, and next a verse in praise of Dharma. This is somewhat remarkable, when we remember that Dharma was the second of the three jewels (*Tri-ratna*) of the Buddhists. Yuan Chwang in his account of Kāmarūpa found almost a total absence of Buddhism in Bhāskarvarman's kingdom, and the latter's ambassador in the *Harshacharita* clearly stated before Harsha that "from childhood upwards it was this prince's firm resolution never to do homage to any being except the lotus feet of Śiva."⁴

We feel therefore more surprised at seeing him sing the glory of the Buddhistic divinity, though in a Hindū guise, than at finding him issue the grant from his "glorious camp of Karnasuvarna." Probably the locality had something to do with the praise of *Dharma*. We know from Yuan Chwang's description of Karnasuvarna that the place was teeming with Buddhist statues and temples. Bhāskara, who had become liberal in views on account of his long association with the great Harsha who was a patron of the Buddhists, tried perhaps to gain popularity by this insertion of a passing tribute of respect paid to the local creed—though in a very careful way.

Then, as was usual with the medieval kings of Kāmarūpa who claimed descent from Naraka, the names of that king and his son Bhagadatta and his grandson Vajradatta are mentioned. Curiously enough, in some of the later copper plates Vajradatta is mentioned as a brother of Bhagadatta. The writers of those inscriptions, who were probably very learned people, must have somewhere found Vajradatta mentioned as a brother of Bhagadatta. In the *Kālikapurāna*, however, we have a list of the sons of Naraka, who were four in number—Bhagadatta, Mahāśirsha, Madavat and Sumāli.⁵ Vajradatta does not occur in that list. Similarly

¹ See Watter's Yuan Chwang, Vol. I, p. 343

² See above, Vol. IV, plate opposite p. 210

³ *Ep. Ind.*, Vol. I, p. 72, Vol. IV, p. 210

⁴ The *Harja carita*, transl. by Cowell and Thomas, p. 217

⁵ *Ritumatyām tu jāyāyām lālā sa Narakaḥ kramāt |
Bhagadattam Mahāśirṣam Madavatam Sumālinam |
caturō janayām āsa putran ślān kṣhīṭh sataḥ ||*

we find Vajradatta mentioned as a son of Bhagadatta in the Mahābhārata¹. This is certainly the older version. Mr Gait, in his *History of Assam* (p 14), has, on the other hand, adopted the version of the later copper plates when he says 'This king (Bhagadatta), it is said, was succeeded by his brother Bayradatta, and the latter by his son Bajrapani'. I do not know where he has got this last king—Vajrapāni—from.

The inscription then goes on to inform us (v 7) that after Vajradatta his descendants governed for three thousand years, and then Pushyavarman became king. Then follows the enumeration of his immediate successors down to Bhāskaravarman, the king who issued the grant. He is praised in vv 22-25 and in the ensuing prose passage, but part of the panegyric on him has been lost, owing to the disappearance of the third plate. The last plate, now the third, opens in the midst of the description of the boundaries of the land granted, then follow the names of some officers evidently such as had something to do with the grant and the document. Then come a couple of the customary verses praising a donor of land and cursing those who might take it away². Here ends the original inscription. But an additional verse has been added at the end, indicating that the plates had been burnt and rewritten which new writing should not therefore be looked on as forged.

The question as to when and by whom this document was renewed, is probably not of great importance. I have already said that, in my opinion, the renewal was probably made by the donor himself, for, as stated in Mr Gait's invaluable *History of Assam*³, the dynasty of Bhāskaravarman was soon after his time overthrown by a barbarian Śālastambha by name. Moreover, if somebody else—even his successor—renewed the grant, his name would have been incidentally mentioned in the renewed inscription in an additional verse⁴.

Yuan-Chwang has described Bhāskaravarman as a Brāhman. Probably his descent from Nāryana Dīva and his staunch adherence to the Brahmanical creed, and possibly also the fact that he personated Brahma—the fountain head of all Brāhmins—in the procession of Haishavardhana who himself figured as Śakra, led the Chinese traveller to this conclusion. On the other hand, Mr Vincent A. Smith has asserted that "almost certainly he (Bhāskara) must have been a hinduised Kāchi aborigine"⁵. The inscription under review is not in favour of this assumption. As a matter of fact, few kings of medieval and ancient India could show such a brilliant record of illustrious ancestors. Naraka, though styled an *Asura* for his iniquities, was a mighty monarch whose exploits were recorded in various Purāṇas, who was the issue of one incarnation of Viṣṇu (Varāha), and killed by another (Śrīkrishṇa), Bhagadatta played a very prominent part in the story of the Mahābhārata, Vajradatta was as heroic as

¹ See *Mahābh.*, XIV, lxxv, 1.

Prāṇyō'stara c'th-ābh'yēta cyac'ara' ea hayō'taraś |
Bhagadat' ātr'jyas tatra niryayau rarakar'asah ||
Sa havya Pāndu putrasya rishavāntari upāgataḥ |
yuyudh- Bhārataśrēṣṭha Vajradattō mahīpatīś ||
Sō 'Uhinirgūya ragarād Bhagadatta suto nripah |
atcari āyāntari unmat'ya nagarābhīruś hō yayau ||

² It is of interest to note that these two verses, which are taken from the *Bṛhaspati Samhitā*, occur in almost all the copper plate grants of the Bengal kings, but are absent from all other Assam plates hitherto published. The only exception is the grant of Vaidyadīva (*Ep. Ind.*, Vol II, pp 347 ff), who, however, was originally the minister of the Bengal king Kumārapāla, and not an indigenous king of Kāmarūpa.

³ See p 28.

⁴ The nature of the writing of the renewed inscription is also what is generally to be found in the 7th century.

⁵ *Early History of India*, 2nd edition, p 341.

his father and then, although no other king of the dynasty was extolled by name, yet the poet Kālidāsa in his *Raghuvamśa* did not consider his hero glorified until he was honoured by the king of Kāmarūpa,¹ and Raghu's son treated his compeer of Kāmarūpa as his "best man" while marrying the daughter of the king of Vidarbha. It has already been stated that a position of honour was given by the emperor of Āryāvarta (Harshavardhana) to Bhāskara himself in the state procession at Rājagriha. The reason was not so much that he was a powerful king, as the high lineage that made him at once the most respectable among the hosts of the crowned heads of Northern India who came to attend Harsha's ceremonies.

The composer of the inscriptions was no doubt a learned man, but his poetry was not of a very high order. He selected a metre, Āryā, for his verses which is not much rhythmical, and the prose in the description of the royal donor's attributes is in the style of Bimbhatta, who lived at the court of Harshavardhana. Even his use of the Āryā would be found defective if tested by the rules of the various *ganas* given in the prosodical treatises. But the shortcoming of the poet that way was made up by his knowledge of grammatical specialties and rhetorical subtleties. His special *forte* seems to have been the *ślōka*, which he has sometimes carried to excess.

As to the mechanical execution of the copper plates, it may be said that although the letters are fairly distinct the inscription abounds in mistakes, which have been shown in the footnotes attached to the text. There was no distinction made between *ba* and *ta*, and this confusion also occurs in other copper plates of Kāmarūpa discovered up to date. In the vernacular of modern Kāmarūpa (i.e. Assamese), there is at present a sort of distinction observed in writing and pronouncing those two letters, but in the vernacular of modern Kārnasavarna (i.e. Bengali) there is no distinction whatever between the two. There are frequent omissions of the *Anusvara* and the *Visarga*, compare ll 1, 7, 12, 13, 23, 24, 25, 30, etc., where the *Anusvara* has been left out, and ll 5, 6, 8, 10, 11, etc., where the *Visarga* has been omitted.

[There are also other instances of carelessness. Thus we find *a* for *i* in *śahita-*, l 39; *=upakalpat*, l 30, *-rachata-*, l 40, *a* for *u* in *śrāta-*, l 42, and *u* for *a* in *-nduyn-*, l 34, *u* for *ū* in *-murtīr-*, l 22, *sunus-*, l 23, *j* for *ḡ* in *-ujvalām*, l 2, *t* for *tt* in *-ābhāra tasya*, l 11, *=ajijana tanayam*, l 26, *-satva-*, l 41, *tt* for *t* in *-ōnnatt-*, l 27, *sp* for *ps* in *=urchihshuspūr-*, l 5, *y* has been omitted in *mātsa-*, l 10, *r* in *-tthiti*, l 5, a whole syllable in l 27, etc. The last plate abounds in mistakes and omissions, and contains, moreover, several curious words. The cutting of the letters is sometimes unsatisfactory. More especially, the loop at the bottom of the *akṣara sa* consists of two strokes, one going downwards and the other backwards. There are on the whole some features which would, in ordinary circumstances, throw doubt on the genuineness of the plates. As has already been mentioned, however, the Āryā at the end of the last plate informs us that the original plates were burnt and that the grant contained in the existing plates is a copy. It is also stated that the shape of the letters differs from the original, but that the contents are genuine. There is no reason to compel us to doubt this statement, which, if we admit its correctness, accounts for the peculiarities drawn attention to above. The alphabet used assigns the plates to about A.D. 600, and it is very likely that Professor Padmanābha is right in thinking that the renewal of the burnt plate took place not much later.—S. K.]

¹ *Kāmarūpeśvares tasya nīmapīthādīdēcatām |
ratnapushpōpalārīna chhūyām ānāśa pādāyōh || Raghu IV, 84*

² *Tatō 'vatirya-āśv Karēnūāyāh sa Kāmarūpēśvaradattahastah |
Vaidā bhānārdīśam athō virēśa nārīmanāms-īva chatushkām antah || Raghu VII, 17.*

TEXT

First Plate

- 1 [Ōm]¹ ²Praṇamya dēvam śaśi-śekhara-priyam pinākina[m*] bhasma-kaṇaiṣ=viḥhū-
shita[m*] [i*] viḥhūtayē bhūtima[tām dviya]-
- 2 nmanām karōmi bhūya³ sphutavācham=u[j*]jvalām || [i*] Svasti mahā-nau-hasty-
asva⁴-patti-sampaty-npēta-jaya-śavd-ānva-
- 3 rtha-skandhāvārāt Karnnasuvarṇa-vāsakāt || ⁵Bhōgīśvara-kṛta-parikaram=ikshaṇa-
jita-kāma-rūpam=a-
- 4 vimuktam [i*] paramēśvarasya rūpam nija-bhūta-viḥhūshitam jayati || [2*]
Jayati jagad-ekavandhur⁶=lōka-dvita-
- 5 yasya sampadō hētu[h*] [i*] parahita-mūrttir=adrishata phalānumēya-sthita[r*]=
dharmma[h*] || [3*] Dhātṛim=uchchikshispō-
- 6 r=amvundh⁷ kapata-lōla-rūpasya [i*] chakrabhṛta[h*] sūnur=abhūt pāṛthiva-vṛindā-
rakō Naraka[h*] || [4*]
- 7 Tasmād=adrishata-narakān=Narakād=ajanishata nripatur=Indra-sakha [i*] Bhagadattah
khyāta-jayam Vijaya[m*]
- 8 yudhi yah samāhvayata || [5*] Tasy=ātmaja[h*] kshat-ārēr=vajragatur=
Vajradatta-nām=ābhūt [i*] Śatama-
- 9 kham=akhaṇḍa-vala⁸-gatur=atōshayad=yah sadā samkhyō || [6*] Vamśyēshu tasya
nripatishu varaha-saha-
- 10 sra-trayam padam=avāpya [i*] yātēshu dēvabhūyam kshitiśvara[h*]
Pushyavarṇm=ābhūt || [7*] Māts[y*]a-nyāya-
- 11 virahita[h*] prakāśa-ratna[h*] sūtō dvaratha-laghu[h*]⁹ [i*] pañchama iva h
samudra[h*] Samudravarṇm=ābhava[t*] tasya || [8*]
- 12 Avikhaṇḍita-vala-varṇm¹⁰ Valavarṇmā tasya sūnur ajanishata [i*] kshutipasya
Dattadēvyā[m*] sēnā ya-
- 13 sy=ābhyamittriya || [9*] Tasy=āpi Ratnavatyā[m*] nripatih Kalyānavarṇma-
nām=ābhūt [i*] tanayas=tanīyasā-
- 14 m=api yō dōshāpām=anāvāsah || [10*] Gandharvavati tasmād=Gaṇapatim=iva
dāna-varshaṇam=ajasram [i*]
- 15 Gaṇapatim=aganita-guṇa-gaṇam=asūta kali-hānayē tanayam || [11*] Tan-mahishi
Yajñavati

Second Plate, First Side.

- 16 yajñavat=iv=ārapi[h*] sutam asūta [i*] yajñavidhinām=āspadam=analam=iva
Mahēndravarṇmānam || [12*] Tasmā[d=a]-

¹ Seems to be expressed by a symbol² Metre. Vamśastha.³ The *Visarga* is here optional, cf *Vārtika* on *Pāṇini* VIII, iii, 36⁴ Read *atca-patti sampatty upātta jaya śabd.*⁵ Metre of verses 2-25 *Āryā*⁶ Read *-bandhur*.⁷ Read *-kshispōr=ambundhēh*⁸ Read *-bala*.⁹ Read *dearata*, note the wrong cadence.¹⁰ Read *-balavarṇmā Bala*.

- 17 janayad=ātmajam=ātmavidah Suvratā bhuvā¹ sthitayā[*] Nārāyaṇavararmmanam
Janakam=iv=ādhigata sāmky-ārtham || [13*]
- 18 Prakṛitir=iva tasya pumsō Dēvavati sthira-guṇ-ānuvandhāya² [*] shashtham=
iva mahābhūtamn=dadhau³ Mahā-
- 19 bhūtavarmmanam || [14*] Chandramukhas=tasya sutaś⁴=chandra iva kalā-
kalāpa-ramapīyah [*] Vājñānava-
- 20 tī dyaus=iva yam sushuvō dhvānta-śāntikarman || [15*] Bhōgavati bhōgayati
bhūtah Sthitavarmanam[s*]
- 21 tatō hētuh [*] āsid=bhōgipatōr=iva bhūmibhritō=nantabhōgasya || [16*]
Tasmād=agādha-
- 22 murttēr⁵=akalita-ratnād=upādha-lakshmikāt [*] kshirodadhār=iva nripād=
akalanka[h*]
- 23 śrī-Mṛgāṅkō=bhūt || [17*] Udupādī Nayanadēvyā[m*] sunus⁶=tasya sva-
vāhu⁷-dhritā-
- 24 rājyah [*] dēva[h*] Sūsthitavarmanā yah khyātah śrī-Mṛgāṅka ita || [18*]
Pratyurasam vilasanti[m*]
- 25 taddhana iva yā[m*] mudā Harir=vahati [*] sā śrīr=arthajanābhyah kshītir=
iva viśrūpitā yēna || [19*]
- 26 Kārttayug=iva Śyāmādēvī tasmād=ajijana[t*] tanayam [*] śāśanam=iva
Supratishthita-
- 27 varmmūnam=apāstayō ta[ma*]sām || [20*] Yasy=ōnnatti⁸ parārthā vidyādhara-
chakravartti sōvyasya[*] saga-
- 28 jasya supratishthita-katatasya kulāchalasy=aiva⁹ || [21*] S=aiva Śyāmādēvī
tasy=ānujam=a-
- 29 kalit-odayam=asūta [*] śrī-Bhāskaravarmanam bhāskaram=iva tējasām
nilayam ||[*] [22*]

Second Plate, Second Side

- 30 Ēkō=pi hi yah pu[m*]sām hrīdayēshv=abhilakshita[h*] [svabhāvāna]¹⁰ [*]
śuddhēshu darpaṇ[ō*]shv=iva vahu¹¹ susha-
- 31 mam sanmukhīnēshu¹² || [23*] Yasy=āvōm(vi)hātam=atanubhus=tejōbhīr=lakshma-
nripati-bhavanāshu [*] uda-
- 32 pātreshv¹³=iva bhūrishu vilōkyatō bhāskarasy=ōva || [24*] Avyālah svērōha[h*]
kalpadruma-
- 33 vat=samriddhi-bhūmī-phala[h*] [*] chchhāy-āpāśrita¹⁴-janatā-parivēshita-pāda-mūlō
yah [11*] [25*]
- 34 Ity=api sa jagad-nduya¹⁵-kalpan-āstamaya-hētunā bhagavatā Kamala-sambhāven=ā-

¹ The *Visarga* is here optional; cf *Vārtika* on *Pāṇini* VIII, iii, 26

² Read *-bandhāya*

⁴ Corrected from *chandrāya*

⁶ Read *sūnus*

⁸ Read =ōnnatti

¹⁰ The reading of this word is uncertain.

¹² Read *sanmukhī*

¹⁴ Read *chhāyōpāśrita*

³ Read *bhūta* dadhau

⁵ Read *murttēra*

⁷ Read *-bāhu*

⁹ Read =ēva

¹¹ Read *bahu*

¹³ Read *-pātreshv*

¹⁵ Read *-udaya*

1

2
4
6
8
10
12
14

2
4
6
8
10
12
14

Handwritten text in Devanagari script on a rectangular plate. The text is arranged in approximately 14 horizontal lines. There is a large circular hole on the left side of the plate, between lines 6 and 10.

11 a

16
18
20
22
24
26
28

16
18
20
22
24
26
28

Handwritten text in Devanagari script on a rectangular plate. The text is arranged in approximately 14 horizontal lines. There is a large circular hole on the right side of the plate, between lines 20 and 24.

- 35 vakirṇa-varṇa-āsrama-dharmma-pravibhāgēya nirmmito bhuvanapatir=iv=oday-
ānurakta-mri(ma)nda-
- 36 lo yathāyatham=uchita-kara-nika[ra*]-vitarṇa-ākulita-kali-timara¹-sañchaya-
- 37 tay[s*] prakāśit-āryadharmmalōka[h*] sva-bhuja-vala²-tulita-sakala-sāma-
- 38 nta-chakra-vikrama³ sthiti-vinayam⁴-samstav-ōpachita-bhaktishu prakritishu
paramparipāsu
- 39 nikāmam=upakalpat⁵-ānēka-bhōgina-varimrā⁶ samara-vijita-narapati-śata-vahita-⁷
- 40 vividha-nutivachana-kusuma-rachata⁸-ruchira-kirtti-chitr-āvatans⁹ aukah Śivir=iva
par-ō-
- 41 pakāra-vīśrāpan-ābhūrata-satva¹⁰-vrittir=yathā-samayam=udita-guṇa-vidhi-vibhāga-
- 42 samvandha¹¹-patutayā suragurur=iv=āparc¹² parair=avahita-prabhāva[h*] śrata-¹³
śaurya-dhairya-
- 43 śāntirya-sucharitair=alankrit-ātmavrittih pratipaksha-samśraya-nirākritair=iva viva-
- 44 rjūto dōshair=achalita-nirantara-prapaya-rasa-bhar-ākriṣhta-Kāmarūpa-lakshmis=
samā-¹⁴

Last Plate.

- 45 paśchimēna ganganik¹⁵=ādumvari-chehhēda-samvēdyā¹⁶ || paśchimēn=ādhunā sima-
ganganikē || paśchi[mō]-
- 46 ttarṇa kumbhakāra-garttas=s=aiva cha ganginikā prāg-bhujyamān=ōtitarēna
vrihaj-jātali¹⁷ || uttarapū-
- 47 rṇa vyavahāri-Khāsōka-pushkarinī¹⁸ s=aiva śushka-Kausikā¹⁹ ch=ēta || ājñā śatā
prāpayitā
- 48 prāpta-pañcha-mahāśavda²⁰ śrī-Gopāla[h*] | simā-pradātā Chandrapuri-nāyaka[h*]
Śriksikundah
- 49 nyāya-karanika Janārdanasvāmī vyavahāri-Haradatta-kāyastha-Dundhunātha-
prabhrutayah²¹
- 50 śāsaītā²² lēkbayitā cha Vasuvarṇa bhēpdegār-ādhikrita mahāśēmanta
Divākaraprabha[h*]
- 51 utkhīṭayitā Dattakārapurnnō²³ | sēkyakāra Kāliyā | Shashtimm²⁴=varsha-sahasra-
- 52 nī svargē mōdati bhūmidah [i*] ākshōptā ch=ānumantē cha tāny=ēva narakō
vasēt [11*] [26*]

¹ Read -timira-² Read -bala-³ The *Visarga* is here optional, cf. Vārtika on Pāṇini VIII, iii, 36.⁴ Read -vinaya-⁵ Read -upakalpat-⁶ Read -varimā-⁷ Read -vāhita-⁸ Read -rachita-⁹ Read -chitrāvatamsarkah¹⁰ Read -sattra-¹¹ Read -sambandha-¹² Read -āparah¹³ Read śruta¹⁴ The remainder of this word was written on the missing plate.¹⁵ Read ganginik=ōdumbarī- Cf. ganginikā, above, Vol IV, p 249¹⁶ Read -samvēdyā¹⁷ Read brihaj¹⁸ Read pushkarinī The same mistake is also found in the plates of Indrapāla and Balavarman, Journ Beng.¹⁹ As Soc., Vol LXVI, Pt I, pp 123 ff, 289 ff²⁰ Perhaps -Kōfika is written,²¹ Read śabdah.²² Read -prabhritayah²³ Read śāsayitā²⁴ Read perhaps -pūrnna-²⁵ Read śhashtim varshasahasrāṇi

- 53 Svadattām paradatām=vā¹ yō harēta vasundharām [1*] sa viśthāyām
 kṛimīr=bhūt²vā³ pīṭṛibha saha paśhyatō [11*] [27*]
 54 Śāsana³dāhād=arvāg=abhinava-likhitāni bhinnarūpāni [1*] tēbhyō⁴ akṣharāni
 yasmā-
 55 t=taśmā[1*] n=antāni kūtāni || [28*].

TRANSLATION.

Om (Verse 1.) Having saluted the god who is lovely with the moon as head-gear, the wielder of the bow (*pināka*), adorned with particles of ashes,⁵ I once again make clear (what was already) plain words (i.e. of the destroyed plates) for the benefit of the (spiritually) prosperous Brāhmanas

(Line 2) Hail From the camp located at Karnasuvarna, with the appropriate epithet of victory owing to possession of splendid ships, elephants, horses and foot soldiers

(V 2) Victorious is the form of the great Lord (Mahādēva), never forsaken (in contemplation by the devotees), bedecked with its own splendour,⁶ that has a girdle made of the lord of snakes, (and) that destroyed the body of Kāma⁷ (Cupid) at a mere glance.

(V 3) Victorious is (also) Dharma (Religion), the sole friend of the creation, the cause of prosperity in both the worlds (this and the next), whose form is the good of others, unseen (yet) whose existence is inferred from the results

(V 4) Naraka, the chief of the rulers of the earth, was the son of the wielder of the *chakra* (i.e. Viṣṇu), who with a view to lift up the Earth from (beneath) the Ocean, assume the disguised form of a boar

(V 5) From that Naraka, by whom *naraka* (hell) was never seen, was born king Bhagadatta, the friend of Indra, who challenged in fight Vijaya (i.e. Arjuna), renowned for conquests

(V 6) Of that killer of (his) enemies (there) was a son named Vajradatta whose course was like (that of) the thunderbolt (*vajra*), who with an army of uninterrupted progress always pleased in fight the performer of hundred sacrifices (i.e. Indra)

(V 7) When the kings of his family having enjoyed the position (of rulers) for three thousand years had (all) attained the condition of gods, Pushyavarman became the lord of the world

(V 8) His son was Samudravarmān, who like a fifth *samudra*⁸ (Ocean) was devoid of excesses (or exit of fish),⁹ shining with gems, and quick in duels¹⁰

(V 9) That king had a son born of (his queen) Dattadēvi, (named) Balavarman, whose force and armour¹¹ never broke up and whose army would easily march against enemies

(V 10.) His son born of (queen) Ratnavati was the king named Kalyānavarman, who was not the abode of even very small faults

¹ Read -dattām vā

² Metre Āryā

³ This seems to refer to the former plates that were reduced to ashes

⁴ *Bhūti* also means 'ashes' cf v 1

⁵ Here is a *ślēṣha*, the donor's kingdom Kāmarūpa being alluded to

⁶ There are four *samudras*, and hence he was a fifth as it were

⁷ The word *mātsyanyāya* has a double sense In the case of the king it means 'excesses' and in the case of the Ocean, 'exit of fish' *Mātsya nyāya* is a popular adage, meaning disorders of anarchy when the strong oppress the weak as the large fishes eat the small ones.

⁸ In the case of the Ocean, the constant duel between the billows and the beach is probably referred to.

⁹ Here the words *śāla* and *varma* have been used in alliteration with the king's name.

⁵ Read =bhūt²vā pīṭṛibha

⁴ Read tēbhyō=akṣharāni

(V 11) From him, (queen) Gandharvavati begot a son Ganapati (by name) who was incessantly raining gifts as (the god) Ganapati (rains) ichor¹, who was endowed with innumerable qualities, for the extermination of strife (as Ganapati) is born to destroy the *Kali* age²

(V 12) His queen Yajnavatī, brought forth a son Mahēndravarman, as the sacrificial³ fire (produces) fire, who was the repository of all sacrificial rites (like fire)

(V 13) From him who mastered his self, Suvratā generated a son Nārāyanavarman for the stability (of the rule) of the world who like Janaka (or his father)⁴ was well versed in the principles of the Philosophy of the (supreme) Self⁵

(V 14) From him, Dēvavatī, like Prakṛiti from Puruṣa, bore Mahābhūtavarman, the sixth *Mahābhūta* (element)⁶ as it were, for the steady succession of (all) the properties

(V 15) His son was Chandramukha, who was charming by (possessing) all the arts as the moon (by the digits),⁷ whom Viṣṇūnavatī brought forth, as the Sky did (the Moon), a dispeller of (all) gloom (as the moon dispels the darkness)⁸

(V 16) Thereafter (queen) Bhōgavatī of (good) enjoyment became the cause (of birth) of Sthitavarman, the supporter of the world, who had innumerable (sources of) enjoyment, (just as) Bhōgavatī (the city of the Snakes of the nether regions) is (the source) of prosperity of the chief of the Snakes, the supporter of the earth, who has a myriad of hoods⁹

(V 17) From that king of unfathomable nature of innumerable gems, and the spouse of the (goddess) Lakshmi, was born *sri-Mṛigāṅka*, who had no blemish, just as the moon,¹⁰ free from spots, is born from the milky ocean, whose substance is unfathomable, whose pearls cannot be counted, and from which Lakshmi was produced.

(V 18) His¹¹ (i.e. Sthitavarman's) son king Susthitavarman was born of Nayanadēvī, he who held the kingdom in his own hand, and was renowned as *sri-Mṛigāṅka*.

(V 19) By whom was given away to supplicants as if it were (a clod of) earth, that shining Lakshmi (i.e. wealth) whom (god) Hari like a miser bears with joy in his bosom¹²

(V 20) From him Śyāmādēvī, (divine) like that goddess (Śyāmā) of the *Kṛta* (i.e. golden) age, generated a son Supratishthitavarman, the moon as it were to dispel (all) gloom

¹ Play on *dāna*, gift or ichor

² *Kali* means 'quarrel' and 'the *Kali* age'

³ Here the word *yajnavatī* has been used in alliteration with the queen's name.

⁴ *Janaka* means 'father' as well as the famous philosopher king of Mithilā

⁵ Here *sāmāhya* does not seem to mean the philosophy of Kapila so much as the "knowledge of Self" that is referred to in the *Bhagavadgītā*, Chapter II. The word is explained by Śrīdharasvāmī in his commentary on v 39 as follows,—*samyak khyāpyatē, prakāśyatē vastutattvam anay-ēti sāmāhya samyag-jñānam Tasuāṁ prakāśyamānam āmatattvam sāmāhyam* It is very clever of the author that speaking of the *Sāmāhya* here he brings in *Puruṣa* and *Prakṛiti* in the next verse

⁶ There are five *mahābhūtas* and the king is likened to a sixth one. Here the simile is a little faulty *Mahābhūtas* are not the immediate progeny of *prakṛiti*, as was the king of Devavatī. Out of *prakṛiti* was evolved *maṭat*, thence *ahanāra*, whence five *tanmātras* and therefrom the *mahābhūtas*

⁷ *Kalā* means 'art' and 'digit'

⁸ The word *dheānta* has a double meaning, referring to the king it means mental gloom and referring to the Moon, darkness of the night.

⁹ Playing on words runs through the whole verse rather to an excessive degree. *Bhōga* means 'enjoyment' and 'the hood of a snake,' and Bhōgavatī, the name of the queen, is also the name of the city of the snakes, (as well as of the *Gangā* that flows in *Pātāla*, the region of the snakes). *Bhūti* means 'birth,' as well as 'prosperity,' and *bhūmibhūti* means 'a king' and the 'Snake chief,' both of whom support the earth, each in their own way

¹⁰ Here the play is on the name of the king which also means the 'Moon'

¹¹ Here the composition is faulty, as *tasya* would naturally refer to Śrīmṛigāṅka, in the immediately preceding verse. [If it were not for the statement in the *Harshacharita*, we would in v 17 find a prince Mṛigāṅka, the son of Sthitavarman and Lakshmi, and the father of Susthitavarman—S K]

¹² Lakshmi being considered as his only treasure, he keeps her in his bosom

(V 21) Whose prosperity was for the benefit of others, who was possessed of elephants and attended by the chief among the learned, and possessed of a well established Capital like a *lulāchala*, whose height is for the benefit of others, which is haunted by the chief of Vidyā-dharaś, is rich in elephants, and has a ridge

(V 22) The same Śyānādēvi also brought forth his younger brother *śrī-Bhāskaravarman*, who like the sun was of incalculable rise and the abode of all light

(V 23.) Who though being only one, is, on account of his character, much and simultaneously reflected in the hearts of people, pure like mirrors turned toward him

(V 24) Whose mark (i.e. picture) was seen in the houses of kings, untarnished on account of great lustre, like the disc of the sun in several water pots

(V 25) Who is without cruelty, easily accessible, of immense effects, and the soles of whose feet are surrounded by people who resort to his protection, like the wish-yielding tree which holds no snakes, which is well growing, abounds in rich fruits, and whose roots are surrounded by people who want shade

(Lines 34-44) Moreover he (Bhāskaravarman, who has been) created by the holy lotus-born (god), the cause of the rise, the arranging and the destruction of the Universe, for the proper organization of the duties of (various) castes and stages (of life) that had become mixed up, who by (his) rise has made the circle of (related) powers become attached like the Lord of the World¹ (the Sun), whose disc becomes coloured when it rises, who has revealed the light of the Ārya religion by dispelling the accumulated darkness of (this) *Kalī* age by making a judicious application of his revenues (like the sun that dispels the accumulated darkness in the *Kalī* age by spreading the mass of its pleasant rays), who has equalled the prowess of the whole ring of his feudatories by the strength of his own arm, who has devised many a way of enjoyment for his hereditary subjects, whose (loyal) devotion (to him) was augmented by his steadiness (of purpose), modesty and affability, who is adorned with a wonderful ornament of splendid fame made of the flowery words of praise variously composed by hundreds of kings vanquished by him in battle, whose virtuous activities, like (those of) Śivī² were applied in making gifts for the benefit of others, whose powers, as (of) a second preceptor of the gods (Bṛhaspati), were recognised by others on account of (his) skill in dividing and applying the means of politics that appear in suitable moments,³ whose own conduct was adorned by learning, valour, patience, prowess and good actions, who was avoided by faults as if they were overcome on account of (his) taking to the other (i.e. Virtue's) side, by whom the Lakṣmīs⁴ (deities of luck) of Kāmarūpa were, as it were, attracted with a staunch incessant excessive passion of love,

Last Plate

(Ll 45-51) To the (south-) west the dried river bed⁵ marked by a cut down fig tree, to the west now⁶ the boundary of the dried river bed, to the north-west a potter's pit and the

¹ *Bhuvanapati* does not only mean the sun, but also the king who was likewise the Lord of the World. Similarly *mandala* means the twelve sorts of powers with which a king has political relations, and also the disc of the sun.

² Śivī, son of Uśinara was a famous king whose pious acts of charity are recounted in the *Mahābhārata*. Once he gave his own flesh to appease a hawk which pursued a pigeon that took shelter with him, and at another time he sacrificed his own son to feed a brāhmaṇ (see *Mahābhārata*, III, Chapters 196 f.)

³ *Guna* denotes the six expedients of politics, *sandhi*, *vigraha*, etc. *Guna-vidhī vidhāga sambandha-paṭuta* may also mean skill (*paṭutā*) relating to the discrimination of qualities (*guṇa*) and actions.

⁴ According to Pāṇini, V, iv, 151, the suffix *ka* should be added to *lakṣmī*, if the singular number is intended. It is however doubtful whether the rule should be urged. The simple meaning of the sentence is that Kāmarūpa was prosperous under Bhāskaravarman in various ways.

⁵ *Gaṅgīnikā*, now *gāṅgīnā*, means a dried river bed.

⁶ *Adhunā*, the reading adopted, means "now," but why this qualifying word should be used here, is not clear.

(said) dried river bed, bent eastwards; to the north a large *jālatī* tree (i.e. *Bignonia suaveolens*), to the north-east the pond of the tradesman¹ Khāsoka and that dried (river) Kanśikā. The officer issuing hundred commands is Śrīgopāla who has obtained the five great sounds. The officer who marks the boundaries is the headman of Chandrapuri (named) Śrīkṣhikunda. The *nyāyāraṇīka*² (is) Janārdana Svāmin. (Witnesses (?) are) the tradesman Haradatta, the *Kāyastha* Dundhunātha, and others *Sāsastri*³ and writer is Vasuvarman Master of the treasure (is) the *Mahāsāmanta* Divākara-prabha Tax collector (is) Dattakēra Pūrṇa Engraver (is) Kālyāṇ

[Here follow two of the customary imprecatory verses]

(V 23) Because after the burning of the plates, these newly written letters are of different form (from those of the previous inscription), therefore they are not forged.

No. 14 — THE PLANETARY TABLES.

By PROFESSOR H. JACOBI, PH.D., Bonn

My Planetary Tables⁴, which are based on the *Sūrya Siddhānta* without *bija*, serve to calculate the position of planets for any date between 300 and 2000 A. D. in order to verify the constellation of the planets, or a horoscope, given in an inscription or any other document. For this purpose we must calculate the true Longitude of the planets according to the elements of Hindu Astronomy. Our calculation yields the Longitude in degrees, from this we find in what sign the planet was, by dividing the Longitude by 30. The quotient gives the number of completed signs, the remainder, the place in the running sign, e.g. 315° 23' Longitude of Jupiter is equal to 10 signs 15° 23', or Jupiter was in the 11th sign, Kumbha, and had reached 15° 23' in it.

The tables yield the required quantities for dates of the Christian Calendar, in old style from 300—1699, and in new style from 1700—2000. There are five tables.

Tables I—III together yield the mean Longitude of the five planets and the sun, tables IV and V furnish the equations which must be joined to the mean Longitude of a planet to convert it into true Longitude⁵.

Table I gives the mean Longitude of the five planets and the Sun for the beginning of the corresponding year of the twentieth century A.D., i.e. for the year in the twentieth century A.D. which is separated from the given year by one up to sixteen complete centuries, e.g. 1917 is the corresponding year of 317, 417, 517, 617, etc., 1956, of 356, etc. (The letter L after 1956 indicates that the year was a leap year) — Table II gives the increase in Longitude for the centuries intervening between the given year and the corresponding year, e.g. for 1517 A.D. we use the Index 400 and add the items entered against this Index to those found in table I for 1917, A.D. — Table III gives the increase of Longitude for days the whole Christian year

¹ It is possible that *nyāyāraṇīka*, which also occurs again later on among the list of functionaries in connection with the issue of this grant, may be a general term indicative of court-going people.

² Probably the adjudicator who had to inspect and decide if the boundaries were properly marked out or not, and to settle all cases of dispute.

³ Perhaps the official who drafted the form in which the royal command, which was issued by another higher official, was to take shape. The verses were composed by the court poet.

⁴ These Tables were prepared by me many years ago and have been used occasionally for chronological purposes. They are arranged on the scheme of M. Largeteau's tables of the moon, which will be found convenient to scholars of the West.

⁵ These tables have been calculated from those in Warren's *Kalazarāṅkita*.

round In selecting the day attention should be paid to the character of the year, whether it is a common or a leap year

The items taken from the tables I-III should be added together, the several sums are the mean Longitudes of the planets for the beginning of the day (mean sunrise at Laukā), *e.g.* for the 12th April 1168 A.D. our calculation stands as follows —

	Mercury	Venus	Mars	Jupiter	Saturn	Sun
1968 A.D .	281° 50'	159° 49'	324° 54'	123° 51'	349° 15'	256° 8'
800 Years .	197 52	233 39	248 21	200 20	309 28	19 43
12 April (L) .	57 25	163 25	53 27	8 29	3 25	100 32
Sum =	537° 57	556° 53'	626° 42'	332° 40'	662° 8'	376° 23'
or ¹	177° 7'	196° 53'	266 42	.	302 8	16 32

Having thus found the mean Longitudes of the 5 planets, we must convert them into true Longitudes This is rather a wearisome process which requires four calculations for each planet the process is not the same for all planets, but Mercury and Venus are differently treated from Mars, Jupiter, and Saturn In these calculations Tables IV & V, called Commutation and Anomalistic Tables, are to be used as will be explained in the Rules to be given presently. Particular care should, however, be given to the sign of the equations if the argument is found in the first column (on the left side), the equation is positive, if it is in the last column (on the right side), it is negative

Rules for converting mean Longitude into true Longitude

I—MERCURY AND VENUS.

1 Subtract mean Sun from mean Mercury (or Venus), take out the corresponding equation from the Commutation Table, apply half of it to mean Sun, Result Mercury (or Venus) once corrected

2 Subtract Mercury once corrected from Mercury's Apsis (see bottom of table II), take out the corresponding equation from the Anomalistic Table, apply half of it to Mercury once corrected Result Mercury twice corrected

3 Subtract Mercury twice corrected from Mercury's Apsis, take out the corresponding equation from the Anomalistic Table, apply it (*whole*) to mean Sun Result Mercury thrice corrected

4 Subtract Mercury thrice corrected from mean Mercury, take out corresponding equation from the Commutation Table, apply it (*whole*) to Mercury thrice corrected Result *true Mercury*

II—MARS, JUPITER, SATURN

1 Subtract mean Mars² from mean Sun, take out the corresponding equation from the Commutation Table, apply half of it to mean Mars Result: Mars once corrected

2 Subtract Mars once corrected from Mars' Apsis (see bottom of Table II), take out the corresponding equation from the Anomalistic Table, apply half of it to Mars once corrected. Result Mars twice corrected

3 Subtract Mars twice corrected from Mars' Apsis, take out the corresponding equation from the Anomalistic Table, apply it (*whole*) to mean Mars Result Mars thrice corrected

4 Subtract Mars thrice corrected from mean Sun, take out corresponding equation from the Commutation Table, apply it (*whole*) to Mars thrice corrected. Result *true Mars*

¹ Subtracting 360° where the Longitude exceeds 360°.

² Or Jupiter or Saturn, and so in the sequel.

III — TRUE LONGITUDE OF THE SUN.

Subtract mean Sun from Sun's Apsis, viz :—

77° 16', or in case the Longitude is greater, from 437° 16' ; the remainder is the Sun's anomaly. Take out the corresponding equation from the Anomalistic Table and add it to the mean Longitude. *Result* true Longitude of the Sun. *Eg* for mean Long of the Sun 20° 11', we find Anomaly 77° 16'—20° 11' = 57° 5', equation for the latter from Anomalistic Table + 1° 50', 20° 11' + 1° 50' = 22° 1' true Sun, 2nd example — mean Long 115° 6', Anomaly 437° 16'—115° 6' = 322° 10', equation — 1° 21', true Long of the Sun 115° 6' — 1° 21' = 113° 45'.

I now give examples for the Rules I and II. We have calculated the mean Longitudes of the planets for 12th April 1168 A D, and shall now calculate from them the true Longitudes of Venus (Rule I) and Saturn (Rule II).

First example — Mean Venus = 196° 53', Mean Sun 16° 23', Apsis of Venus 79° 51' (bottom of Table II)

1st step — mean Venus 196° 53', subtract
mean Sun 16° 23'

result : Commutation = 180° 30', corresponding equation from Commutation Table — 1° 19', half of equation — 0° 40', applied to mean Sun 16° 23' — 0° 40' = 15° 43'. This is Venus once corrected.

2nd step — From Venus Apsis 79° 51' subtract
Venus once corrected 15° 43', result
Venus' Anomaly 64° 8', corresponding equation from Anomalistic Table + 1° 36', half of it + 0° 43', added to Venus once corrected 15° 43' + 0° 43' = 16° 31'

Result . Venus twice corrected

3rd step — From Venus' Apsis 79° 51' subtract
Venus twice corrected 16° 31', result .
corrected Anomaly 63° 20', corresponding equation from Anomalistic Table + 1° 35', add whole of it to mean Sun 16° 23' + 1° 35' = 17° 58', Result Venus thrice corrected

4th step — From mean Venus 196° 53' subtract
Venus thrice corrected 17° 58', result .
corrected Commutation . 178° 55', corresponding equation from Commutation Table + 2° 51', add whole of it to Venus thrice corrected . 17° 58' + 2° 51' = 20° 49', Final Result true Venus (Mēsha 20° 49')

Second example — Mean Saturn . 302° 8', mean Sun 16° 23' or (adding 360°) 376° 23', Saturn's Apsis 236° 27' (bottom of Table II) or 596° 27'.

1st step — From mean Sun . 376° 23', subtract
mean Saturn 302° 8', result
Saturn's Commutation 74° 15', corresponding equation from Commutation Table + 5° 55', half of it + 2° 57' added to mean Saturn . 302° 8' + 2° 57' = 305° 5' Result Saturn once corrected

2nd step . — From Saturn's Apsis . 596° 27' ; subtract
Saturn once corrected . 305° 5', result .
Saturn's Anomaly . 291° 22', corresponding equation from Anomalistic Table — 7° 9' half of it — 3° 34' added to Saturn once corrected . 305° 5' — 3° 34' = 301° 31'. Result . Saturn twice corrected.

3rd step—From Saturn's Apsis . 596° 27', subtract
 Saturn twice corrected : 301° 31', result
 corrected Anomaly . 294° 56', corresponding equation from Anomalistic
 Table—6° 57', add whole of it to mean Saturn 302° 8'—6° 57'=295° 11',
 Result Saturn thrice corrected.

4th step,—From mean Sun 376° 23', subtract
 Saturn thrice corrected 295° 11', result
 corrected Commutation 81° 12', corresponding equation from Commutation
 Table +6° 9', add whole of it to Saturn thrice corrected 295° 11'+6° 9'=
 301° 20'. Result true Saturn (Kumbha 1° 20')

Hints for Calculation.

1 If the year in which a given constellation occurred is known, but the exact date is not stated the best way to proceed for finding approximately the date of the given constellation is the following The sign in which the Sun stands directly gives the solar month, *eg* Sun in Mēsha indicates solar Vaiśākha First calculate new moon in the solar month thus found My general Tables furnish the solar date of new moon, *eg.* in 1168 A D it occurred on the 16th solar Vaiśākha The place of the moon at new moon is the same as that of the Sun in the sign assigned to the latter, and approximately the degree which both luminaries are stationed at has the same number as the solar date, in our example Mēsha 16° Now it is easy to find approximately the place in which the moon is after a given number of days For the moon by her mean motion travels 13° 10' each day For easier calculation I have drawn up the following small table which shows the motion of the moon in 28 successive days or the period of her sidereal revolution.

days	D	d	D	d.	D	d	D
1	... 13	8	.. 105	15	.. 198	22	... 230
2	... 26	9	.. 119	16	. 211	23	303
3	... 40	10	132	17	224	24	316
4	.. 53	11	. 145	18	. 237	25	.. 329
5	... 66	12	... 158	19	. 250	26	. 342
6	.. 79	13	171	20	. 263	27	.. 356
7	92	14	... 184	21	277	28	... 369

In our last example new moon occurred on the 16th solar Vaiśākha, when did the moon enter Vṛisha and how long did she remain in that sign? As Vṛisha covers the part of the Ecliptic from 30° to 60,' it will be seen that she entered Vṛisha on the next day For new moon occurred in Mēsha 16° and there are 14° of Mēsha left,¹ she will be in Vṛisha for two days more To give another example, let us suppose that the sun stood in Mithuna, the moon in Dhanus, and new moon occurred on the 20th solar Āshādhā, the problem is how many days before or after the 20th Āshādhā occurred the above constellation of Sun and Moon New moon on 20th Āshādhā is in space Mithuna 20°, or 80° Longitude; Dhanus is from 240° to 270° Longitude To

¹ For convenience of calculation we assume solar months of 30 days each, in a first approximation the difference between mean and true solar time may be neglected.

reach the beginning of Dhanus the moon has to travel $240^\circ - 80^\circ = 160^\circ$, which takes her between 12 and 13 days as shown by the above table. She is, therefore, in Dhanus about 12 days after the 20th Āshādhā, or about the 2nd solar Śrāvaṇa (Karkatā). But by this time the Sun has entered Karkatā, since her daily motion is about one degree. Accordingly the constellation is no more the one proposed, we must select that time *before* the new moon on 20th Āshādhā when the moon had been in Dhanus, or 28 days before the 2nd Śrāvaṇa, *viz* the 4th solar Āshādhā. The day indicated by the given constellation of Sun and Moon is, therefore, the 4th solar Āshādhā or one of the two next. For calculation it would be best to select the 5th solar Āshādhā, calculate the true Longitude of the moon, as explained in the General Tables, and select the definitive day accordingly.

2. If the year in which a given constellation occurred is not known, we can find it approximately from the signs in which Jupiter and Saturn are stated to have been. For as a revolution of Jupiter requires 12 years and one of Saturn 28 years, the same constellation of both planets will recur in about $12 \times 28 = 336$ years. This would be our chance if the degrees of the Jupiter's and Saturn's places in their respective signs were stated. But usually only the signs are given, and in that case we may expect a recurrence of the same constellation in about 59 or 60 years. In order to find the periods in which Jupiter and Saturn stood in any given signs, I have constructed Tables vi—viii. They are based on the Kaliyuga era and mean solar years. The places of both planets, their mean Longitudes, are expressed in figures, of which the integers denote complete signs, and the decimals the fraction of the running sign. Thus 4.65 denotes that the planet stood in the fifth sign (counting from Mēsha), *viz* Simha, and had gone through 0.65 of it. —The working of the tables will be best understood by an example.

Example — Given Jupiter in Simha (5th sign), Saturn in Dhanus (9th sign). Required the corresponding year of 44th century K. Y.

Answer — The mean Longitude (according to the notation in these tables) was \mathcal{U} 4.00... 5.00, $\frac{1}{2}$ 8.00 9.00.

Rule — From the given Longitudes subtract the corresponding ones for the Century under consideration, in table VI, if the given Longitude is smaller than the tabular value, add 12.00 to the former, and then subtract tabular value.

$$\text{viz } \mathcal{U} \quad 4.00 - 4.31 \quad \text{or} \quad 16.00 - 4.31 = 11.69$$

$$\frac{1}{2} \quad 8.00 - 10.67 \quad \text{or} \quad 20.00 - 10.67 = \underline{9.33}$$

These values mark the beginning of Simha for \mathcal{U} , and Dhanus for $\frac{1}{2}$, the end of these signs are accordingly marked by (12.63 : 0) 0.69 and 10.33 respectively. Now look out in table VII in the column $\frac{1}{2}$, 9.33 or the next higher cipher up to 10.33, and see whether the corresponding value of \mathcal{U} lies between 11.69 and 0.69. This is the case only in the year 23. The Longitude of Jupiter at the beginning of 4323 is 11.27, after an increase of 0.42 it will have the required minimum value 11.69. Table VIII shows that 0.42 is the increase of 5 complete months. Accordingly the given constellation occurred between K. Y. 4323 VI (mean solar Āśvina) and K. Y. 4324 VI. These limits hold good for the mean places only; for the true places they may shift somewhat in either direction.

If we calculate in the same way the preceding and following Centuries we find that the same constellation did not occur in 4000—4324, but it occurred in 4440 near the end of that year, and in 4558 in Mārgaśīra, (however both cases may prove wrong when true places are calculated, for the time of the constellation in the first case is but 3 months, and in the second about one month). In 46th century the same constellation occurred twice 4619 XII — 4620 V and 4679 IV — VII.

TABLE I.
CORRESPONDING YEAR OF THE TWENTIETH CENTURY A D

Year	Mercury.	Venus.	Mars.	Jupiter.	Saturn	Sun
1901	218 43	193 71	101 37	250 23	250 56	257 27
1902	272 25	58 28	292 53	280 43	263 9	257 12
1903	326 7	283 15	124 9	311 3	275 22	256 56
1904L	14 49	148 2	315 25	341 23	287 34	256 41
1905	77 36	14 26	147 12	11 48	299 48	257 25
1906	131 18	239 13	338 28	42 7	312 1	257 10
1907	184 59	104 0	162 44	72 27	324 13	256 54
1908L	238 41	328 47	1 0	102 47	336 25	256 39
1909	296 28	195 10	192 48	133 12	348 40	257 23
1910	350 10	59 57	24 4	163 32	0 52	257 7
1911	43 52	284 44	215 20	193 51	13 4	256 52
1912L	97 34	149 31	46 36	224 11	25 16	256 37
1913	155 21	15 54	238 23	254 36	37 31	257 21
1914	209 3	240 41	69 40	284 56	49 43	257 5
1915	262 45	105 28	260 56	315 16	61 55	256 50
1916L	316 26	330 15	92 2	345 36	74 8	256 35
1917	14 14	196 38	283 59	16 0	86 22	257 19
1918	67 55	61 25	115 15	46 20	98 34	257 3
1919	121 37	286 12	306 31	76 40	110 47	256 48
1920L	175 19	150 59	137 47	107 0	122 59	256 33
1921	233 6	17 22	329 35	137 25	135 13	257 17
1922	286 48	242 9	160 51	167 44	147 26	257 1
1923	340 30	106 56	352 7	198 4	159 38	256 46
1924L	34 12	331 43	183 28	228 24	171 50	256 31
1925	91 59	198 6	15 10	258 49	184 5	257 14

TABLE I—*contd.*CORRESPONDING YEAR OF THE TWENTIETH CENTURY A.D.—*contd.*

Year	Mercury	Venus.	Mars.	Jupiter	Saturn.	Sun.
1926	145 41	62 53	206 26	289 9	196 17	256 59
1927	239 22	287 40	37 42	319 28	208 29	256 44
1928L	293 4	152 27	228 58	349 48	220 42	256 29
1929	310 51	18 50	60 46	20 13	232 56	257 12
1930	4 33	243 37	252 2	50 33	245 8	256 57
1931	58 25	108 24	83 18	80 53	257 21	256 42
1932L	112 7	333 11	174 34	121 12	269 33	256 26
1933	169 44	199 35	106 21	141 37	281 49	257 10
1934	223 26	64 22	297 37	171 57	294 0	256 55
1935	277 8	289 9	128 53	202 17	306 12	256 40
1936L	330 49	153 56	320 9	232 37	318 24	256 24
1937	28 37	20 19	151 57	263 1	330 39	257 8
1938	82 18	245 6	343 13	293 21	342 51	256 53
1939	136 0	109 53	174 29	323 41	355 3	256 38
1940L	189 42	334 40	5 45	354 1	7 16	256 22
1941	247 29	201 3	197 32	24 26	19 30	257 6
1942	301 11	65 50	28 48	54 45	31 42	256 51
1943	354 53	290 37	220 4	85 5	43 54	256 36
1944L	48 35	155 24	51 20	115 25	56 7	256 20
1945	106 22	21 47	243 8	145 50	68 21	257 4
1946	160 4	246 34	74 24	176 10	80 33	256 49
1947	213 45	111 21	265 40	206 30	92 46	256 33
1948L	267 27	336 8	96 56	236 49	104 58	256 18
1949	325 14	202 31	288 43	267 14	117 12	257 2
1950	18 56	67 18	119 59	297 34	129 25	256 47

TABLE I—*contd.*
CORRESPONDING YEAR OF THE TWENTIETH CENTURY A D

Year	Mercury	Venus	Mars.	Jupiter.	Saturn	Sun.
1951	72 38	292 5	311 15	327 54	141 37	256 31
1952 L	126 20	156 52	142 31	358 14	153 49	256 16
1953	184 7	23 15	334 19	28 38	166 4	257 0
1954	237 49	248 2	165 35	58 58	178 16	256 45
1955	299 31	112 49	356 51	89 18	190 28	256 20
1956 L	345 12	337 36	188 7	119 38	202 41	256 14
1957	43 0	204 0	19 54	150 3	214 55	256 58
1958	96 41	68 47	211 10	180 22	227 7	256 43
1959	150 23	293 34	42 26	210 42	239 20	256 27
1960 L	204 5	158 21	233 42	241 2	251 32	256 12
1961	261 52	24 44	65 30	271 27	263 46	256 56
1962	315 34	249 31	256 46	301 47	275 59	256 41
1963	9 16	114 18	88 2	332 6	288 11	256 26
1964 L	62 58	339 5	279 18	2 26	300 23	256 10
1965	120 45	205 28	111 5	32 51	312 38	256 54
1966	194 27	70 15	302 22	63 11	324 50	256 38
1967	228 8	295 2	133 38	93 31	337 2	256 23
1968 L	281 50	159 49	324 54	123 51	349 15	256 8
1969	339 37	26 12	156 41	154 15	1 29	256 52
1970	33 19	250 59	347 57	184 35	13 41	256 36
1971	87 1	115 46	179 13	214 55	25 54	256 21
1972 L	140 43	340 33	10 29	245 15	38 6	256 6
1973	198 30	206 56	202 17	275 39	50 20	256 50
1974	252 12	71 43	33 33	305 59	62 32	256 34
1975	304 54	296 30	224 49	336 19	74 45	256 19

TABLE I—*contd*
CORRESPONDING YEAR OF THE TWENTIETH CENTURY A D

Year	Mercury	Venus	Mars	Jupiter	Saturn	Sun.
1976 L	359 35	161 17	56 5	9 39	86 57	256 4
1977	57 23	27 40	247 52	37 4	99 11	256 48
1978	111 4	252 27	79 8	67 24	111 24	256 32
1979	164 46	117 14	270 24	97 43	132 36	256 17
1980 L	218 28	342 1	101 40	128 3	135 48	256 2
1981	276 15	208 24	203 27	158 23	148 3	256 45
1982	329 57	73 11	124 43	188 48	160 25	256 30
1983	23 39	297 58	315 59	219 8	172 37	256 15
1984 L	77 21	162 45	117 15	249 27	184 50	256 0
1985	135 8	29 9	339 2	279 52	196 54	256 43
1986	188 50	253 56	170 18	310 12	209 6	256 28
1987	242 31	118 43	1 34	340 32	221 19	256 13
1988 L	296 13	343 30	192 50	10 52	233 31	255 57
1989	354 0	209 53	24 38	41 16	245 45	256 41
1990	47 42	74 40	215 54	71 36	257 58	256 26
1991	101 24	299 27	47 10	101 56	270 10	256 11
1992 L	155 6	164 14	238 26	132 16	282 22	255 55
1993	212 53	30 37	70 13	162 41	294 37	256 39
1994	266 35	255 24	261 29	193 0	306 49	256 24
1995	320 17	120 11	92 45	223 20	319 1	256 9
1996 L	13 58	344 58	284 1	253 40	331 14	255 53
1997	71 46	211 21	115 49	284 5	343 28	256 35
1998	125 27	76 8	307 5	314 25	355 40	256 20
1999	179 9	300 55	138 21	344 44	7 52	256 5
2000L(c)	233 51	165 42	329 37	15 4	20 5	255 49

TABLE II.

CENTURIES INTERVENING BETWEEN THE GIVEN YEAR AND THE CORRESPONDING YEAR OF THE 20TH CENTURY

Years elapsed	Mercury	Venus	Mars	Jupiter	Saturn	Sun
	° /	° /	° /	° /	° /	° /
1600	342 32	86 29	129 53	39 35	258 30	26 36
1500	54 27	284 53	189 42	194 41	39 52	25 45
1400	126 22	123 17	249 30	349 46	181 15	24 53
1300	198 17	321 40	309 19	144 52	322 37	24 1
1200	270 12	160 4	9 7	299 57	103 59	23 9
1100	342 7	358 28	68 56	95 3	245 21	22 18
1000	54 2	196 52	128 44	250 9	26 44	21 27
900	125 57	35 16	188 33	45 14	168 6	20 35
800	197 52	233 39	248 21	200 20	309 28	19 43
700	269 47	72 3	308 9	355 25	90 50	18 51
600	341 42	270 27	7 58	150 31	232 13	18 0
500	53 37	108 51	67 46	305 37	13 35	17 8
400	125 32	307 14	127 35	100 42	154 57	16 16
J 300	197 27	145 38	187 23	255 48	296 19	15 24
G 200	224 21	326 25	241 26	49 59	77 20	3 42
G 100	292 11	163 12	300 43	204 59	218 40	1 51
Apsis	° /	° /	° /	° /	° /	° /
1300A D	220 27	79 51	130 2	171 20	236 37	77 16
moves 1' in	544 years	374 years.	980 years	222 years	5,128 years	517 years

TABLE III

FOR THE DAYS OF A WHOLE YEAR

January.

Common.	Leap year	Mercury	Venus	Mars	Jupiter	Saturn	Sun	Elapsed days
		° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	
1	1	0 0	0 0	0 0	0 0	0 0	0 0	0
2	2	4 6	1 36	0 31	0 5	0 2	0 59	1
3	3	8 11	3 12	1 3	0 10	0 4	1 58	2
4	4	12 17	4 48	1 34	0 15	0 6	2 57	3
5	5	16 22	6 25	2 6	0 20	0 8	3 57	4
6	6	20 28	8 1	2 37	0 25	0 10	4 56	5
7	7	24 33	9 37	3 9	0 30	0 12	5 55	6
8	8	28 39	11 13	3 40	0 35	0 14	6 54	7
9	9	32 44	12 49	4 12	0 40	0 16	7 53	8
10	10	36 50	14 25	4 43	0 45	0 18	8 52	9
11	11	40 55	16 1	5 14	0 50	0 20	9 51	10
12	12	45 1	17 37	5 46	0 55	0 22	10 50	11
13	13	49 6	19 14	6 17	1 0	0 24	11 50	12
14	14	53 12	20 50	6 49	1 5	0 26	12 49	13
15	15	57 18	22 26	7 20	1 10	0 28	13 48	14
16	16	61 23	24 2	7 52	1 15	0 30	14 47	15
17	17	65 29	25 38	8 23	1 20	0 32	15 46	16
18	18	69 34	27 14	8 54	1 25	0 34	16 45	17
19	19	73 40	28 50	9 26	1 30	0 36	17 44	18
20	20	77 45	30 26	9 57	1 35	0 38	18 44	19
21	21	81 51	32 3	10 29	1 40	0 40	19 43	20

TABLE III—*contd*

FOR THE DAYS OF A WHOLE YEAR

January—*concl'd*

Common	Leap year	Mercury	Venus	Mars	Jupiter	Saturn	Sun	Elapsed days
		° /	° /	° /	° /	° /	° /	
22	22	85 56	38 39	11 0	1 45	0 42	20 42	21
23	23	90 2	35 15	11 32	1 50	0 44	21 41	22
24	24	94 7	36 51	12 3	1 55	0 46	22 40	23
25	25	98 13	38 27	12 35	2 0	0 48	23 39	24
26	26	102 18	40 3	13 6	2 5	0 50	24 38	25
27	27	106 24	41 39	13 37	2 10	0 52	25 38	26
28	28	110 30	43 15	14 9	2 15	0 54	26 37	27
29	29	114 35	44 52	14 40	2 20	0 56	27 36	28
30	30	118 41	46 28	15 12	2 25	0 58	28 35	29
31	31	122 46	48 4	15 43	2 30	1 0	29 34	30

February.

1	1	126 52	49 40	16 15	2 35	1 2	30 33	31
2	2	130 57	51 16	16 46	2 40	1 4	31 32	32
3	3	135 3	52 52	17 18	2 45	1 6	32 32	33
4	4	139 8	54 28	17 49	2 50	1 8	33 31	34
5	5	143 14	56 5	18 20	2 55	1 10	34 30	35
6	6	147 19	57 41	18 52	2 59	1 12	35 29	36
7	7	151 25	59 17	19 23	3 4	1 14	36 28	37
8	8	155 31	60 53	19 55	3 9	1 16	37 27	38

TABLE III—*contd*

FOR THE DAYS OF A WHOLE YEAR

February—*concl'd*

Common	Leap year.	Mercury	Venus	Mars.	Jupiter	Saturn	Sun	Elapsed days
9	9	159 36	62 29	20 26	3 14	1 18	38 26	39
10	10	163 42	64 5	20 58	3 19	1 20	39 25	40
11	11	167 47	65 41	21 29	3 24	1 22	40 25	41
12	12	171 53	67 17	22 1	3 29	1 24	41 24	42
13	13	175 58	68 54	22 32	3 34	1 26	42 23	43
14	14	180 4	70 30	23 3	3 39	1 28	43 22	44
15	15	184 9	72 6	23 35	3 44	1 30	44 21	45
16	16	188 15	73 42	24 6	3 49	1 32	45 20	46
17	17	192 20	75 18	24 38	3 54	1 34	46 19	47
18	18	196 26	76 54	25 9	3 59	1 36	47 19	48
19	19	200 31	78 30	25 41	4 4	1 38	48 18	49
20	20	204 37	80 6	26 12	4 9	1 40	49 17	50
21	21	208 42	81 43	26 44	4 14	1 42	50 16	51
22	22	212 48	83 19	27 15	4 19	1 44	51 15	52
23	23	216 55	84 55	27 46	4 24	1 46	52 14	53
24	24	220 59	86 31	28 18	4 29	1 48	53 13	54
25	25	225 5	88 7	28 49	4 34	1 50	54 12	55
26	26	229 10	89 43	29 21	4 39	1 52	55 12	56
27	27	233 16	91 19	29 52	4 44	1 54	56 11	57
28	28	237 21	92 55	30 24	4 49	1 56	57 10	58
—	29	241 27	94 32	30 55	4 54	1 58	58 9	59

TABLE III—*contd*

FOR THE DAYS OF A WHOLE YEAR

March.

Common	Leap year	Mercury	Venus	Mars	Jupiter	Saturn.	Sun	Days
1	—	241 27	94 32	30 55	4 54	1 58	58 9	59
2	1	245 32	96 8	31 26	4 59	2 0	59 8	60
3	2	249 38	97 44	31 58	5 4	2 2	60 7	61
4	3	253 43	99 20	32 29	5 9	2 4	61 6	62
5	4	257 49	100 56	33 1	5 14	2 6	62 6	63
6	5	261 54	102 32	33 32	5 19	2 8	63 5	64
7	6	266 0	104 8	34 4	5 24	2 10	64 4	65
8	7	270 6	105 45	34 35	5 29	2 12	65 3	66
9	8	274 11	107 21	35 7	5 34	2 14	66 2	67
10	9	278 17	108 57	35 38	5 39	2 16	67 1	68
11	10	282 22	110 33	36 9	5 44	2 18	68 1	69
12	11	286 28	112 9	36 41	5 49	2 20	69 0	70
13	12	290 33	113 45	37 12	5 54	2 22	69 59	71
14	13	294 39	115 21	37 44	5 59	2 24	70 58	72
15 ³	14	298 44	116 57	38 15	6 4	2 26	71 57	73
16	15	302 50	118 34	38 47	6 9	2 28	72 56	74
17	16	306 55	120 10	39 18	6 14	2 30	73 55	75
18	17	311 1	121 46	39 50	6 19	2 32	74 54	76
19	18	315 7	123 22	40 21	6 24	2 34	75 53	77
20	19	319 12	124 58	40 52	6 29	2 36	76 53	78
21	20	323 18	126 34	41 24	6 34	2 38	77 52	79

TABLE III—*contd*

FOR THE DAYS OF A WHOLE YEAR

March—*concl'd*

Common	Leap year	Mercury	Venus	Mars	Jupiter	Saturn	Sun	Elapsed days
22	21	327 23	128 10	41 55	6 39	2 41	78 51	80
23	22	331 29	129 46	42 27	6 44	2 43	79 50	81
24	23	335 34	131 22	42 58	6 49	2 45	80 49	82
25	24	339 40	132 59	43 30	6 54	2 47	81 48	83
26	25	343 45	134 35	44 1	6 59	2 49	82 47	84
27	26	347 51	136 11	44 32	7 4	2 51	83 47	85
28	27	351 56	137 47	45 4	7 9	2 53	84 46	86
29	28	356 2	139 23	45 35	7 14	2 55	85 45	87
30	29	0 7	140 59	46 7	7 19	2 57	86 44	88
31	30	4 13	142 35	46 38	7 24	2 59	87 43	89
—	31	8 19	144 12	47 10	7 29	3 1	88 42	90

April

1	—	8 19	144 12	47 10	7 29	3 1	88 42	90
2	1	12 24	145 48	47 41	7 34	3 3	89 41	91
3	2	16 30	147 24	48 13	7 39	3 5	90 41	92
4	3	20 35	149 0	48 44	7 44	3 7	91 40	93
5	4	24 41	150 36	49 16	7 49	3 9	92 39	94
6	5	28 46	152 12	49 47	7 54	3 11	93 38	95
7	6	32 52	153 48	50 18	7 59	3 13	94 37	96
8	7	36 57	155 24	50 50	8 4	3 15	95 36	97
9	8	41 3	157 1	51 21	8 9	3 17	96 35	98

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

April—*concl'd*

Common	Leap year	Mercury	Venus	Mars	Jupiter	Saturn	Sun	Elapsed days
10	9	45 8	158 37	51 53	8 14	3 19	97 34	99
11	10	49 14	160 13	52 24	8 19	3 21	98 34	100
12	11	53 19	161 49	52 56	8 24	3 23	99 33	101
13	12	57 25	163 25	53 27	8 29	3 25	100 32	102
14	13	61 31	165 1	53 58	8 34	3 27	101 31	103
15	14	65 36	166 37	54 30	8 39	3 29	102 30	104
16	15	69 42	168 14	55 1	8 44	3 31	103 29	105
17	16	73 47	169 50	55 33	8 48	3 33	104 28	106
18	17	77 53	171 26	56 4	8 53	3 35	105 28	107
19	18	81 58	173 3	56 36	8 58	3 37	106 27	108
20	19	86 4	174 38	57 7	9 3	3 39	107 26	109
21	20	90 9	176 14	57 39	9 8	3 41	108 25	110
22	21	94 15	177 50	58 10	9 13	3 43	109 24	111
23	22	98 20	179 26	58 41	9 18	3 45	110 23	112
24	23	102 26	181 3	59 13	9 23	3 47	111 22	113
25	24	106 31	182 39	59 44	9 28	3 49	112 22	114
26	25	110 37	184 15	60 16	9 33	3 51	113 21	115
27	26	114 43	185 51	60 47	9 38	3 53	114 20	116
28	27	118 48	187 27	61 19	9 43	3 55	115 19	117
29	28	122 54	189 3	61 50	9 48	3 57	116 18	118
30	29	126 59	190 39	62 21	9 53	3 59	117 17	119
—	30	131 5	192 15	62 53	9 58	4 1	118 16	120

TABLE III—*contd*

FOR THE DAYS OF A WHOLE YEAR

May

Common	Leap year	Mercury	Venus	Mars	Jupiter	Saturn	Sun	Elapsed days
1	—	131 5	192 15	62 53	9 58	4 1	118 16	120
2	1	135 10	193 52	63 24	10 3	4 3	119 15	121
3	2	139 16	195 28	63 55	10 8	4 5	120 15	122
4	3	143 21	197 4	64 27	10 13	4 7	121 14	123
5	4	147 27	198 40	64 59	10 18	4 9	122 13	124
6	5	151 32	200 16	65 30	10 23	4 11	123 12	125
7	6	155 38	201 52	66 2	10 28	4 13	124 11	126
8	7	159 43	203 28	66 33	10 33	4 15	125 10	127
9	8	163 49	205 4	67 4	10 38	4 17	126 9	128
10	9	167 55	206 41	67 36	10 43	4 19	127 9	129
11	10	172 0	208 17	68 7	10 48	4 21	128 8	130
12	1	176 6	209 53	68 39	10 53	4 23	129 7	131
13	2	180 11	211 29	69 10	10 58	4 25	130 6	132
14	3	184 17	213 5	69 42	11 3	4 27	131 5	133
15	4	188 22	214 41	70 13	11 8	4 29	132 4	134
16	5	192 28	216 17	70 45	11 13	4 31	133 3	135
17	6	196 33	217 54	71 16	11 18	4 33	134 3	136
18	7	200 39	219 30	71 47	11 23	4 35	135 2	137
19	8	204 44	221 6	72 19	11 28	4 37	136 1	138
20	9	208 50	222 42	72 50	11 33	4 39	137 0	139
21	20	212 55	224 18	73 22	11 38	4 41	137 59	140
22	21	217 1	225 54	73 53	11 43	4 43	138 58	141

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR

May—*concl'd*

Common	Leap year	Mercury	Venus	Mars	Jupiter	Saturn	Sun	Elapsed days
23	22	221 7	227 30	74 25	11 48	4 45	139 57	142
24	23	225 12	229 6	74 56	11 53	4 47	140 56	143
25	24	229 18	230 43	75 28	11 58	4 49	141 56	144
26	25	433 23	232 19	75 59	12 3	4 51	142 55	145
27	26	237 29	233 55	76 30	12 8	4 53	143 54	146
28	27	241 34	235 31	77 2	12 13	4 55	144 53	147
29	28	245 40	237 7	77 33	12 18	4 57	145 52	148
30	29	249 45	238 43	78 5	12 23	4 59	146 51	149
31	30	253 51	240 19	78 36	12 28	5 1	147 50	150
—	31	257 56	241 55	79 8	12 33	5 3	148 50	151

June

1	—	257 56	241 55	79 8	12 33	5 3	148 50	151
2	1	262 2	243 32	79 39	12 35	5 5	149 49	152
3	2	266 7	245 8	80 10	12 43	5 7	150 48	153
4	3	270 13	246 44	80 42	12 48	5 9	151 47	154
5	4	274 19	248 20	81 13	12 53	5 11	152 46	155
6	5	278 24	249 56	81 45	12 58	5 13	153 45	156
7	6	282 30	251 32	82 16	13 3	5 15	154 45	157
8	7	286 35	253 8	82 48	13 8	5 17	155 44	158
9	8	290 41	254 44	83 19	13 13	5 19	156 43	159
10	9	294 49	256 21	83 51	13 18	5 21	157 42	160

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

June—*concl'd*

Common	Leap year	Mercury	Venus	Mars	Jupiter	Saturn	Sun	Elapsed days
11	10	298 52	257 57	84 22	13 23	5 23	158 41	161
12	11	302 57	259 33	84 53	13 28	5 25	159 40	162
13	12	307 3	261 9	85 25	13 33	5 27	160 39	163
14	13	311 8	262 45	85 56	13 38	5 29	161 38	164
15	14	315 14	264 21	86 28	13 43	5 31	162 37	165
■ ■								
16	15	319 19	265 57	86 59	13 48	5 33	163 37	166
17	16	323 25	267 34	87 31	13 53	5 35	164 26	167
18	17	327 31	269 10	88 2	13 58	5 37	165 35	168
19	18	331 36	270 46	88 34	14 3	5 39	166 34	169
20	19	335 42	272 22	89 5	14 8	5 41	167 33	170
21	20	339 47	273 58	89 36	14 13	5 43	168 32	171
22	21	343 53	275 34	90 8	14 18	5 45	169 31	172
23	22	347 58	277 10	90 39	14 23	5 47	170 30	173
24	23	352 4	278 46	91 11	14 28	5 49	171 30	174
25	24	356 9	280 23	91 42	14 33	5 51	172 29	175
26	25	0 15	281 59	92 14	14 38	5 53	173 28	176
27	26	4 20	283 35	92 45	14 43	5 55	174 27	177
28	27	8 26	285 11	93 17	14 47	5 57	175 26	178
29	28	12 31	286 47	93 48	14 52	5 59	176 25	179
30	29	16 37	288 23	94 19	14 57	6 1	177 25	180
—	30	20 43	289 59	94 51	15 2	6 3	178 24	181

TABLE III—*contd*

FOR THE DAYS OF A WHOLE YEAR.

July.

Common	Leap year	Mercury	Venus	Mars	Jupiter	Saturn	Sun	Elapsed days
1	—	20 43	289 59	94 51	15 2	6 3	178 24	181
2	1	24 48	291 35	95 22	15 7	6 5	179 23	182
3	2	28 54	293 12	95 54	15 12	6 7	180 22	183
4	3	32 59	294 48	96 25	15 17	6 9	181 21	184
5	4	37 5	296 24	96 57	15 22	6 11	182 20	185
6	5	41 10	298 0	97 28	15 27	6 13	183 19	186
7	6	45 16	299 36	97 59	15 32	6 15	184 18	187
8	7	49 21	301 12	98 31	15 37	6 17	185 18	188
9	8	53 27	302 48	99 2	15 42	6 19	186 17	189
10	9	57 32	304 24	99 35	15 47	6 21	187 16	190
11	10	61 38	306 1	100 5	15 52	6 23	188 15	191
12	11	65 43	307 37	100 36	15 57	6 25	189 14	192
13	12	69 49	309 13	101 8	16 2	6 27	190 13	193
14	13	73 55	310 49	101 39	16 7	6 29	191 12	194
15	14	78 0	312 25	102 11	16 12	6 31	192 12	195
16	15	82 6	314 1	102 42	16 17	6 33	193 11	196
17	16	86 11	315 37	103 14	16 22	6 35	194 10	197
18	17	90 17	317 13	103 45	16 27	6 37	195 9	198
19	18	94 22	318 50	104 16	16 32	6 39	196 8	199
20	19	98 28	320 26	104 48	16 37	6 41	197 7	200
21	20	102 33	322 2	105 20	16 42	6 43	198 6	201
22	21	106 39	323 38	105 51	16 47	6 45	199 6	202

TABLE III—*contd*

FOR THE DAYS OF A WHOLE YEAR

July—*concl'd*

Common	Leap year	Mercury	Venus,	Mars	Jupiter	Saturn	Sun	Elapsed days
23	22	110 44	325 14	106 23	16 52	6 47	200 5	203
24	23	114 50	326 50	106 54	16 57	6 49	201 4	204
25	24	118 55	328 26	107 25	17 2	6 51	202 3	205
26	25	123 1	330 3	107 57	17 7	6 53	203 2	206
27	26	127 7	331 39	108 28	17 12	6 55	204 1	207
28	27	131 12	333 15	109 0	17 17	6 57	205 0	208
29	28	135 18	334 51	109 31	17 22	6 59	205 59	209
30	29	139 23	336 27	110 3	17 27	7 1	206 59	210
31	30	143 29	338 3	110 34	17 32	7 3	207 58	211
—	31	147 34	339 39	111 5	17 37	7 5	208 57	212

August

1	—	147 34	339 39	111 5	17 37	7 5	208 57	212
2	1	151 40	341 15	111 37	17 42	7 7	209 56	213
3	2	155 45	342 52	112 8	17 47	7 9	210 55	214
4	3	159 51	344 28	112 39	17 52	7 11	211 54	215
5	4	163 56	346 4	113 11	17 57	7 13	212 53	216
6	5	168 3	347 41	113 42	18 2	7 15	213 53	217
7	6	172 7	349 16	114 14	18 7	7 17	214 52	218
8	7	176 13	350 52	114 45	18 12	7 19	215 51	219
9	8	180 19	352 28	115 17	18 17	7 21	216 50	220
10	9	184 24	354 4	115 48	18 22	7 23	217 49	221

TABLE III—*contd*

FOR THE DAYS OF A WHOLE YEAR

August—*concl'd.*

Common	Leap year	Mercury	Venus	Mars	Jupiter	Saturn	Sun	Elapsed days
11	10	188 30	355 41	116 20	18 27	7 25	218 48	222
12	11	192 35	357 17	116 51	18 32	7 27	219 47	223
13	12	196 41	358 53	117 23	18 37	7 29	220 46	224
14	13	200 46	0 29	117 54	18 42	7 31	221 46	225
15	14	204 52	2 5	118 26	18 47	7 33	222 45	226
16	15	208 57	3 41	118 57	18 52	7 35	223 44	227
17	16	213 3	5 17	119 29	18 57	7 37	224 43	228
18	17	217 8	6 53	120 0	19 2	7 39	225 42	229
19	18	221 14	8 30	120 31	19 7	7 41	226 41	230
20	19	225 20	10 6	121 3	19 12	7 43	227 40	231
21	20	229 25	11 42	121 34	19 17	7 45	228 40	232
22	21	233 31	13 18	122 6	19 22	7 47	229 39	233
23	22	237 36	14 54	122 37	19 27	7 49	230 38	234
24	23	241 42	16 30	123 9	19 32	7 51	231 37	235
25	24	245 47	18 6	123 40	19 37	7 54	232 36	236
26	25	249 53	19 43	124 12	19 42	7 56	233 35	237
27	26	253 58	21 19	124 43	19 47	7 58	234 34	238
28	27	258 4	22 55	125 14	19 52	8 0	235 34	239
29	28	262 9	24 31	125 46	19 57	8 2	236 33	240
30	29	266 15	26 7	126 18	20 2	8 4	237 32	241
31	30	270 21	27 43	126 50	20 7	8 6	238 31	242
—	31	274 26	29 19	127 21	20 12	8 8	239 30	243

TABLE III—*contd*
 FOR THE DAYS OF A WHOLE YEAR
 September.

Common	Leap year	Mercury	Venus	Mars	Jupiter	Saturn	Sun	Elapsed days
1	—	274 26	29 19	127 21	20 12	8 8	239 30	243
2	1	278 32	30 55	127 52	20 17	8 10	240 29	244
3	2	282 37	32 32	128 23	20 22	8 12	241 28	245
4	3	286 43	34 8	128 55	20 26	8 14	242 27	246
5	4	290 48	35 44	129 26	20 31	8 16	243 27	247
6	5	294 53	37 20	129 57	20 36	8 18	244 26	248
7	6	298 59	38 56	130 29	20 41	8 20	245 25	249
8	7	303 5	40 32	131 0	20 46	8 22	246 24	250
9	8	307 10	42 8	131 32	20 51	8 24	247 23	251
10	9	311 16	43 44	132 3	20 56	8 26	248 22	252
11	10	315 21	45 21	132 35	21 1	8 28	249 21	253
12	11	319 27	46 57	133 6	21 6	8 30	250 21	254
13	12	323 32	48 33	133 37	21 11	8 32	251 20	255
14	13	327 38	50 9	134 9	21 16	8 34	252 19	256
15	14	331 44	51 45	134 40	21 21	8 36	253 18	257
16	15	335 49	53 21	135 12	21 26	8 38	254 17	258
17	16	339 55	54 57	135 43	21 31	8 40	255 16	259
18	17	344 0	56 33	136 15	21 36	8 42	256 15	260
19	18	348 6	58 10	136 46	21 41	8 44	257 15	261
20	19	352 11	59 46	137 18	21 46	8 46	258 14	262
21	20	356 17	61 22	137 49	21 51	8 48	259 13	263
22	21	0 22	62 58	138 20	21 56	8 50	260 12	264

TABLE III—*contd*

FOR THE DAYS OF A WHOLE YEAR

September—*concl'd*

Common	Leap year	Mercury	Venus	Mars	Jupiter	Saturn	Sun	Elapsed days
23	22	4 28	64 34	138 52	22 1	8 52	261 11	265
24	23	8 33	66 10	139 23	22 6	8 54	262 10	266
25	24	12 39	67 46	139 55	22 11	8 56	263 9	267
26	25	16 44	69 23	140 26	22 16	8 58	264 8	268
27	26	20 50	70 59	140 58	22 21	9 0	265 8	269
28	27	24 56	72 35	141 29	22 26	9 2	266 7	270
29	28	29 1	74 11	142 1	22 31	9 4	267 6	271
30	29	33 7	75 47	142 32	22 36	9 6	268 5	272
—	30	37 12	77 23	143 3	22 41	9 8	269 4	273

October

1	—	37 12	77 23	143 3	22 41	9 8	269 4	273
2	1	41 18	78 59	143 35	22 46	9 10	270 3	274
3	2	45 23	80 35	144 6	22 51	9 12	271 2	275
4	3	49 29	82 12	144 38	22 56	9 14	272 2	276
5	4	53 34	83 48	145 9	23 1	9 16	273 1	277
6	5	57 40	85 24	145 41	23 6	9 18	274 0	278
7	6	61 45	87 0	146 12	23 11	9 20	274 59	279
8	7	65 51	88 36	146 44	23 16	9 22	275 58	280
9	8	69 56	90 12	147 15	23 21	9 24	276 57	281
10	9	74 2	91 48	147 46	23 26	9 26	277 56	282
11	10	78 8	93 24	148 18	23 31	9 28	278 56	283
12	11	82 13	95 1	148 49	23 36	9 30	279 55	284

TABLE III—*contd*

FOR THE DAYS OF A WHOLE YEAR

October—*concl'd*

Common	Leap year	Mercury	Venus	Mars	Jupiter	Saturn	Sun	Elapsed days
13	12	86 19	96 37	149 21	23 41	9 32	280 54	285
14	13	90 24	98 13	149 52	23 46	9 34	281 53	286
15	14	94 30	99 49	150 24	23 51	9 36	282 52	287
16	15	98 35	101 25	150 55	23 56	9 38	283 51	288
17	16	102 41	103 1	151 26	24 1	9 40	284 50	289
18	17	106 46	104 37	151 58	24 6	9 42	285 49	290
19	18	110 52	106 13	152 29	24 11	9 44	286 49	291
20	19	114 57	107 50	153 1	24 16	9 46	287 48	292
21	20	129 3	109 26	153 32	24 21	9 48	288 47	293
22	21	123 8	111 2	154 4	24 26	9 50	289 46	294
23	22	127 14	112 38	154 35	24 31	9 52	290 45	295
24	23	131 20	114 14	155 7	24 36	9 54	291 44	296
25	24	135 25	115 50	155 38	24 41	9 56	292 43	297
26	25	139 31	117 26	156 9	24 46	9 58	293 43	298
27	26	143 36	119 3	156 41	24 51	10 0	294 42	299
28	27	147 42	120 39	157 12	24 56	10 2	295 41	300
29	28	151 47	122 15	157 43	25 1	10 4	296 40	301
30	29	155 53	123 51	158 15	25 6	10 6	297 39	302
31	30	159 58	125 27	158 47	25 11	10 8	298 38	303
—	31	164 4	127 3	159 18	25 16	10 10	299 37	304

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR

November.

Common	Leap year	Mercury	Venus	Mars	Jupiter	Saturn	Sun	Elapsed days.
1	—	164 4	127 3	159 18	25 16	10 10	299 37	304
2	1	168 9	128 39	159 50	25 21	10 12	300 37	305
3	2	172 15	130 15	160 21	25 26	10 14	301 36	306
4	3	176 20	131 52	160 52	25 31	10 16	302 35	307
5	4	180 26	133 28	161 24	25 36	10 18	303 34	308
6	5	184 32	135 4	161 55	25 41	10 20	304 33	309
7	6	188 37	136 40	162 27	25 46	10 22	305 32	310
8	7	192 43	138 16	162 58	25 51	10 24	306 31	311
9	8	196 48	139 52	163 30	25 56	10 26	307 30	312
10	9	200 54	141 28	164 1	26 1	10 28	308 30	313
11	10	204 59	143 4	164 33	26 6	10 30	309 29	314
12	11	209 5	144 41	165 4	26 11	10 32	310 28	315
13	12	213 10	146 17	165 35	26 16	10 34	311 27	316
14	13	217 16	147 53	166 7	26 20	10 36	312 26	317
15	14	221 21	149 29	166 38	26 25	10 38	313 25	318
16	15	225 27	151 5	167 10	26 30	10 40	314 24	319
17	16	229 33	152 41	167 41	26 35	10 42	315 24	320
18	17	233 38	154 17	168 13	26 40	10 44	316 23	321
19	18	237 44	155 53	168 44	26 45	10 46	317 22	322
20	19	241 49	157 30	169 16	26 50	10 48	318 21	323
21	20	245 55	159 6	169 47	26 55	10 50	319 20	324
22	21	250 0	160 42	170 18	27 0	10 52	320 19	325

TABLE III—*contd*

FOR THE DAYS OF A WHOLE YEAR

November—*concl'd*

Common	Leap year	Mercury	Venus	Mars	Jupiter	Saturn	Sun	Elapsed days
23	22	254 6	162 18	170 50	27 5	10 54	321 18	326
24	23	258 11	163 54	171 21	27 10	10 56	322 18	327
25	24	262 17	165 30	171 53	27 15	10 58	323 17	328
26	25	266 22	167 6	172 24	27 20	11 0	324 16	329
27	26	270 28	168 43	172 56	27 25	11 2	325 15	330
28	27	274 33	170 19	173 27	27 30	11 4	326 14	331
29	28	278 39	171 55	173 58	27 35	11 6	327 13	332
30	29	282 45	173 31	175 30	27 40	11 8	328 12	333
—	30	286 50	175 7	175 1	27 45	11 10	329 11	334

December

1	—	286 50	175 7	175 1	27 45	11 10	329 11	334
2	1	290 56	176 43	175 33	27 50	11 12	330 11	335
3	2	295 1	178 19	176 4	27 55	11 14	331 10	336
4	3	299 7	179 55	176 36	28 0	11 16	332 9	337
5	4	303 12	181 32	177 7	28 5	11 18	333 8	338
6	5	307 17	183 8	177 39	28 10	11 20	334 7	339
7	6	311 23	184 44	178 10	28 15	11 22	335 6	340
8	7	315 29	186 20	178 41	28 20	11 24	336 5	341
9	8	319 34	187 56	179 13	28 25	11 26	337 5	342
10	9	323 40	189 32	179 44	28 30	11 28	338 4	343
11	10	327 45	191 8	180 16	28 35	11 30	339 3	344

TABLE III—*concl'd*

FOR THE DAYS OF A WHOLE YEAR

December—*concl'd*

Common	Leap year	Mercury	Venus	Mars	Jupiter	Saturn.	Sun	Elapsed days
12	11	331 51	192 44	180 47	28 40	11 32	349 2	345
13	12	335 57	194 21	181 19	29 45	11 34	341 1	346
14	13	340 2	195 57	181 50	28 50	11 36	342 0	347
15	14	344 8	197 33	182 22	28 55	11 38	342 59	348
16	15	348 13	199 9	182 53	29 0	11 40	343 59	349
17	16	352 19	200 45	183 24	29 5	11 42	344 58	350
18	17	356 24	202 21	183 56	29 10	11 44	345 57	351
19	18	0 30	203 57	184 27	29 15	11 46	346 56	352
20	19	4 35	205 33	184 59	29 20	11 48	347 55	353
21	20	8 41	207 10	185 30	29 25	11 50	348 54	354
22	21	12 46	208 46	186 2	29 30	11 52	349 53	355
23	22	16 52	210 22	186 33	29 35	11 54	350 52	356
24	23	20 57	211 58	187 5	29 40	11 56	351 52	357
25	24	25 3	213 34	187 36	29 45	11 58	352 51	358
26	25	29 9	215 10	188 7	29 50	12 0	353 50	359
27	26	33 14	216 46	188 39	29 55	12 2	354 49	360
28	27	37 20	218 22	189 10	30 0	12 4	355 48	361
29	28	41 26	219 59	189 42	30 5	12 6	356 47	362
30	29	45 31	221 35	190 13	30 10	12 8	357 46	363
31	30	49 37	223 11	190 45	30 15	12 10	358 46	364
—	31	53 42	224 47	191 16	30 20	12 12	359 45	365

TABLE IV
COMMUTATION TABLE

Equation +	Mercury	Venus	Mars	Jupiter	Saturn	Equation -
argument.	° ' "	° ' "	° ' "	° ' "	° ' "	argument
0	0 0	0 0	0 0	0 0	0 0	360
1	0 16	0 25	0 24	0 10	0 6	359
2	0 32	0 51	0 47	0 20	0 12	358
3	0 49	1 16	1 11	0 29	0 18	357
4	1 5	1 41	1 35	0 39	0 23	356
5	1 21	2 6	1 58	0 49	0 29	355
6	1 37	2 31	2 22	0 59	0 35	354
7	1 53	2 57	2 45	1 8	0 41	353
8	2 9	3 22	3 9	1 18	0 47	352
9	2 25	3 47	3 33	1 28	0 53	351
10	2 41	4 12	3 56	1 38	0 59	350
11	2 57	4 38	4 20	1 47	1 4	349
12	3 14	5 3	4 44	1 57	1 10	348
13	3 30	5 28	5 7	2 7	1 16	347
14	3 46	5 53	5 31	2 17	1 22	346
15	4 1	6 18	5 54	2 26	1 28	345
16	4 17	6 43	6 18	2 36	1 34	344
17	4 33	7 8	6 41	2 46	1 39	343
18	4 49	7 33	7 4	2 56	1 45	342
19	5 5	7 58	7 28	3 5	1 51	341
20	5 21	8 23	7 51	3 15	1 56	340
21	5 36	8 48	8 14	3 24	2 2	339
22	5 52	9 13	8 38	3 34	2 8	338

TABLE IV—*contd*
COMMUTATION TABLE

Equation +	Mercury	Venus	Mars	Jupiter	Saturn	Equation —
argument	° ' "	° ' "	° ' "	° ' "	° ' "	argument
23	6 8	9 33	9 1	3 43	2 13	337
24	6 23	10 3	9 24	3 53	2 19	336
25	6 39	10 28	9 48	4 2	2 24	335
26	6 55	10 53	10 11	4 11	2 30	334
27	7 10	11 18	10 34	4 21	2 36	333
28	7 26	11 43	10 57	4 30	2 41	332
29	7 41	12 8	11 21	4 39	2 47	331
30	7 56	12 33	11 44	4 49	2 52	330
31	8 12	12 58	12 7	4 58	2 57	329
32	8 27	13 23	12 30	5 7	3 3	328
33	8 42	13 48	12 53	5 16	3 8	327
34	8 58	14 12	13 16	5 25	3 13	326
35	9 12	14 37	13 39	5 34	3 18	325
36	9 27	15 2	14 2	5 43	3 24	324
37	9 42	15 26	14 24	5 52	3 29	323
38	9 57	15 51	14 47	6 1	3 34	322
39	10 12	16 16	15 10	6 10	3 39	321
40	10 27	16 40	15 33	6 18	3 44	320
41	10 41	17 5	15 56	6 27	3 48	319
42	10 56	17 29	16 18	6 35	3 54	318
43	11 10	17 54	16 41	6 44	3 59	317
44	11 25	18 18	17 3	6 52	4 3	316
45	11 39	18 42	17 26	7 1	4 8	315

TABLE IV—*contd*
CONJUNCTION TABLE

Equation +	Mercury	Venus	Mars	Jupiter	Saturn	Equation -
argument,	° ' "	° ' "	° ' "	° ' "	° ' "	argument
46	11 53	19 7	17 48	7 9	4 13	314
47	12 7	19 31	18 0	7 17	4 17	313
48	12 22	19 56	18 23	7 25	4 22	312
49	12 36	20 20	18 55	7 33	4 27	311
50	12 49	20 44	19 17	7 41	4 31	310
51	13 3	21 9	19 39	7 49	4 35	309
52	13 17	21 33	20 1	7 57	4 40	308
53	13 31	21 57	20 23	8 4	4 44	307
54	13 44	22 21	20 45	8 12	4 48	306
55	13 57	22 44	21 7	8 19	4 52	305
56	14 10	23 8	21 29	8 27	4 56	304
57	14 23	23 32	21 51	8 34	5 0	303
58	14 36	23 56	22 13	8 41	5 4	302
59	14 49	24 20	22 34	8 48	5 8	301
60	15 2	24 44	22 56	8 55	5 12	300
61	15 15	25 7	23 17	9 2	5 15	299
62	15 27	25 31	23 39	9 9	5 19	298
63	15 40	25 54	24 0	9 15	5 22	297
64	15 52	26 17	24 21	9 22	5 25	296
65	16 4	26 40	24 42	9 28	5 29	295
66	16 16	27 4	25 3	9 34	5 32	294
67	16 28	27 28	25 24	9 40	5 35	293
68	16 40	27 50	25 45	9 46	5 38	292

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation +	Mercury	Venus	Mars	Jupiter	Saturn.	Equation —
argument	° ' "	° ' "	° ' "	° ' "	° ' "	argument.
69	16 51	28 12	26 5	9 52	5 41	291
70	17 2	28 35	26 26	9 58	5 44	290
71	17 13	28 58	26 46	10 3	5 47	289
72	17 24	29 20	27 6	10 9	5 49	288
73	17 35	29 43	27 27	10 14	5 52	287
74	17 46	30 5	27 47	10 19	5 55	286
75	17 56	30 28	28 7	10 24	5 57	285
76	18 6	30 50	28 26	10 28	5 59	284
77	18 16	31 12	28 46	10 33	6 1	283
78	18 26	31 35	29 5	10 38	6 3	282
79	18 36	31 57	29 25	10 42	6 6	281
80	18 45	32 19	29 44	10 46	6 7	280
81	18 54	32 40	30 3	10 50	6 9	279
82	19 4	33 2	30 22	10 54	6 11	278
83	19 13	33 23	30 41	10 58	6 12	277
84	19 21	33 45	31 0	11 1	6 14	276
85	19 30	34 6	31 18	11 4	6 15	275
86	19 39	34 28	31 37	11 8	6 16	274
87	19 46	34 49	31 55	11 10	6 18	273
88	19 54	35 10	32 13	11 13	6 18	272
89	20 2	35 31	32 31	11 16	6 19	271
90	20 9	35 52	32 48	11 18	6 20	270

TABLE IV—*contd*

COMMUTATION TABLE.

Equation +	Mercury	Venus	Mars.	Jupiter	Saturn	Equation —
argument.	° ' "	° ' "	° ' "	° ' "	° ' "	argument
91	20 16	36 12	33 5	11 20	6 21	269
92	20 23	36 32	33 22	11 22	6 21	268
93	20 29	36 52	33 39	11 24	6 22	267
94	20 36	37 12	33 56	11 26	6 22	266
95	20 41	37 32	34 12	11 27	6 22	265
96	20 47	37 51	34 28	11 28	6 23	264
97	20 52	38 11	34 44	11 29	6 23	263
98	20 57	38 31	35 2	11 30	6 22	262
99	21 2	38 49	35 18	11 31	6 22	261
100	21 6	39 8	35 34	11 31	6 22	260
101	21 11	39 27	35 50	11 31	6 21	259
102	21 14	39 47	36 4	11 31	6 21	258
103	21 17	40 4	36 19	11 31	6 19	257
104	21 21	40 22	36 33	11 31	6 18	256
105	21 24	40 39	36 48	11 30	6 18	255
106	21 26	40 56	37 1	11 29	6 17	254
107	21 28	41 13	37 14	11 28	6 15	253
108	21 30	41 30	37 27	11 26	6 14	252
109	21 31	41 47	37 40	11 25	6 13	251
110	21 31	42 3	37 52	11 23	6 11	250
111	21 32	42 19	38 4	11 21	6 9	249
112	21 32	42 36	38 16	11 18	6 7	248
113	21 32	42 51	38 28	11 16	6 5	247

TABLE IV—*contd*

COMMUTATION TABLE.

Equation +	Mercury	Venus	Mars	Jupiter	Saturn	Equation -
argument	° ' "	° ' "	° ' "	° ' "	° ' "	argument
114	21 31	43 6	38 38	11 13	6 3	246
115	21 30	43 20	38 49	11 10	6 1	245
116	21 28	43 35	38 59	11 7	5 59	244
117	21 26	43 48	39 8	11 3	5 56	243
118	21 23	44 1	39 17	10 58	5 53	242
119	21 20	44 14	39 25	10 55	5 51	241
120	21 19	44 27	39 34	10 51	5 48	240
121	21 13	44 39	39 41	10 46	5 45	239
122	21 8	44 50	39 47	10 41	5 42	238
123	21 4	45 1	39 53	10 36	5 38	237
124	20 58	45 12	39 59	10 31	5 35	236
125	20 52	45 21	40 8	10 25	5 31	235
126	20 45	45 30	40 7	10 19	5 28	234
127	20 39	45 40	40 11	10 13	5 24	233
128	20 31	45 48	40 14	10 7	5 20	232
129	20 22	45 55	40 15	10 0	5 16	231
130	20 14	46 2	40 16	9 54	5 12	230
131	20 5	46 8	40 17	9 47	5 8	229
132	19 55	46 13	40 16	9 39	5 4	228
133	19 44	46 16	40 14	9 31	4 59	227
134	19 32	46 20	40 11	9 23	4 55	226
135	19 21	46 23	40 9	9 16	4 50	225
136	19 8	46 23	40 3	9 7	4 45	224

TABLE IV—*contd*

COMMUTATION TABLE

Equation +	Mercury	Venus.	Mars	Jupiter	Saturn	Equation -
argument.	° ' "	° ' "	° ' "	° ' "	° ' "	argument
137	18 55	46 23	39 57	8 59	4 40	223
138	18 41	46 23	39 50	8 50	4 35	222
139	18 28	46 22	39 43	8 41	4 30	221
140	18 12	46 16	39 32	8 32	4 25	220
141	17 56	46 11	39 21	8 22	4 20	219
142	17 41	46 6	39 10	8 13	4 14	218
143	17 24	45 58	38 56	8 3	4 9	217
144	17 6	45 48	38 39	7 52	4 3	216
145	16 48	45 37	38 21	7 42	3 58	215
146	16 30	45 26	38 4	7 31	3 52	214
147	16 9	45 10	37 42	7 20	3 46	213
148	15 49	44 52	37 18	7 9	3 40	212
149	15 28	44 34	36 55	6 58	3 34	211
150	15 7	44 17	36 31	6 47	3 28	210
151	14 44	43 49	35 59	6 35	3 21	209
152	14 20	43 22	35 27	6 23	3 15	208
153	13 57	42 55	34 54	6 11	3 9	207
154	13 33	42 25	34 20	5 59	3 3	206
155	13 8	41 45	33 38	5 46	2 56	205
156	12 42	41 6	32 56	5 34	2 50	204
157	12 16	40 27	32 14	5 21	2 43	203
158	11 50	39 41	31 26	5 8	2 36	202
159	11 22	38 47	30 33	4 55	2 30	201

TABLE IV--*concl'd.*

COMMUTATION TABLE

Equation+	Mercury	Venus	Mars	Jupiter	Saturn	Equation -
argument.	° /	° /	° /	° /	° /	argument.
160	10 54	37 43	29 40	4 42	2 23	200
161	10 26	36 49	28 47	4 29	2 16	199
162	9 56	35 52	27 43	4 15	2 9	198
163	9 26	34 39	26 37	4 2	2 2	197
164	8 56	33 27	25 31	3 48	1 55	196
165	8 26	32 14	24 25	3 35	1 48	195
166	7 54	30 39	23 4	3 21	1 41	194
167	7 22	29 5	21 44	3 7	1 34	193
168	6 50	27 29	20 23	2 53	1 27	192
169	6 18	25 47	19 0	2 39	1 20	191
170	5 44	23 47	17 25	2 24	1 13	190
171	5 11	21 47	15 31	2 10	1 6	189
172	4 38	19 47	14 17	1 56	0 58	188
173	4 4	17 36	12 28	1 41	0 51	187
174	3 29	15 13	10 34	1 27	0 44	186
175	2 55	12 50	8 49	1 12	0 37	185
176	2 20	10 27	7 4	0 58	0 29	184
177	1 45	7 53	5 35	0 43	0 22	183
178	1 10	5 15	3 43	0 29	0 15	182
179	0 35	2 38	1 51	0 14	0 7	181
180	0 0	0 0	0 0	0 0	0 0	180

TABLE V.
ANOMALISTIC TABLE

Equation +	Mercury	Venus	Mars	Jupiter	Saturn	Sun	Equation -
° °	° '	° '	° '	° '	° '	° '	° °
0 or 180	0 0	0 0	0 0	0 0	0 0	0 0	180 or 360
1 „ 179	0 5	0 2	0 13	0 6	0 8	0 2	181 „ 359
2 „ 178	0 10	0 4	0 25	0 11	0 16	0 5	182 „ 358
3 „ 177	0 15	0 6	0 37	0 16	0 24	0 7	183 „ 357
4 „ 176	0 20	0 8	0 50	0 22	0 33	0 9	184 „ 356
5 „ 175	0 25	0 10	1 2	0 27	0 41	0 12	185 „ 355
6 „ 174	0 30	0 12	1 15	0 33	0 49	0 14	186 „ 354
7 „ 173	0 34	0 14	1 27	0 38	0 57	0 16	187 „ 353
8 „ 172	0 40	0 16	1 39	0 44	1 5	0 19	188 „ 352
9 „ 171	0 44	0 18	1 51	0 49	1 13	0 21	189 „ 351
10 „ 170	0 49	0 20	2 4	0 54	1 21	0 23	190 „ 350
11 „ 169	0 54	0 22	2 16	1 0	1 29	0 25	191 „ 349
12 „ 168	0 59	0 23	2 28	1 5	1 37	0 23	192 „ 348
13 „ 167	1 3	0 25	2 40	1 10	1 45	0 30	193 „ 347
14 „ 166	1 8	0 27	2 52	1 15	1 53	0 32	194 „ 346
15 „ 165	1 13	0 29	3 4	1 21	2 1	0 34	195 „ 345
16 „ 164	1 17	0 31	3 15	1 26	2 8	0 37	196 „ 344
17 „ 163	1 22	0 33	3 27	1 31	2 16	0 39	197 „ 343
18 „ 162	1 27	0 35	3 39	1 36	2 24	0 41	198 „ 342
19 „ 161	1 31	0 36	3 50	1 42	2 31	0 43	199 „ 341
20 „ 160	1 36	0 38	4 1	1 47	2 39	0 45	200 „ 340
21 „ 159	1 40	0 40	4 13	1 52	2 46	0 48	201 „ 339

TABLE V—*contd*
ANOMALISTIC TABLE.

Equation +	Mercury	Venus	Mars	Jupiter	Saturn	Sun.	Equation -
° °	° '	° '	° '	° '	° '	° '	° °
22 or 158	1 45	0 42	4 24	1 57	2 53	0 50	202 or 338
23 „ 157	1 49	0 43	4 35	2 2	3 1	0 52	203 „ 337
24 „ 156	1 53	0 45	4 46	2 7	3 9	0 54	204 „ 336
25 „ 155	1 58	0 47	4 58	2 11	3 16	0 50	205 „ 335
26 „ 154	2 2	0 48	5 9	2 16	3 23	0 58	206 „ 334
27 „ 153	2 6	0 49	5 19	2 21	3 30	1 0	207 „ 333
28 „ 152	2 10	0 51	5 30	2 26	3 37	1 2	208 „ 332
29 „ 151	2 14	0 52	5 41	2 30	3 45	1 4	209 „ 331
30 „ 150	2 18	0 55	5 52	2 35	3 52	1 6	210 „ 330
31 „ 149	2 22	0 56	6 2	2 40	3 58	1 8	211 „ 329
32 „ 148	2 26	0 58	6 12	2 44	4 5	1 10	212 „ 328
33 „ 147	2 30	1 0	6 22	2 49	4 12	1 12	213 „ 327
34 „ 146	2 34	1 1	6 32	2 53	4 19	1 14	214 „ 326
35 „ 145	2 38	1 2	6 42	2 58	4 25	1 16	215 „ 325
36 „ 144	2 42	1 4	6 52	3 2	4 32	1 18	216 „ 324
37 „ 143	2 46	1 5	7 1	3 6	4 38	1 19	217 „ 323
38 „ 142	2 49	1 7	7 11	3 10	4 45	1 21	218 „ 322
39 „ 141	2 53	1 8	7 20	3 14	4 51	1 23	219 „ 321
40 „ 140	2 56	1 10	7 29	3 19	4 57	1 25	220 „ 320
41 „ 139	3 0	1 11	7 39	3 23	5 3	1 26	221 „ 319
42 „ 138	3 3	1 12	7 48	3 27	5 9	1 28	222 „ 318
43 „ 137	3 6	1 14	7 56	3 30	5 15	1 30	223 „ 317

TABLE V—*contd*

ANOMALISTIC TABLE

Equation +	Mercury	Venus	Mars	Jupiter	Saturn	Sun	Equation -
° °	° '	° '	° '	° '	° '	° '	° °
44 or 136	3 10	1 15	8 5	3 34	5 21	1 31	224 or 316
45 „ 135	3 13	1 16	8 14	3 38	5 27	1 33	225 „ 315
46 „ 134	3 16	1 17	8 22	3 42	5 32	1 35	226 „ 314
47 „ 133	3 19	1 19	8 30	3 45	5 37	1 36	227 „ 313
48 „ 132	3 22	1 20	8 38	3 49	5 43	1 38	228 „ 312
49 „ 131	3 25	1 21	8 46	3 52	5 48	1 39	229 „ 311
50 „ 130	3 28	1 22	8 54	3 56	5 52	1 41	230 „ 310
51 „ 129	3 31	1 23	9 1	3 59	5 57	1 42	231 „ 309
52 „ 128	3 34	1 24	9 9	4 2	6 2	1 43	232 „ 308
53 „ 127	3 37	1 25	9 16	4 6	6 8	1 45	233 „ 307
54 „ 126	3 39	1 26	9 23	4 9	6 13	1 46	234 „ 306
55 „ 125	3 42	1 27	9 30	4 12	6 17	1 47	235 „ 305
56 „ 124	3 44	1 28	9 37	4 15	6 22	1 49	236 „ 304
57 „ 123	3 47	1 29	9 43	4 18	6 26	1 50	237 „ 303
58 „ 122	3 49	1 30	9 49	4 20	6 31	1 51	238 „ 302
59 „ 121	3 51	1 31	9 56	4 23	6 35	1 52	239 „ 301
60 „ 120	3 54	1 32	10 2	4 26	6 39	1 53	240 „ 300
61 „ 119	3 56	1 33	10 8	4 28	6 43	1 55	241 „ 299
62 „ 118	3 58	1 34	10 13	4 31	6 46	1 56	242 „ 298
63 „ 117	4 0	1 35	10 19	4 33	6 50	1 57	243 „ 297
64 „ 116	4 2	1 36	10 24	4 36	6 54	1 58	244 „ 296
65 „ 115	4 4	1 36	10 29	4 38	6 57	1 59	245 „ 295

TABLE V—*contd.*

ANOMALISTIC TABLE.

Equation +	Mercury	Venus	Mars	Jupiter.	Saturn	Sun	Equation -
° °	° '	° '	° '	° '	° '	° '	° °
66 or 114	4 6	1 37	10 33	4 40	7 0	2 0	246 or 294
67 „ 113	4 7	1 37	10 38	4 42	7 4	2 0	247 „ 293
68 „ 112	4 9	1 38	10 43	4 44	7 7	2 1	248 „ 292
69 „ 111	4 11	1 39	10 47	4 46	7 9	2 2	249 „ 291
70 „ 110	4 12	1 39	10 51	4 48	7 12	2 3	250 „ 290
71 „ 109	4 14	1 40	10 55	4 50	7 15	2 4	251 „ 289
72 „ 108	4 15	1 40	10 59	4 51	7 17	2 4	252 „ 288
73 „ 107	4 17	1 41	11 2	4 53	7 19	2 5	253 „ 287
74 „ 106	4 18	1 41	11 6	4 54	7 22	2 6	254 „ 286
75 „ 105	4 19	1 42	11 9	4 56	7 24	2 6	255 „ 285
76 „ 104	4 20	1 42	11 12	4 57	7 26	2 7	256 „ 284
77 „ 103	4 21	1 43	11 14	4 58	7 28	2 7	257 „ 283
78 „ 102	4 22	1 43	11 17	5 0	7 29	2 8	258 „ 282
79 „ 101	4 23	1 43	11 20	5 0	7 31	2 8	259 „ 281
80 „ 100	4 24	1 44	11 21	5 1	7 32	2 9	260 „ 280
81 „ 99	4 24	1 44	11 23	5 2	7 34	2 9	261 „ 279
82 „ 98	4 25	1 44	11 25	5 3	7 35	2 9	262 „ 278
83 „ 97	4 26	1 44	11 27	5 4	7 36	2 10	263 „ 277
84 „ 96	4 26	1 44	11 28	5 4	7 37	2 10	264 „ 276
85 „ 95	4 27	1 45	11 29	5 5	7 38	2 10	265 „ 275
86 „ 94	4 27	1 45	11 30	5 5	7 38	2 10	226 „ 274
87 „ 93	4 27	1 45	11 31	5 5	7 39	2 10	227 „ 273

TABLE VIII.

INCREASE OF LONGITUDE
FOR COMPLETE MONTHS

End of mean solar months	Mean λ	Long h
1st	0 08	0 03
2nd	0 17	0 07
3rd	0 25	0 10
4th	0 34	0 14
5th	0 42	0 17
6th	0 51	0 20
7th	0 59	0 24
8th	0 67	0 27
9th	0 76	0 31
10th	0 84	0 34
11th	0 93	0 37
12th	1 01	0 41

TABLE VII

INCREASE OF LONGITUDE FOR THE YEARS OF A CENTURY.

Years	0	10	20	30	40
0	0 0	10 12	8 23	6 35	4 47
1	1 01	11 13	9 25	7 36	5 48
2	2 02	12 14	10 26	8 37	6 49
3	3 04	13 15	11 27	9 39	7 50
4	4 05	14 16	12 28	10 40	8 51
5	5 06	15 17	13 29	11 41	9 52
6	6 07	16 18	14 30	12 42	10 53
7	7 08	17 19	15 31	13 43	11 54
8	8 09	18 20	16 32	14 44	12 55
9	9 11	19 21	17 33	15 45	13 56

Years	50	60	70	80	90
0	2 58	0 70	10 82	8 94	7 05
1	3 60	1 71	11 83	9 95	8 06
2	4 61	2 72	12 84	10 96	9 07
3	5 62	3 73	13 85	11 97	10 08
4	6 63	4 74	14 86	12 98	11 09
5	7 64	5 75	15 87	13 99	12 10
6	8 65	6 76	16 88	14 00	13 11
7	9 66	7 77	17 89	15 01	14 12
8	10 67	8 78	18 90	16 02	15 13
9	11 68	9 79	19 91	17 03	16 14

TABLE VI.

INCREASE OF LONGITUDE
FOR COMPLETE CENTURIES

Centuries of Kal- Yuga	Mean λ	Long h
3000	11 10	9 40
3100	4 27	2 11
3200	9 44	6 88
3300	2 61	11 54
3400	7 78	4 25
3500	0 95	8 96
3600	6 12	1 68
3700	11 29	6 39
3800	4 46	11 11
3900	9 63	3 82
4000	2 80	8 53
4100	7 97	1 24
4200	1 14	5 96
4300	4 31	10 67
4400	11 48	3 38
4500	4 65	8 10
4600	7 82	0 71
4700	2 99	5 52
4800	8 16	10 24
4900	1 33	2 95
5000	6 50	7 67

TABLE VIII.

INCREASE OF LONGITUDE
FOR COMPLETE MONTHS

End of mean solar months	Mean u	Long h
1st	0 08	0 03
2nd	0 17	0 07
3rd	0 25	0 10
4th	0 34	0 14
5th	0 42	0 17
6th	0 51	0 20
7th	0 59	0 24
8th	0 67	0 27
9th	0 76	0 31
10th	0 84	0 34
11th	0 93	0 37
12th	1 01	0 41

TABLE VII

INCREASE OF LONGITUDE FOR THE YEARS OF A CENTURY.

Years	0	10	20	30	40
0	0 0	10 12	8 23	6 35	4 47
1	1 01	11 13	9 25	7 36	5 48
2	2 02	12 14	10 26	8 37	6 49
3	3 04	13 15	11 27	9 38	7 50
4	4 05	14 16	12 28	10 39	8 51
5	5 06	15 17	13 29	11 40	9 52
6	6 07	16 18	14 30	12 41	10 53
7	7 08	17 19	15 31	13 42	11 54
8	8 09	18 20	16 32	14 43	12 55
9	9 11	19 21	17 33	15 44	13 56

Years	50	60	70	80	90
0	2 58	0 70	10 82	8 94	7 05
1	3 60	1 71	11 83	9 95	8 06
2	4 61	2 72	12 84	10 96	9 07
3	5 62	3 73	13 85	11 97	10 08
4	6 63	4 74	14 86	12 98	11 09
5	7 64	5 75	15 87	13 99	12 10
6	8 65	6 76	16 88	14 00	13 11
7	9 66	7 77	17 89	15 01	14 12
8	10 67	8 78	18 90	16 02	15 13
9	11 68	9 79	19 91	17 03	16 14

TABLE VI.

INCREASE OF LONGITUDE
FOR COMPLETE CENTURIES

Centuries of Kali Yuga	Mean u	Long h
3000	11 10	9 40
3100	4 27	2 11
3200	9 44	6 33
3300	2 61	11 54
3400	7 78	4 25
3500	0 95	8 96
3600	6 12	1 63
3700	11 29	6 39
3800	4 46	11 11
3900	9 63	3 82
4000	2 80	8 53
4100	7 97	1 24
4200	1 14	5 96
4300	4 31	10 67
4400	11 48	3 38
4500	4 65	8 10
4600	7 82	0 71
4700	2 99	5 52
4800	8 16	10 24
4900	1 33	2 95
5000	6 50	7 67

No 15 — TIRUKKALITTATTAI INSCRIPTION OF SUNDARA-CHOLA.

By K V SUBRAHMANYA Aiyar, B A , M A S , Ootacamund

The subjoined inscription is engraved on the north wall of the dilapidated Vēdapuriśvara temple at Tirukkalittattai. This village is situated at a distance of two miles from Tiruvadamārādūr, a station on the S I Railway and the head quarters of a Deputy Tahsildar. In ancient times it was included in the large village of Vēmbarrūr i.e. the modern Vēppattūr¹ and was called Śrikudittattai. Tenkudittattai (i.e. the southern Kudittattai) of the *Dēvāram* is probably identical with it. It is interesting to note that Tiruvīśālūr² another village near Vēppattūr also formed part of the same town. In the records of Parāntaka I³, Aditya II⁴, and of an unidentified Parakēsarivarman⁵ found at Tiruvīśālūr, Vēmbarrūr is called Amaiṇāiāyana-chaturvēdimangalam. While the inscriptions of Rājārāja I, dated in the 10th and 28th years,⁶ retain this other name of the town, one⁷ belonging to his 29th year gives Śōlamārtānda-chaturvēdimangalam instead. The latter name is used in the records of Parakēsarivarman Rājendra-Chōla also⁸. During the reign of Kulōttunga III, Vēmbarrūr bore the name Ediriśōla chaturvēdimangalam⁹. The division in which the town was situated is given in the records of Rājārāja I and Rājendra-Chōla I as Manni-nādu a district of Rājendrasinga-valanādu.¹⁰ In later times the name of the district was changed into Virudarājabhayankara-valanādu¹¹.

The inscription is in tolerably good preservation and contains six lines of Tamil prose. The characters in which it is engraved, do not appear to belong to the 10th century A D to which it has to be assigned. A comparison of the script of this record with that of some sure inscriptions of the same period shows that there is a marked difference between the two. The subjoined inscription therefore appears to have been incised at a later period from copies kept of it, though there is no direct statement to this effect in the record. That such a practice was in vogue at the time, may be gathered from No 302 of 1903, which belongs to the same king, but which was certainly engraved some time after his death, as is clear from the use of the epithet *Pon[nāligai=ttuṇṇa-dēvar]* (i.e. the king who died at the golden palace), for him.

The doubling of the final consonant *n* when it combines with *āna* and *ēn*, e.g. in *-vēlānn=āna* and *Pichchannēn*, (II 2f. and 6), of *n* in *surammi=irakkina* (I 1) and of *l* in *=Pperumāllukku* (I 2), is against the rules of Tamil grammar. The use of the colloquial forms *sēdu*, *sēgira* and *iichchi* for *seydu*, *seygira*, and *iittu* is worthy of mention.

¹ Vēppattūr is quite close to Tirukkalittattai.

² The Sivayōganāthasvāmīn temple at Tiruvīśālūr is called in its inscriptions Tiruvīśālūr ndaiya Mahādēva at Vēmbarrūr and this indicates that Tiruvīśālūr was a part of Vēmbarrūr in ancient times. During the time of Chōla supremacy much importance was attached to Tiruvīśālūr. It was within the walls of the Siva temple at this place that Rājārāja I, one of the greatest of the Chōla kings of the 10th century A D, performed the *tulābhāra* ceremony in the 29th year of his reign (=A D 1014) when one of his queens, Dantisaktiṭṭāṇṭiyār alias Lōkamahādēviyār, passed through a gold cow, i.e. performed the *hēmagarbha* (No 42 of the Madras Epigraphical collection for 1907). It may be noted that the inscription, which registers this fact, is engraved below a sculpture representing the king and the queen in the worshipping attitude. The Western Ganga king Prithivīpati I fought with the Pāndya king Varaguna at Tiruppurambiyam, not very far from Tiruvīśālūr where we have a record of Varaguna (No 17 of the same collection). The authors of the *Dēvāram* have contributed stanzas in praise of the gods at Tiruvīśālūr and Tirukkalittattai (Tenkudittattai).

³ No 35 of the Madras Epigraphical collection for 1907.

⁴ No 51 of the same collection.

⁵ No 10 ditto.

⁶ Nos 3 of 1907 and 301 of 1908.

⁷ No 42 of 1907.

⁸ As Rājendra Chōla I appears to have been the co regent of Pārārāja I in the last years of the latter, we may not be wrong in inferring that Śōlamārtānda was a surname of either of these two kings.

⁹ No 14 of the Madras Epigraphical collection for 1907.

¹⁰ Nos 1 of the same collection and 301 of 1908.

¹¹ No 47 of the collection for 1907.

The inscription is dated in the 7th year of the reign of Sundara-Chōla "who drove the Pāndya (king) into the forest" It registers a grant made by his general Pīrāntakan Śīryavēlār *alias* Tirukkaraḷi-Pichchan in order to provide for offerings to the temple at Śrīkudittattai in Vēmbaṟṟūr on the northern bank (of the Kāvērī) The donor is said to have purchased for 156 *kaḷaṅṅu* of gold a piece of land measuring half (a *vēḷ*) and made it rent-free before giving it to the temple.

Śīryavēlār mentioned in this record appears as donor in a few other inscriptions Three of these come from Tiruvśālūr, and two of them are dated in the 2nd¹ and 4th² years of a certain Rājākēsarivarman They register gifts of land by Śīryavēlār, who gets here the additional name Pīrāntakan Irungōlar About the third record³ Rā Bahadur Venkayya remarks "This record is partly in Sanskrit and partly in Tamil, but is, unfortunately built in The name Sundara Chōla and the fifth year occur in the Sanskrit portion, while in the Tamil portion the name of the king is partially accessible Whether it is Rājākēsaṁ or Pārākēsaṁ cannot be made out at present"⁴ The fourth record which mentions Pīrāntakan Śīryavēlār comes from Tirukkudittattai and belongs to the time of Sundara-Chōla but its date is lost⁵ The full name of the donor, as gathered from all these records, is Pīrāntakan Śīryavēlār *alias* Irungōlar It is not unlikely that this individual is identical with the general of Sundara-Chōla mentioned in the subjoined inscription with the other name Tirukkaraḷi-Pichchan No 317 of the Epigraphical collection for 1908 states that he was a native of Kodumbālūr⁷

Chōla history during the interval between the death of Pārāntaka I and the accession of Rājārāja I. has not yet been satisfactorily made out The first question to settle is whether

¹ No 317 of the Madras Epigraphical collection for 1907

² No 320 of the same collection

³ No 40 of the same collection

⁴ *Annual Report on Epigraphy for 1906-07*, p 71, paragraph 36

⁵ No 302 of the Madras Epigraphical collection for 1908

⁶ It is worthy of note that the family to which Śīryavēlār belonged, viz *Irungōvēlār*, of which Irungōlar is apparently a contraction, is an ancient one Tamil literature gives a number of chiefs who were members of the *Vēḷ* family They appear to have settled in several places The wife of Uruvappahrē, Ilaijēṭṭhenni, the father of the famous Karikāla Chōla was the daughter of Uḷandūr Vēḷ Karikāla himself is said to have married Nāngūr-Vēḷ's daughter Pāramalai, also called Pārambu, in Mīlalai-kūṟam was the capital of Vēḷ Pārī, whose daughters were given in marriage to Deyvikan, the Malayamān king of Tirukkōvalūr *Pāritann adakkala ppennai Malayarkk uḍav* occurs in an inscription of Rājārāja I at Tirukolūr Aykudi in the Padiyamalai hills was the chief town of Vēḷ Andiran The account given of Irungōvēnmān, one of the 49 Vēḷ who lived soon after Vēḷ Pārī, is interesting He is said to have been the lord of Tuvārūpatī (identified by Mahāmāhōpādhyāya Swamināthar with Dvārasamudram) and to have sprung from the *hōma kunda* of a sage At the instance of an ascetic, this Irungōvēnmān killed a tiger that came to interrupt his ansterities (Puram 201 and 202) Adigamān Nedumān Aṇḷi, whose capital was Tagadūr (Dharmapārī in the Salem district), is said to have conquered the Chēra, Chōla, Pāndya, Tidiyan, Erumayūraṅ and Irungōvēnmān It is evident from this that the country over which Irungōvēl ruled, formed one of the provinces of Southern India in ancient times The Kodumbālūr inscription of Vikramakēsaṁ, also called Tennavan Irungōvēl, declares that he belonged to the Yādava race It is worthy of note that the Hoysālas belonged to the same race, and that the account given of their first ancestor Sala coincides with what is recorded in Tamil works about Irungōvēnmān If Tuvārūpatī is identical with Dvārasamudram, the date of the origin of the town is taken back a few more centuries than the time generally ascribed to it, and if Sala be identical with Irungōvēl, the earlier members of the Hoysāla family have to be looked for among the *Vēḷ* At any rate, the Hoysālas could not have risen up all of a sudden in the 10th or 11th century A D

⁷ This place is identical with the village of the same name in the Pudukkōttai State, 8 miles from Manappārāi, a station on the S I Railway The Tamil poem *Ślappadigāram* mentions it as being situated in the Pāndya country on the road to Madura It was the birth place of Idangalī Nāyaṅṟ, a prince of the Solar race and one of the 63 Śaiva devotees who flourished before the 9th century A D Several battles appear to have been fought here According to the Soudalai pillar inscriptions, a Pāndya king gained a victory at Kodumbālūr, and the Vēḷvikuṇḍi plates report that Tōr Nāyaṅṟ defeated the Pallavas in the same place (*Annual Reports on Epigraphy for 1909*, p. 7 and 1908, pp 63 and 87)

Sundara-Chōla mentioned in the subjoined record was a Parakēsarivarman or a Rājākēsari-varman. For doing this it is necessary for us to trace out his predecessors and determine the titles borne by them. As regards the principle, which regulated the adoption of the titles Rājākēsari and Parakēsari by the successive Chōla kings, the Leyden grant informs us that these were applied alternately to the kings in the (Chōla) family¹. This suggests that Chōla princes, who did not actually reign, had no claims to either of the titles.

The way in which Rājāditya, Gandarāditya and Arinjaya, the three sons of Parāntaka I, and the events connected with them and their successors are mentioned in the Chōla copper-plates, makes one believe that they succeeded each other². This view seems to have gained strength by the supposition that Parāntaka's reign lasted for 40 years, from about A.D. 907 to A.D. 947, and that Rājāditya was crowned in A.D. 948 and was killed in about A.D. 949, i.e. soon after Parāntaka's death³. But the facts appear to be otherwise. The latest known date of Parāntaka I is not his 40th year as has been generally assumed, but the 45th⁴ which corresponds to A.D. 953, and Rājāditya's encounter with the Rāshtrakūṭa king Krishna III, in the battle of Takkolam in which he was killed by Bātuga, must have happened about A.D. 947-8. Krishna III's actual entry into Tondai-mandalam, however, may have occurred earlier, in or before A.D. 945. The large number of inscriptions of Krishna III, (called in Tamil Kannaradēva) found in the North Arcot, Chingleput, South Arcot, Cuddapah and Bellary districts of the Madras Presidency, range in date from the 5th year⁵ of his reign to the 30th⁶, and the king's conquest of Kachchi and Tañjai is mentioned even in the earliest of them. The inscriptions with Śaka dates of the same sovereign range from 862 (= A.D. 940)⁷ to 834 (= A.D. 902)⁸. But as none of them gives the regnal year, it is not possible to find out the year of his accession. Even assuming that Śaka 862 represents Krishna III's first year, we get A.D. 945 for the record of his fifth year which mentions the Chōla conquest. It is thus evident that the Rāshtrakūṭa occupation of the Chōla country was effected some time before A.D. 945. And if Śaka 862 is not the first year, the event must be still earlier.

It is now plain, that Rājāditya could not have survived his father. Gandarāditya should, therefore, have succeeded Parāntaka I with the title of Rājākēsari-varman, and he was not without issue⁹. His only son Madhurāntakan Uttama-Chōla did not succeed his father. The reason for this postponement is nowhere stated but it is not far to seek. It is possible that he was a child at the time of Gandarāditya's death because his mother Śembiyanmahādēvi lived until at least A.D. 1009¹⁰. This would satisfactorily account for his exclusion from the

¹ Ll 18 and 19 of the Leyden grant.

² See the large Leyden grant published in *Archæological Survey of Southern India*, Volume IV, pp. 204 ff and the Tiruvalangādu plates noticed in the *Annual Report on Epigraphy* for 1906, p. 66.

³ Above, Vol. VII, p. 194. While all the other records of Krishna III found in the Tamil country are dated in the ordinary regnal years of the king, his Śōlappuram inscription alone is dated in a peculiar way. The interpretation of the date portion of it seems to be 'Śaka 871 which is the second year of the king calculated after his killing the Chōla prince Rājāditya and entering Tondai-mandalam'. If this interpretation is admitted, it would show that the Rāshtrakūṭa occupation of the Chōla country was effected some time about A.D. 947-8 when Krishna III defeated and killed Rājāditya.

⁴ No. 15 of the Madras Epigraphical collection for 1895.

⁵ This inscription comes from Siddhalingamādām in the South Arcot district (No. 375 of the Madras Epigraphical collection for 1909).

⁶ No. 232 of the Madras Epigraphical collection for 1902 from Kijūr.

⁷ Appendix to *Ep. Ind.*, Vol. VII, No. 93.

⁸ *Ibid.* No. 99.

⁹ Two of Gandarāditya's queens are known, viz. Vīranāranīyār and Śembiyanmahādēvi. The former appears in a record of the 24th year of Parāntaka I (= A.D. 931) as the builder of a *mandapa* at Vālmīyū, i.e. Jambai in the Tirukoilur taluka of the S. Arcot district (No. 103 of the Epigraphical collection for 1906). She must have been the senior queen and she does not appear to have had any issue.

¹⁰ Śembiyanmahādēvi figures as donor in an inscription of the 24th year of Rājārāja I (= A.D. 1009).

throne immediately after his father and also establish his claim for the Chōla dominion which he eventually obtained¹. After Gandarāditya, his younger brother Ariñjaya was probably anointed king² with the title Parakēsarivarman. Naturally, therefore, his son Parāntaka II. *alias* Sundara-Chōla would be a Rājakēsarivarman, though on the presumption of an unbroken succession from the time of Vijayālaya he would be a Parakēsarivarman. Another point which may be urged in favour of the view that Sundara-Chōla was a Rājakēsarivarman, is that Pirāntakan Śīriyavēlār, one of his generals already noticed, figures in several records dated in the earlier years of Rājakēsarivarman. An inscription from Tiruvenkādu³ of the time of Rājārāja I states that Śīriyavēlār died on a battle-field in Ceylon in the 9th year of *Ponmaligai-ttuñjnadēvar* which was an epithet of Sundara-Chōla. All the inscriptions of Rājakēsarivarman in which the general figures may, therefore, be assigned to Parāntaka II *alias* Sundara-Chōla and as may naturally be expected they are dated prior to the 9th year of the king's reign. The results of the above discussion may be summed up thus —

- (1) Parāntaka I died in or after A D. 953
- (2) Rājāditya's death took place in about A D 947-8, and consequently he did not survive his father
- (3) Gandarāditya probably succeeded Parāntaka I. with the title Rājakēsarivarman
- (4) Ariñjaya was probably the successor of Gandarāditya and a Parakēsarivarman.
- (5) Parāntaka II *alias* Sundara-Chōla was a Rājakēsarivarman

Some facts connected with the reign of Sundara Chōla will not be without interest to the student of Chōla history

(1) One of his queens Parāntakandēvi-Ammanār was the daughter of a Chēra king and lived until at least A D 1012.⁴

(2) An earlier queen was Vānavanmahādēvi who, to judge from her name, was also a Chēra princess. She is said to have committed *suttee* on the death of the king⁵. This act on her part was considered very meritorious and princess Kundavai (probably her daughter) set up an image of the queen in the Rājarājēśvara temple at Tanjore, presented jewels and provided for daily worship⁶.

(3) The king's general, as pointed out already, was Pirāntakan Śīriyavēlār, a Kodumbālūr chief. He lost his life in a battle field in Ceylon in the 9th year of Sundara-Chōla's reign⁷. The general's wife was Rājādichchi, his daughter Kuñjaramallī and his son Vēlāṅ Sundaraśōḷaṅ⁸.

¹ Against this view it might be urged that there was a certain Madhurāntakan Gandarādittanār who figures in some of the early records of Rājārāja I and who might be considered as a probable son of Uttama-Chōla (*South-Ind Inscr.*, Vol III, p, 102). If this were so, it would prove that Uttama Chōla could not have been quite young at the time of his father's death. But it may be pointed out that such a view is not tenable, because none of the Chōla copper plates or stone inscriptions which give a dynastic account mentions him, and this omission makes it clear that he was not a member of the royal family.

² See note 2, p 123, above. So far no inscriptions of Ariñjaya have yet been found or assigned to his time.

³ No 116 of the Epigraphical collection for 1896

⁴ Ditto

⁵ Verses 65 and 66 of the Tiruvālangādu plates

⁶ *South Ind Inscr.*, Vol II, pp 73 and 76 and *Annual Report on Epigraphy for 1906*, Part II, p 68

⁷ See note 3, above

⁸ The first two are mentioned in a record of the 17th year of Rājakēsarivarman (No 299 of the Epigraphical collection for 1908) and the last figures as donor in an inscription of Rājārāja I. at Tiruvengādu dated in the 27th year.

- (4) The king fought a sanguinary battle at a place called Chēūr (Śēvūr) causing great destruction to the enemy¹ whose name, however, is not known
- (5) He claims to have driven the Pāndya (king) into the forest²
- (6) He is stated to have died in a golden palace and was, on that account, known in later times as *Ponmāḷigai=ttuṇṇina-dēvar*³

The causes that led to Śīriyavēlār's death in Ceylon can be ascertained by a reference to the events mentioned in the Singhalese chronicle *Mahāvamsa*. The Pāndyas who were defeated by Parāntaka I in several encounters,⁴ appear to have revived their activities and given trouble to Sundara-Chōla, whose victory over the Pāndyas earned for him the title *Pāndyanai suram=irakkina* "i.e. who drove the Pāndya (king) into the forest". That Vira-Pāndya must have been the Pāndya king about this period may be concluded from the title *Vira-Pāndyan-talai-konda* assumed by Sundara Chōla's son Āditya II. Vikramakēśari of Kodumbālūr and Pārthivēndravarma — a king who is yet unidentified and whose records are mostly found in the North Arcot and Chingleput districts — assumed the same title. If the encounters in which these were concerned are identical with that which earned for Āditya II the title 'who took the head of Vira-Pāndya', we may not be far wrong in assuming that Āditya II and the two other allies were engaged in a war with the Pāndyas and that the victory achieved was the occasion for assuming the title *Vira-Pāndyan talai konda* by the conquerors. That the Kodumbālūr chief Vikramakēśari was a feudatory of the Chōlas may be gathered from the fact that he figures in the inscriptions of the Chōla kings⁵.

The troubles with the Pāndyas probably brought Sundara-Chōla into conflict with the king of Ceylon. One of his inscriptions at Tirukkalittai, which from the existing traces appears to have contained a clear reference to his campaign against Ceylon, is unfortunately damaged after the two syllables *Ṇa* but the details about this war, in which the parties were the Singhalese and the Chōlas, are preserved in the *Mahāvamsa*. 'Udaya III. (A.D. 964-972) became a drunkard and a sluggard, and when the Chōla king heard of his indolence, his heart was well pleased, and as he desired to take to himself the dominion of the whole Pāndu country, he sent emissaries to him to obtain the crown and the rest of the apparel that the king of Pāndu left there when he fled. But the king refused to yield them. Whereupon the Chōla king, who was very powerful, raised an army and sent it to take them even by violence. Now at this time the chief of the army was absent, having gone to subdue the provinces on the border that had revolted. And the king commanded him to return and sent him to make war. Accordingly the chief of the army went forth and fought against the enemy and perished in the battle. And the king of Chōla took the crown and the other things'⁶. This is undoubtedly a reference to Sundara-Chōla's invasion of Ceylon wherein his general Śīriyavēlār is said to have died. The date assigned to Udaya in the *Mahāvamsa* also falls within the

¹ The translation of the passage in the Leyden grant which refers to this event runs as follows — At the town named Chēūr, he (Sundara Chōla) completely filling all the spaces (quarters) by the multitude of the sharp arrows sent forth from his own beautiful bow, produced manifold rivers of blood flowing from the great royal elephants of his foes, cut down with his sharp sword.

² No 302 of the Madras Epigraphical collection for 1908

³ *South-Ind. Insers.*, Vol II, pp 72 and 74. The translation given on p 72, footnote 1, of *ponmāḷigai=ttuṇṇina dēvar*, viz 'the god who was sleeping in the golden palace,' is a mistake. The proper rendering is 'the king who died in the golden palace.'

⁴ *Annual Report on Epigraphy for 1907*, paragraphs 32-34.

⁵ *Annual Report on Epigraphy for 1908*, paragraph 90

⁶ Wijayasinha's translation, p 84. The crown and the other apparel referred to here were left with the king of Ceylon, when the Pāndya king fled to the Kērala country after having stayed in the island for some time. From the internal dissensions which were then rife in the island, it is said that the Pāndya king feared that the Singhalese might not help him. The time ascribed to the depositing of the crown favours the identification of the Pāndya king with Bājasinha the opponent of Parāntaka I.

period to which we have to assign Sundara-Chōla. It is not unlikely that this expedition to Ceylon was the result of the Chōla king's encounter with the Pāṇdyas, and it might even be supposed that the Singhalese supported the cause of the Pāṇdyas as they had been doing during the time of Rājāsīmha¹

The materials for fixing the exact time of Sundara-Chōla's rule, are very limited. If his records were at least numerous, we would be in a position to ascertain the length of his reign which is a very essential element in this direction. In the absence of this we can only work out a tentative date from the available facts. Sundara Chōla's invasion of Ceylon, if the *Mahāvamsa* could be relied upon, appears to have happened immediately after Udaya's accession. As the latter event is placed in A D 964, and as we have already seen that this was in the 9th year of Sundara-Chōla's reign, the date of the Chōla king's accession to the throne would be about A D. 955.

[If Parāntaka died in A D. 953 and Gaṇḍarāditya and Ariṇjaya ruled after him it appears very unlikely that Sundara-Chōla Parāntaka II, the son of the latter, could have succeeded to the throne in A D. 955, i.e., two years after the death of Parāntaka I. But the dates of the *Mahāvamsa* on which Mr. Subrahmanya Aiyar relies have evidently to be corrected, and this has been done most conclusively by Professor Hultzsch in his contributions to *Singhalese Chronology* (*J R A. S.* for 1913, pp 517-531). The error discovered is 23 years. Consequently the accession of Udaya III, is shifted back from 964 to A D 941. The conclusions of Mr. Aiyar will have therefore to be accepted, subject to the above correction —H. K. S.]

TEXT²

- 1 Svasti śri [!]* Pāṇḍiyanaī śuraṁm=iṛakkina Perumāl
śri-Suntra³śōladēvaṛku yāṇḍu 7vadu Vada[ga]rai-Vēmbarrūr-
- 2 Śrikudittittai-udaiyaṛku i=Pperumālukkku sēnāpatyam sēṅua Pīrāntakan
Śiriyavēlā-
- 3 nn=ā[na*]⁴ Tirukkaraḷi-Pichohannēn⁵ i=tdēvaṛku⁶ tirumantra-
pōnagattukku nān sēmbon 156 kaḷa-
- 4 ājuṇ-guduttu koṇḍu iṛaiy-ilī-sēdu kudutta nīlam-āvaḍu i=tdēvaṛ⁷
śrikōyilukkku vadakku-tirukkula-
- 5 ttukku vadakku taḷivilāgam-aṇṇu⁸ pēr-kūvappatta nīlam araiyum
i=tdēvaṛku⁹ tirumantra-pōnaga-
- 6 ttukka chandrādityavaṛ sēlvad-āga iṛaiy iḷichchi kuduttēn Pīrāntakan
Śiriyavēlānn=ānā¹⁰ Tirukkaraḷi-Pichohannēn¹¹

TRANSLATION

Hail! Prosperity! In the 7th year of (*the reign of*) the glorious Perumāl Sundara-Chōladēva who drove the Pāṇḍya (king) into the forest, I, Pīrāntakan Śiriyavēlān *alias* Tirukkaraḷi-Pichohan who perform the duties of a general to this king obtained the following land by paying 156 *kaḷaṇṇu* of gold, made (it) rent-free and presented (it) to the god of Śrikudittittai in Vadagarai Vēmbarrūr for the sacred offering. This land measuring half (a *vēlā*) is situated to the north of the sacred tank on the northern side of the temple of this god and is known by the name of *taḷivilāgam*. I, Pīrāntakan Śiriyavēlān *alias* Tirukkaraḷi-Pichohan, gave it free of rent (to provide) for the sacred offering of this god so long as the Sun and the Moon endure

¹ See pp 9 to 11 of the Udayandiram plates (*South Ind. Insers.*, Vol II, p 387).

² No 291 of the Madras Epigraphical collection for 1908.

³ Read -Sundara.

⁴ Read -vēlān=ānā

⁵ Read Pichchanēn

⁶ Read i=ddēvaṛkkku

⁷ Read i=ddēvaṛ.

⁸ Read eṇṇu

⁹ Read i=ddēvaṛkkku

¹⁰ Read vēlān=ānā

¹¹ Read Pichchanēn.

No 16 —THE "PYU" INSCRIPTIONS

By C O BLAGDEN

Although very little progress has been made in the decipherment and interpretation of these records, it seems worth while to state briefly how the matter stands at present, before I offer such suggestions as I can make for the further prosecution of this line of research

The study of "Pyu" epigraphy begins with the Fourth Text of the Myazedi inscription of Pagan, which was discussed in the Journal of the Royal Asiatic Society for April 1911. From a comparison of that text with the corresponding Pāli, Burmese and Talang versions, the greater part of the "Pyu" alphabet was ascertained and a number of "Pyu" words were identified, some with certainty, others with more or less probability. From these data and from the syntax of the language, so far as it was exemplified in that one text, the inference was drawn that the language was a Tibeto-Burman one that had been in contact with Talang. It was therefore provisionally assumed to have been the vernacular of the Prome district in ancient times, and the name "Pyu" was attached to it as a convenient label.

Subsequent discoveries have tended to confirm these inferences. A number of other records in the same language have been found at Prome or its immediate neighbourhood. The "Pyu" inscriptions of which copies have been forwarded to me comprise the following —

- (1) the Bèbè Pagoda inscription,
- (2) the Kyaukka Thein inscription,
- (3) three or four short inscriptions on votive tablets and the like,
- (4) the inscriptions on urns found near the Payagyi Pagoda, (all the above were found at or near Prome),
- (5) the Amarapura inscription (removed to that place by a Burmese king), and
- (6) an inscription found (I believe) at Pagan, of which only a photograph has been sent to me. I am informed that the reverse of the stone bears another inscription in Chinese characters, apparently unconnected with the "Pyu" one.

Nos 1, 2 and 6 are so dilapidated that at present practically nothing can be done with them. The records included under No 3 are more legible but they are very scrappy, while No 5 contains a fragmentary text which up to now has yielded no new information that I can understand. No 4 seems to offer the best opening for study. It comprises the inscriptions engraved on five urns, four large stone ones and a smaller one made of earthenware. Some of these urns were found to contain ashes and were probably used for the purpose of burying the cremated bodies of individuals of some local importance.

On these five urns there appear to be seven distinct inscriptions. Indicating the stone urns by the letters A to D and the earthenware one by the letter E, the corresponding inscriptions can be conveniently referred to as A, B1, B2, C, D1, D2 and E. B2, which follows immediately on B1, is in faint letters many of which are hardly legible, it appears to contain 18 (or 19) *aksharas* and to have little in common with the other records. E has only 11 *aksharas* and has also little in common with the rest. D2 is a long record of (apparently) 17 lines, viz 8 lines of "Pyu" text, a final line of what appear to be merely ornamental flourishes and 8 interlinear rows of faint symbols differing from the "Pyu" letters. In this last peculiarity it resembles Nos 1, 2 and 5 and at present I cannot explain what these symbols stand

for They are clearly not essential, for they do not occur in the shorter inscriptions¹ Perhaps they are merely ornamental D2 has little in common with the other inscriptions and it is engraved on the bottom of its urn The other urn inscriptions are engraved horizontally round the several urns

The four inscriptions A, B1, C and D1, are all of one type and I propose to make a detailed comparison of them here Their resemblances and differences will probably turn out to be matters of importance For, be it remembered, "Pyu" is a language of which as yet only a very small number of words have been identified, and when one is invited to decipher and interpret inscriptions in it which, unlike the Myazedi one, are not accompanied by translations in other languages, one finds oneself face to face with the difficulty of not knowing how to begin or where to seek for clues It seems to me that our best chance of interpreting these records is to ascertain what is essential or "common form" in them so as to be able to distinguish it from what is accidental or individual Every new record of this class that may turn up in the future will help us to draw this important distinction Then, when we are tolerably certain of the general intent and purport of the essential words, a comparison with the known Tibeto-Burman languages ought to give us clues to their exact meanings But we ought first to be fairly clear as to the *sort* of meanings that we should look for.

This is particularly necessary in the case of quasi-monosyllabic languages, where there are always a number of words that have several distinct meanings in different contexts, an inherent ambiguity which is only imperfectly met by differentiation of tone "Pyu" appears to fall into this class It is not strictly monosyllabic, but largely so, and it apparently rejects final consonants altogether, thus immensely reducing the possible number of its syllabic combinations. I am still of opinion that the dots or little circles resembling *anusāra*, *visarga*, and their combinations, used in the "Pyu" script, represent tonal marks If that is correct, the "Pyu" tones must have numbered half a dozen or more In any case it is necessary to reproduce these diacritical marks in our transcription, or we should be mixing up quite a number of distinct words

There are other difficulties in connexion with these inscriptions They are, it is true, engraved for the most part in clear and fairly well preserved characters of the same archaic, South Indian type as the "Pyu" text of the Myazedi inscription, and most of the letters are easily recognizable But some of them are only doubtfully identified as yet There appear to be several that resemble one another rather closely and are difficult to distinguish, particularly those which in the Myazedi inscription I have provisionally read as *q*, *d*, and *l* (and there may possibly be a *t* and *l* amongst them also) Further the compound *aksharas* are not always easy to decipher, the subscript forms of the letters being different from the isolated forms and by no means easy to identify. Also there is a strong resemblance, amounting almost to identity, between the lower portions of the letters *h*, *r* and subscript *u* Accordingly the transcripts which I now propose to give must be regarded as tentative and subject to such further correction as subsequent enquiry may show to be necessary. To emphasise this point I put into parentheses such letters as I consider doubtful for want of certainty of identification Square brackets, on the other hand, will serve to indicate places where the reading is conjectural because the stone has suffered damage In order to show clearly the points of resemblance and difference amongst the four inscriptions I place the corresponding words directly in the same vertical lines The actual text of each of these four inscriptions (and also of B2) begins with the three paragraph marks which appear at the beginning of the Myazedi inscription

¹ They seem to occur sporadically in No 8 and, to a small extent, in the Myazedi inscription.

TEXT

Plate A	tda ³ bā ³ u h ₁ t(r)a hna (ka)	harivikrama ¹ bā ³
" B1	tda ³ bā ³ n (bhū) s(n)ā ³	[s]ihavikrama bā ³
" C	tda ³ bā ³ u h ₁	sūriyavikrama bā ³
" D1	tda ³ bā ³ u h ₁	sūriyavikrama bā ³ uv(q) ³
Plate A		smi ³ (n)a sū kn ₁ (de) hni
" B1		smi ³ hrā sū (de) hni
" C		smi ³ (n)a sū (de) (p) ⁱ (n)a
" D1	bā ³ k(d) ^o bā ³ [tā] ti ^o (pl) ^o	smi ³ (hau) ³ sū pi (n)a
Plate A	ti ^o phv _u (t)pū p(l)ā ta (k) ^o (kha) u smi ³ smi ³ p(l)ā sū	
" B1	ti ^o phv _u p(l)ā ta (k) ^o (kha) u smi ³ smi ³ p(l)ā sū	
" C	ta (k) ^o (kha) u [su] ⁱ smi ³ tr[n sau] ³	
" D1	ta (k) ^o (kha) u smi ³	
Plate A	tā (de) kn ₁ ti ^o phv _u t(k) ^o ti ^o tda ³ bā ³ u ru (kl)e ⁸ yā	
" B1	p(l)ā (de) t(k) ^o ti ^o phv _u (t)pū ti ^o tda ³ bā ³ u ru (kl)e ⁸ yā	
" C	p(l)ā tū tda ³ bā ³ u ru (kl)e ⁸ yā	
" D1	bā ³ u ru (kl)e ⁸ yā	

Where so much is uncertain it seems hardly worth while to discuss the doubtful letters at length. The word *de* may perhaps be *le*, or something else. The word *bhū* might conceivably be *rg*, *rg* or *nū*, *tā* may be *ta* or even *ig*, and so on. There is very little to guide one in these doubtful cases, when the language is as good as unknown. I am not sure whether *ti^o* just before the last *tda³* ought to have two dots after it or one. The texts appear to differ. In C *pina* looks like *mina*. The letter *n* is also very like *j* in several of these words.

It appears from these inscriptions compared together that they have the following common elements (a) the phrase *tda³ bā³ u bā³*, which includes the easily recognizable proper names Harivikrama, Sihavikrama and Sūriyavikrama, (b) the phrase beginning with *smi³* and ending with *ta h₁ kha u smi³*, and (c) the final phrase *bā³ u ru kle⁸ yā*. What are we to make of it all? It appears from the Myazedi inscription that *tda³* means "king" and *bā³* is a general honorific word, prefixed to the names of august personages (and worshipful objects, such as the statue of the Buddha mentioned in that inscription). What the next few words stand for I do not know. In the Myazedi inscription *h₁* appears to mean "to die" and "death", but I am by no means sure that it is the same word here. In view of the unintelligible variant in B1 and the additional *tra hna ka* in A, I have my doubts. Perhaps these are partly names or titles of the personages commemorated. It is plain that on the strength of the first phrase we are justified in speaking of a dynasty reigning at Prome, which used "Pyu" as its official language and affected Indian names ending in *vikrama*. But very likely its members had "Pyu" names as well. The honorific *bā³* was apparently capable of being suffixed as well as prefixed to the royal name. The words *uvq³* to *pl^o* in D1 are beyond me at present. I merely point out that the first word occurs in l. 3 of the Myazedi inscription. Possibly it should be read *u vq³* and in that case the *u* would be the genitive affix. It would then be tempting to conjecture that *vq³* meant "queen", as it accompanies the word *maya³* in that context. If we read *uvq³*, perhaps the word means "his". But in any case I think we may conclude with great probability that

¹ [There is a sign resembling an *anusvāra* above, and a *virāma* below the *akshara ma* in Harivikrama—S K.]

² [Looks like *tni^o*—S K.]

³ This looks more like *sau* in my rubbing than it does in the plate, but I am very doubtful of it.

D1 commemorates some near relations of Sūriyavikrama, whether his consort be among them or not. The string of words (with honorifics) after his name, for which there is no parallel in the other records, seems to indicate that much. Besides Sūriyavikrama's own urn is O, and no man requires more than one coffin. It is tempting to interpret *plī*² as meaning "grandchild", on the strength of l. 24 of the Myazedi inscription, but this last has *plī*, not *plī*³, which is a doubtful reading anyhow.

I pass on to the next phrase. In the Myazedi inscription *snī*³ means "year", and I am confident that it has the same sense in our new inscriptions. *A priori* it is reasonable to assume that it would be closely associated with numerals, and I note that that is the case here. In B1 it is followed by *hrā*, which in the Myazedi inscription represented "eight". In D1 it is followed by *hau*³, which we might perhaps read *ho*³ and which in any case reminds one of the word *ho*³ that stood for "three" in the Myazedi record. Later on in A there is a word *tā*, which in the Myazedi record meant "one". The inference is that the corresponding unknown words are also numerals. Among them there is one which constantly appears in the same relation to the other words, though these change. The constant is *sā*, and assuming "Pyu" to use a decimal system, we must conclude that *sā* means "ten". For reasons that will presently appear, it cannot be "a hundred" nor is it likely to be "twenty."

At this point a digression becomes necessary. M. George Coedès has published¹ a very kind appreciation of my paper on the "Pyu" text of the Myazedi inscription and drawn my attention to the fact that the symbols in ll 1-2 thereof which I had read *cā jha o* are not "Pyu" words of number as I had supposed but the conventional symbols employed in some ancient Indian inscriptions to represent 1000, 600, and 20, respectively. I accept these identifications the more readily as I had myself felt (and suggested in a note)² that my *o* might after all possibly be the old numeral symbol for 20. I can now confirm M. Coedès' view, as I have compared the original rubbings (which are much larger and also clearer than the plate published with my paper in the *Journal*) with Buhler's *Indische Palæographie* (Pl IX) and find that the symbols, including that for 600, correspond. But with regard to *hrā* I am not so sure. M. Coedès would also make of it a conventional symbol. But the symbol is *hra* not *hrā*. And what has a tonal mark to do with a numeral figure? Secondly, *hrā* is used in l. 7 of the Myazedi text in connexion with an entirely different form of 20, which I conjecturally transliterated *shz* but now propose to identify with the *tpā* (or *npā*?) of A and B1. This I take to be a genuine "Pyu" word for "twenty", not an Indian numerical symbol. Thirdly, *hrā* is apparently used in B1 as a multiplier of *sā*, ten. Therefore I still think that I may have been right in taking *hrā* to be a "Pyu" word and a relative of the Burmese *rhach*, of genuine Tibeto-Burman descent.

To return to the other numerals in our four inscriptions. There is no internal evidence as to the values of the unidentified ones not yet mentioned. The following table is therefore to be considered as based largely on conjecture tempered by a general comparison with the forms of numerals in other Tibeto-Burman languages³ —

1	tā	5	na, pīna	9	tko
2	hnī	6	tru	10	su, (sau)
3	hau ³ , (ho ³)	7	knī	20	tpā
4	plā	8	hrā		

¹ *Bulletin de l'École Française d'Extrême Orient*, 1911, pp. 435 f.

² *Journal of the Royal Asiatic Society*, 1911, p. 383.

³ Compare as a handy reference *Journal of the Royal Asiatic Society*, 1913, pp. 316 ff.

The vowel *au* is used in the Myazedi inscription as a variant of *ū*, but I must admit that it is odd that both *sū* and *sau* (which is, moreover, a doubtful reading) should appear in such a short document as C. Also the word *tru* is not quite certain, that portion of the rubbing being by no means clear, it might conceivably be *tra*, though I prefer the reading *tru*. I assume that "five" has two forms, the shorter one being used as a multiplier. If these more or less hypothetical conclusions are correct, these inscriptions have by a fortunate concurrence of circumstances given us a series of "Pyu" numerals which is complete so far as it goes and seems to be in general agreement with the numerals of other Tibeto-Burman languages. But further confirmation will of course be necessary before we can accept it as definitely established in every particular.

As *sm̐3* means "year" it seems reasonable to suppose that *de* (or *le*, or whatever the true reading may be) and *phuy* stand for other divisions of time, probably "month" and "day" respectively for they also are followed by numerals, or words which we have found to form part of the numerical combinations used in connexion with *sm̐3*, or words used alternatively to such words. I take *ti°* to be a postposition meaning "in", but I admit that there is some doubt as to this, and its use here seems rather capricious and irregular. The phrase *ta h̐° kha u sm̐3* common to all four texts is evidently a formula describing the type of year intended. As it is a constant it can only refer to some characteristic or quality common to all the years previously mentioned, and the most natural view of it would seem to be that it defines them by reference to some fixed point, in other words it denotes some era. Then follows another chronological phrase beginning with *sm̐3*. This is wanting in D1 and I take it to refer to the ages of the deceased persons commemorated in these epitaphs. If urn D contained the mingled ashes of several members of the family, that might be a good reason why this phrase is not found in D1. At any rate these numerals have no constant relation to the preceding sets of numerals, and they are too high to be probable lengths of reigns.

Let us now tabulate these chronological data. Assuming the first set of numbers to be referable to some fixed point or era, the inscriptions will fall into the order D1, C, A, B1. There is of course nothing in the texts (so far as we can understand them at present) to determine *what* fixed point or era is implied. But let us assume, for the sake of convenience, that it was the ordinary Burmese era of 638 A.D. We can then make out the following chronological table —

- (1) year 35 (673 A.D.), Sūriyavikrama's relative or relatives died,
- (2) year 50 (688 A.D.), 5th month, Sūriyavikrama himself died, aged 64 years,
- (3) year 57 (695 A.D.), 2nd month, 24th day, Harivikrama died, aged 41 years, 7 months and 9 days
- (4) year 80 (718 A.D.), 2nd month, 4th day, Sihavikrama died, aged 44 years, 9 months and 20 days

From this it is obvious that the three personages named could very well have been grandfather, father and son occupying the throne of the Prome monarchy in lineal succession. Of course we are not entitled to assert that this really was the fact but as a working hypothesis it seems to be consistent with the evidence at present available.

So too as to the era, the most one can say is that it is not an impossible one. But there is very little to guide us as to the age of these inscriptions. We know that the Myazedi record is only about 800 years old, yet its alphabet does not differ very materially from that of our urn-inscriptions. But then it shows signs of great archaism, the leading instance being the anchor-shaped subscript *y*, which was obsolete in India after the 4th century. This argues such a conservative attitude on the part of "Pyu" scribes that I cannot understand how anyone can profess to date their inscriptions by palaeographical evidence alone. We know from history that the Burmese of Pagan conquered the South somewhere in the 11th century and therefore one is naturally disposed to date the Vikrama dynasty of Prome before that

period (unless they were merely local chiefs, vassals of Pagan). Besides, the alphabet of the urn-inscriptions does look slightly older than that of the Myazedi record. On the other hand M. Finot has pointed out¹ that the form of the letter *r* with the lower hook joined to the main shaft indicates a date not earlier than the 6th century. This leaves us a margin of about 500 years wherein to locate the Vikrama dynasty, and vague as it is I regret to say that at present I can suggest no more definite solution of this chronological problem. It is of course a perfectly reasonable inference from the archaic type of the alphabet that the introduction of Hindū civilization into the Prome district goes several centuries further back than the probable period (7th or 8th century?) of these urn-inscriptions.

There remain for consideration the concluding words of our texts. It will be noticed that there is complete agreement among them as to the last five syllables. Plainly the phrase has something to do with the common purpose of all these epitaphs. As the word *yā* appears from the Myazedi inscription to be a demonstrative meaning "this," I conjecture that the phrase is descriptive of the urns or their contents. The essential words are of course *ru kḷeṣ* (or *uru kḷeṣ*) or whatever else the right reading may be. These are qualified by the honorific *bāṣ* (or *tāqṣ* *bāṣ*). For it is not quite certain, first, whether *tāqṣ* (which does not appear in D1) goes with what precedes or with *bāṣ*, secondly, whether *u* is the genitive particle or the first syllable of a word *uru*.² Either way I imagine the phrase to mean something like "these are venerable (or royal, or worshipful) remains (or corporeal relics)", or "this is a royal funeral urn", or something of that kind. Here there is scope both for conjecture and for comparison. I have, I fear, already indulged in more than enough of the former and my want of acquaintance with the Tibeto-Burman languages disqualifies me from adequately using the latter method. But it has struck me that *ru* or *uru* is curiously like the Burmese ဝှံ *ṽṽ* "bone", a word which

I understand is applicable to the ashes of cremated persons. And if we could find out what *kḷeṣ* means, the sense of the phrase could be determined. Unfortunately the characteristic peculiarity of "Pyu" already referred to makes comparison very difficult. The language apparently tolerates no final consonant and therefore the word *kḷeṣ* might conceivably correspond to almost any Burmese monosyllable beginning with *h*, or *kr*, and there are many such. Until the older forms of Burmese have been studied and it has been ascertained in what cases *ky* (or *kr*) goes back to a primitive *kl*, as it does in some words, or until a number of other Tibeto-Burman languages have been drawn into the comparison, any suggested explanation must remain highly conjectural. It is also, of course, by no means probable that Burmese will give useful clues for every "Pyu" word, it may often be necessary to look for them in other members of the family.

Here I must leave the subject, at any rate for the present. It will be obvious to everybody that there is a very great speculative element in the suggestions I have ventured to put forward. My object in throwing them out is to stimulate enquiry among those who are more competent to pursue this line of research than I can ever hope to be. I trust that I have put my hypotheses in such a form that they can be checked by Tibeto-Burman scholars and I leave to them the task of confirming or refuting them, as the case may be, according to the balance of the evidence that may be brought to bear on these questions. But I venture to think that some of the results of my examination of these urn-inscriptions will stand the test of future research and that it will be found that these texts consist, broadly speaking, of phrases conveying pretty much the personal, chronological and other information, which my tentative analysis claims to have detected in them.

¹ *Journal Asiatique*, 1912, Series X, Vol. XX, p. 133.

² If (as seems most likely) *tāqṣ* goes with *bāṣ*, I think *u* must probably be taken as a particle *tāqṣ ṽṽ* = "H. M. the King's."

No. 17—RAMATIRTHAM PLATES OF INDRAVARMAN

BY PROFESSOR E HULTZSCH, PH D, HALLE (SAALE)

These plates belong to a family of Pandits at Rāmatīrtham near Vizianagram. I edit the inscription on them from excellent ink-impressions received from Rao Sahib H. Krishna Sastri,¹ who describes them as follows —

“These are three copper-plates measuring $8\frac{1}{4}$ ” in length and about 2” in breadth. The first and third bear writing only on their inner side. The plates are strung on an oval copper-ring measuring 3” by $3\frac{1}{2}$ ”, which had not yet been cut when they were received in this office. Its ends are secured in a mass of copper, at the top of which is impressed an oval seal measuring $1\frac{1}{2}$ ” by $1\frac{1}{3}$ ” in diameter. The seal shows the faint figure of an advancing lion or tiger (facing the proper right), with its left fore-paw raised, neck erect, mouth wide-open, and the tail raised above the back, so as to end in a loop.² The plates with ring and seal weigh 75 tolas.”

The writing is well preserved throughout. The alphabet resembles that of the Chikkulla plates of Vikramāndravarmān II (above, Vol. IV, No. 25), but, while in these *t* is distinguished from *n* by a loop, neither of them shows a loop here. The *d* of *°vādaka* (l. 7) does not differ in shape from the dental *d*. The Dravidian letter *ḷ* is employed in *Ḥḷaki* (l. 6). A final form of *t* occurs in ll. 1, 13, 15, 17, and one of *m* in ll. 10 and 14.

The language is Sanskrit prose (with four verses of Vyāsa and Manu quoted in ll. 12-15). The Sandhi rules are not always observed, and the *śh* of *varsha* (l. 16) is doubled in contravention of Pāṇini, VIII, 4, 49. In *karṭṭavyam=ājūz* (l. 10), final *m* is doubled between vowels.³ The wording of ll. 3-4 is incorrect, as the notes on the text will show. This is evidently due to the fact that the clerk who drafted the panegyrical portion copied or adapted an old office-record in a very careless manner.

The inscription records that the king (*rājān*) Indravarman (l. 6) granted to a Brāhmaṇa the village of Peruvādaka (l. 6 f) or Peruvātaka (l. 7) in the Ḥḷaki-rāshtra (l. 6). The same district is mentioned as Ḥḷaki-vishaya and Paḷaki-vishaya in two inscriptions of the Eastern Chalukya king Viṣṇuvardhana I.⁴

Indravarman was the son of the king (*rājān*) Vikramēndra (l. 5) and the grandson of the *Mahārāja* Mādhavavarman (l. 2) of the family of the Viṣṇukundin kings (l. 3). This short pedigree establishes his identity with the *Mahārāja* Indrabhattarakavarman whose son, the *Mahārāja* Vikramēndravarmān II, issued the Chikkulla plates, and who was the son of Vikramēndravarmān I and the grandson of the *Mahārāja* Mādhavavarman of the Viṣṇukundin family. As regards this family, Professor Kielhorn has suggested that its name may be connected with Vinukonda in the Kistna district.⁵

While the Chikkulla plates were issued from Lendulūra (i.e. Dendulūru⁶ near Ellore), Indravarman issued the subjoined grant from a place named Puranisangama (l. 1). In both grants Mādhavavarman and Vikramēndravarmān II, respectively, is stated to have been a

¹ He has already noticed the plates in his *Annual Report on Epigraphy for 1908-09*, p. 110.

² Cf. the description of the seal of the Chikkulla plates, above, Vol. IV, p. 194.

³ Cf. Professor Kielhorn's note 4, above, Vol. IV, p. 194.

⁴ Above, Vol. IX, p. 317 f.

⁵ Above, Vol. IV, p. 195 and note 1.

⁶ This is the correct spelling of the modern name, see above, Vol. V, Additions and Corrections, p. v, and Vol. VI, p. 159.

worshipper of 'the lord of Śrīparvata' (below, text l 1), *re* of the Śaiva temple at Śrīśailam in the Kārnāl district, and Mādhanavarmā is said to have performed eleven horse-sacrifices (*asvamedha*, l. 3) and thousands of others (l. 4) His son Vikramēndra (I) is styled 'an ornament of both families' (l 4) The Chikkula plates show that this statement alludes to a matrimonial alliance of the Viṣṇukundins with the Vēkāta family, to which Vikramēndra's mother must have belonged¹ Indravarman claims to have 'encountered in hundred-thousands of battles numerous four-tusked (elephants)' (l 5) As *Ohaturdanta*, 'four-tusked,' is an epithet of Arāvata, the elephant of the east, Professor Kielhorn has suggested that this curious boast may refer to victories gained in the eastern direction²

The date of the grant was the seventh (*tithi*) of the bright fortnight of Jyāishtha in the twenty-seventh year of Indravarman's reign (l. 15 f.)

TEXT³*First Plate, Second Side*

- 1 स्वस्ति पुरनिसङ्गमवासाकात्⁴ भगवच्छीपर्वतस्वामिपादानुद्धात[:*] सकलमङ्गी-
मण्डलावनत-
- 2 सामन्तमकुटमणिकिरणावलीढचरणयुगो विख्यातयशः श्रीमन्महाराजमाधव-
वर्मा [*] तस्यो-
- 3 जिह्मश्रीविष्णुकुण्डिपात्त्रिबोदितोदितान्वयतिलकसमुद्भूतैकादशाश्वमेधावमृतावधौत-
जगत्कला-⁵
- 4 षष्ठतुसहस्रय[*]जिमः⁶ स्नानपुण्योदकपवित्रीकृतशिरसः सत्पुत्रो मातृपितृपादा-
नुध्यातोभयवंशात्मजालङ्कार-⁷

Second Plate, First Side

- 5 भूतः श्रीमान्विह्वलेन्द्राख्या⁸ राजास्यापि चानेकचातुर्दन्तसमरशतसहस्रसङ्घविजयी⁹
प्रियसूनुः चतुर्-¹⁰
- 6 दधिनृपतिमकुटमणिमयूखविच्छुरितपादास्त्ररुहः परमसाहेश्वरः श्रीमानिन्द्रवर्माख्या¹¹
राजा प७७किराट्टे पेरु-
- 7 वाडकग्रामसमवेतान्कुटुम्बिनस्समाज्ञापयति [*] अस्त्येष पेरुवाटकग्रामः स्वपुण्या-
भिफलवृद्धये¹²

¹ Above, Vol IV, pp 194 and 197

² Above, Vol IV, p 195, note 2

³ From ink impressions supplied by Rao Sahib Krishna Sastr

⁴ Read °वासकाद्

⁵ Cancel the redundant समुद्भूत and read °भृगवा°

⁶ Like क्रतुसहस्रयजिन, the epithets preceding it ought to have been placed in the genitive case, thus — सस्योर्जितयिगो, °तिलकस्यैकादशा°, and °रक्तमयस्य

⁷ Read मातापितृपादानुध्यात उभय° and cancel the redundant आरमन्

⁸ Read °खी

⁹ Read °चतु°

¹⁰ Read °सुतस्रु°

¹¹ Read °खी.

¹² Read स्वपुण्याफलाभिप्रेत्ये.

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ཡུལ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་
 ལྷོ་ལྷོ་ལྷོ་ལྷོ་
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ལྷོ་ལྷོ་ལྷོ་ལྷོ་
 ལྷོ་ལྷོ་ལྷོ་ལྷོ་
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ལྷོ་ལྷོ་ལྷོ་ལྷོ་
 ལྷོ་ལྷོ་ལྷོ་ལྷོ་
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सप्त

- 8 माण्डिरसंगोत्राय नग्नशर्मणे तैत्तिरीयकब्रह्मणायाचन्द्रतारकमग्रहारीकृत्य¹ सर्व-
करभरविप्रसुक्तो

Second Plate, Second Side

- 9 मया तान्रशासनाद्धितो² दत्तोधुना [1*] युष्माभिरप्यस्मै ब्राह्मणाय यदत्र
फलमुचितं त-
10 हातव्यम्³ वचनप्रेषणादिक च कार्यं सर्वं सदा कर्तव्यमाज्ञा⁴ स्वयमेव [1*]
ये च भविष्यभाविनो⁵ राजा-
11 न ताञ्च वुवोधयामि⁶ [1*] युष्माभिरप्यनुमन्तव्यो रचितव्यश्च स्वपुण्यफल-
प्राप्त्यर्थं-
12 मेतस्मिन्नेपोत्थं⁷ व्यासमनुगीतान्क्लोकानुदाहरन्ति⁸ ॥ षष्ठिं⁹ वर्षसहस्राणि स्वर्गे
मोदति भूमिदः [1*]

Third Plate, First Side

- 13 आचेष्टा चानुमन्ता च तान्येव नरके वसेत् [॥ १ ॥*] बहुभिर्वसुधा दत्ता
बहुभिश्चानुपालिता [1*] यस्य यस्य य-
14 दा भूमितस्य¹⁰ तस्य तद[1*] फलम् [॥ २ ॥*] स्वदत्ता परदत्ता वा यद्वा-
द्रच युधिष्ठिरः [1*] महीमहिमता¹¹ श्रेष्ठ दानाच्छ्रेयो-
15 नुपालन [॥ ३ ॥*] भूमिदानात् पर दानत्र भूतन¹² भविष्यति [1*] तस्यैव
हरणात्पाप न भूतत्र भविष्यति [॥ ४ ॥*] श्रीमतो राज्यक[1]-
16 लः वर्ष्पाणीन्द्रयर्मणः¹³ सप्ताविशतिक¹⁴ ज्येष्ठमासशुक्लपक्षसप्तम्यां¹⁵ दत्तो ग्रामं¹⁶ [1*]
तस्मिन्नेव शासननिसर्ग इति सवोध-
17 नात् ॥

TRANSLATION

(L 1) Hail! From (his) residence (or camp) at Puranisangama,¹⁷

(There was) the glorious *Mahārāja Mādhavavarman*, who meditated on the feet of the divine lord of *Sripārvata*; whose pair of feet was covered by the rays of the jewels in the diadems of bowing vassals on the whole circle of the earth, (and) whose fame was widely known

¹ Read °ब्राह्मणा°

² Read °व्य

³ Read either भविष्या or भाविनी

⁴ Read °नेवात्

⁵ Read षष्ठि

⁶ Read महीमहि°

⁷ Read °कालवपा°, °ष seems to be corrected from °षा

⁸ Read सप्तवि°

• ¹⁵ Read ज्येष्ठ°

² Read तान्र°, १९ ताञ्

⁴ Read कर्तव्यम्। आज्ञा

⁶ Read °नस्तान्वोधयामि

⁸ Read °गीताञ्क्लोका°

¹⁰ Read भूमितस्य

¹² Read दानत्र भूतन.

¹⁶ Read ग्राम.

¹⁷ The ablative has to be construed with *samājyūṣpayati*, 'commands,' in l 7.

(L. 2) Of him,—whose glory was mighty, who was an ornament of the ever rising family of the Vishnukundin kings, who had washed off the impurity of the world by bathing at the end of eleven horse-sacrifices, who had performed thousands of (other) sacrifices, (and) whose head had been purified by the sacred water of ablutions (at places of pilgrimage),—the virtuous son (was) the glorious king named Vikramēndra, who meditated on the feat of (his) mother and father (and) who became an ornament of both families¹

(L. 5) And his dear son, the glorious king named Indravarman, who is victorious by encountering in hundred-thousands of battles numerous four-tusked (elephants), whose lotus-feet are covered by the rays of the jewels in the diadems of the kings of the four oceans, (and) who is a fervent worshipper of Mahēśvara (Śiva), commands the ryots assembled at the village of Peruvādaka in the Pḷaki district (*rāshṭra*) —

(L. 7) “This village of Peruvātaka has now been given by Me, for the increase of the rewards of My own good deeds, having made (it) an *agrahāra* as long as the moon and the stars (shall exist), being exempted from all taxes and burdens, (and) marked by an edict on copper, to the Tattiriyaka Brāhmaṇa Nagnaśarman of the Māndra *gōtra*

(L. 9) “And you must give to this Brāhmaṇa the customary produce of it and must perpetually perform every duty, (*viz*) conveying messages (?) etc.”

(L. 10) The command (was issued by) Myself² And future kings I exhort —“You also ought to approve and preserve (this grant), in order to attain the rewards of your own good deeds”

(L. 12) With reference to this very subject they quote (the following) verses sung by Vyāsa and Manu. —

[Ll. 12—15 contain four of the customary verses]

(L. 15) Twenty-seven years (*ie* in the twenty-seventh year) of the time of the reign of the glorious Indravarman, on the seventh (*tithi*) of the bright fortnight of the month *Jyāishtha*, the village was given In the same (year) the delivery of the edict (to the donee took place) The above (was written) under instructions (of the king)

NO 18 — RAMPAL COPPER-PLATE GRANT OF SRICHANDRADEVA

By RADHAGOVINDA BASAK, M A , RAJSHAHÍ

Last summer I made a tour, at the instance of the Varāndia Research Society, Rājshāhī, in some of the villages of Vikrāmpur in the Dacca District of the Bengal Presidency, and visited sites of archaeological interest including Rāmpāl, which is believed to contain the ruins of the eastern capital of the Śena kings of Bengal I was informed by Babu Jōgīndrachandra Chatterjee and his younger brother Babu Hēmāndrachandra Chatterjee of Pañchasār that one Yadunāth Vanikya of their village had an inscribed copper-plate in his possession I then went to the said Vanikya on the 29th April, 1913, and purchased the plate from him on behalf of the Varāndia Research Society This plate, according to Yadunāth, was discovered about 75 years ago by a Muhammadan cultivator in digging his land somewhere in Rāmpāl (which is only a mile-and-a-half from Pañchasār) The plate was made over to Yadunāth's father Since then it has been preserved as a sacred object in the Vanikya family The plate is now deposited in the Museum of the Varāndia Research Society at Rājshāhī I edit the inscription from the original

¹ For the meaning of this treatment see p 131 above

For the expression *āṅṅā śayam=eva* see Dr. Lieke's remark, above, Vol VII, p 183, note 11.

The plate measures $9\frac{1}{2}'' \times 8''$. At the top of it, in the middle, is attached a seal, which has, in its upper part, the emblem of the Buddhist "Wheel of Law", the *Dharmma-[cha*]kra* (l 31) with two deers in couchant posture on both sides of it. Just below the wheel and above the legend *śrī-Śrīchandra[dē]vaḥ*, something like the emblem of a small conch-shell is seen. Beneath the legend again, the representation of a digit of the moon, with floral decorations on the three other sides of it, may be marked. This crescent, it seems, indicates the moon from whom the donor and his ancestors are said to have descended. All these symbols and decorations together with the legend are in relief. The most notable feature of this seal is that it resembles to a great extent the seal¹ of the copper-plate grants of the Pāla kings of Bengal, who were also Buddhists in religion.

The plate is in an excellent state of preservation and has not suffered much from corrosion as its edges were raised into rims, but the depth of the letters has been impaired by nitric acid which the owner of it confessed to have applied in order to clean it, and as the result of this, some of the letters look blurred, especially on the reverse side. The plate is inscribed on both sides, the obverse containing 28 lines of writing and the reverse 12 lines only.

The characters of the inscription belong to a variety of alphabets used in the eastern part of Northern India in the eleventh and twelfth centuries. The letters are engraved with considerable skill, and they look well-shaped, and are cut clearly and deeply. The size of the letters throughout is nearly $\frac{1}{4}$ inch. Some spelling mistakes occur, due, likely, to the ignorance or oversight of the scribe or the engraver. The errors of omission have been pointed out in the foot-notes of the text.

As regards orthography, the letter *ba* is throughout expressed by the sign for *va*, the guttural nasal is used, instead of *anusāra*, before the palatal sibilant, in *vaṁsē*, l 3, and *amṛitākārāṇsuḥ*, l 6, *m* has often been retained before *va*, instead of being changed to *anusāra*, e.g. *sriyām=vikhyātō*, l 4, *shasthū=vaisha*, l 35, and *paradattām=vā*, l 36. It may also be noted that almost all consonants are doubled after *r*, except *ya*, *sa*, and *ha*, cf. *nicēsitārīr=yasaḥ*, l 14, *-paryantā*, l 24, *darsē*, l 7, and *yatīārham*, l 22. The consonant *va* in such position is sometimes seen doubled and sometimes left single, cf. *-sarvvādhikṛta*, l 19, *-sarva-pīdā*, l 25, *udaka-pūrvakam*, l 28, *sarvair*, l 31 f, and *vahubhū=va[su*]dhā*, l 37. The sign of *āgraha* is employed in three places, in *-Pūrnachandrō 'bhavat*, l 4, *-jñanō 'dhyakṣa*, l 21, and *pradattā 'smābhū*, l 31, but it is omitted elsewhere, thus, *dharmmō=py=asau*, l 1, and *darsē=sya*, l 7.

The language is correct Sanskrit throughout. The inscription, after the words *Om svasti* with which it commences, has 4 verses, followed by prose, at the end of which again we find five of the usual imprecatory and benedictive verses. At the end of the document we find a sign of interpolation, consisting of a circle, of the size of the letters, between double bars.

The plate is not dated, nor does it mention the engraver's or the scribe's name. There is no separate endorsement of the king or any of his chief officers at the close of the deed, as we find in some of the Bengal plates.

The object of the inscription is to record the grant of rent free land, in the village of *Nēhakāshthi* of the *Nānya-maṇḍala* in the prosperous *Paundra-bhukti*, (l 17), made by the devout *Saugata* (worshipper of *Sugata*, Buddha) *Paramēśvara Paramabhāttārara Mahārājādhirāja*, the glorious *Śrīchandrādēva*, who meditates on the feet of the *Mahārājādhirāja Trailōkyachandrādēva* (ll 15-16), to a *Brahmana*, named *Pitavāsaguptasārman*, the son of *Samangalagupta*, the grandson of *Vaiśhagupta*, and the great-grandson of *Makkara-*

¹ See for instance, the seal of the Khāṁpur plate of Dharmapālādēva, printed opposite to p 244, *Ep Ind*, Vol IV.

gupta (II 27-28), for the increase of merit and fame of his parents and of himself The *gōtra* and *pravara* only of the donee are mentioned, but not the *vēdas* and *sākhā* he studied. The charter is issued from the royal camp at Vikramapura The phraseology of the grant in the prose portion mostly resembles that of the other Bengal plates, those of the Pālas, the Varmanas, and the Śēnas

The historical information that can be gathered from this plate may be thus summarised. In the opening verse, the Buddhist *Triratna*, viz, the *Buddha*, the *Dharma* and the *Sangha*, are mentioned with veneration by the court-poet, indicating thereby that his master must have been a Buddhist, which fact can also be inferred from l 15 In the family of the Chandras, there arose one Pūrnnachandra whose name, we are told (v 2), appeared on pedestals of images, on pillars of victory, and on plates of copper But he is not described as a king His son was the *Bauddha* Suvarnachandra (v 3), whose mother, it is stated (v 4), was beguiled by her husband with a golden moon, when she, while enecante, expressed, on a new-moon evening, her longing to see the disc of the rising moon His son was Trailōkyachandra, who, "The support of the royal majesty smiling in the royal umbrella of the king of Harikēla (i.e., Eastern Bengal)"—became king (*nripati*) of Chandravipa (v 5) It cannot be definitely known what political relation, if any, this king of Chandravipa had with the king of Harikēla. Śrīchandra, the son of Trailōkyachandra, was born of his wife Śrīkāñchanā (v 6) The astrologers announced, from the marks the new-born babe bore on his person, that he was destined to rule a kingdom (v 7). He brought the whole country under his rule by throwing his enemy (or enemies?) into prison (v 8) It is not easy, at the present moment, to say who are referred to by the word "enemy" in the verse, and which dynasty then ruling at Vikramapura was overthrown by the Buddhist king Śrīchandra.

All that we knew hitherto of any Chandra king ruling in East Bengal is the reference to a king of the name of Gōvindachandra¹, who had to make good his escape, after having descended from his elephant, when the Chōla king Rājendra-Chōladēva I invaded the Vangāladēśa

TEXT

First Side

- 1 Ōm² svasti ! ³Va[ndyō] Jinah sa bhagavān=karun-ai[ka*]pātram Dharmmo=py=asau
- 2 vijayatō jagad-ēkadīpaḥ ! yat-sai(sō)vayā sakala ēva mahānubhāvah sam-
- 3 sāra-pāram=upagachchhatī bhikshu-Samghah || [1*] ⁴Chandrānām=iha Rōhitāgi-[ri*?]-bhujām=vamsē⁵
- 4 viśāla-śrīyām⁶=vikhyātō bhuvī pūrnnachandra-sadrisah śrī-Pūrnnachandrō 'bhavat ! archchā-
- 5 nām⁷=pada-pīthikāsu pathitah santāninām=agratash=tankōtkirnnanava-prasastishu jaya-stambhēshu tāmreṣhu cha || [2*] ⁸Buddhasya yah sa-
- 6 śaka-jātakam=anka-samstham bhaktyā ⁹vibhartī bhaga[vān=amri]tākarānsuh¹⁰ | chandrasya tasya kula-jāta it=iya Bauddha[h*] putrah
- 7 śrūto jagatī tasya Suvarnnachandrah || [3*] ¹¹[Darśē]=sya mātā kila dhadēna didrikshamāṇ=odayi-chandria-vimvām¹² |

¹ *Ep Ind.*, Vol IX, pp 232 233

² Metre Vasantatilakā

³ Read -bhujām vamsē

⁴ nā looks like nrā in the plate

⁵ Read diḍharī

⁶ Metre Upajāt

² Expressed by a symbol

⁴ Metre Śārdūlavikrīdita

⁵ Read śrīyām vikhyātō

⁸ Metre Vasantatilakā

¹⁰ Read -ākaiāmīh.

¹² Read -bimbam

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○

2

4

6

8

○

3

3

3

31

38

- 8 suvarṇa-chaṇḍīṇa hi tōshit=ēti Suvarṇachandram samudāharanti || [4*]
 1 Putras=tasya pavitrit-ōbhaya-kulāḥ kaulina-
 9 bhūtāsayaḥ=trailōkyō viditō disām=atitubhis=Trailōkyachandrō guṇaiḥ | ādhāro
 Harikēla-rā-
 10 ja kaluda chebbatra-smitānūm śrīyām yaś=Chandr-ōpapadē va(ba)bhūva
 nri-patir=dvipē Dīp-ōpamāḥ || [5*] 2 Jyōtsn=ēva Chandrasya
 11 Śach=iva Jishnōi=Gauri Harasy=ēva Harēr=iva Śrīḥ | tasya priyā kāñchana-
 kūtir=ūsieh=Chhriśrikāñchan=ēty=añchita-
 12 āsanasya || [6*] 4 Sa rāja-yōgēna śubhō muhūrttō mauhūrttikaiḥ sūchita-
 rāja chihnam [1*] avāpa tasyām tanayam
 13 naya-jñāḥ Śrīchandram=inda(ndū)pamam=Indra-tōjāḥ || [7*] 5 Ekātapatr-ōbharapām
 bhuvam yō vidhūya vaidhūya-jaṇ āvidhō-
 14 yah | chakūra kūrāṇa nivṛtīr=yaśah-sugandhinī disām mukhāni || [8*] Sa
 khalu sri-Vikramapu-
 15 ra-samāyūta=śrīma-jayaskandhāvārāt=parama-Sangato Mahārājādhirāja-śrīmat-
 Trailōkyachandradē-
 16 va-pāṇudhyātāḥ Paramāśvarāḥ Paramabhattārakō Mahārājādhirājāḥ śrīmān
 Śrīchandradēvaḥ kuśa-
 17 hi || sri-Paundra-bhukty-antahpātī-Nānya-mandalē | Nēhakāsthī-grāmē pātaka-
 bhūmau || samupagat-āc-
 18 sha-rājapuruṣa-rājāi-ranaka-rājaputra-rājāmātya-mahāvyaḥapati-maṇḍalapati-
 mahāsāndhi-
 19 vīgrahika | mahāsānūpati | mahākṣhapatalika | mahāsarvādhikṛta |
 mahapratihāra | kōttapāla | danu-
 20 sādhasādhanika | chaurōddharanika | nau-vala-6hasty-aśva-gō-mahish-āj-āvīk-ādi-
 vyūpātala | gaulmika | sau-
 21 laka-dāndapāsika-dandanāyaka-vishayapaty-adin7=anyāmś=cha sakala-rōpād-ōjivino8
 dbyaksha-pra-
 22 chūi ohtān=ih=ākirtitān | chāta bha[ta*]-jātiyān kshētrakarāmś=cha vrāhmaṇ-
 oṭtarāu9 yathārham māna-
 23 yatī vōdhyatī10 samādisati cha | matam=astu bhavatām | yath=ōpari-likhita-
 bhūmir=iyam | sva-sīm-āvachchhi(chchhi)-
 24 nnā | trina-pūti-gōchhara-paryantā | sa-talā | s-ōddēsā | s-āmra-panasā | sa-guvāka-
 nūhikrā sa-lavanā sa-
 25 jala sthālā | sa garit osharā sa dāsūparādhā | sa-chaurōddharauā pambrita-sarvva-
 pādā a-chāta-bhata-pra-
 26 vāsā a kīñchit-pragrāhyā | samasta rājabhōga-kara-hiranya-pratyāya-sahitā | Śā(?)
 thalya-syagō-
 27 trāya11 tryaśi-pravarāya | Mukkaraguptasya prapantrāya Varāhagupta-
 pautriya Sumangalaguptasya putrā-
 28 ya | sātīvīrīka sri-Pitavāsagupta-śarmapō | vidhivad=ūdaka-pūrvakam kṛitvā
 kēl.hōman=ga-

1 Metre Sīrdūlavikṛita.

2 Read =Chhriśrikāñchan=

3 The signs of interpunction in ll 17 ff. have no grammatical significance.

4 Read -ba'a

5 Read rājapād-ōpajivino

6 Read lōsh-jatī

7 Metre Indravajrā

8 Metre Upajāti

9 Read paty ādin=

10 Read bīāhman

11 Read -Śāndilya sagōtrāya.

Second Side

- 29 tavatō bhagavantam Buddha-bhattā[ra*]kam=uddisya mātā-pitrōr=ātmanaś=cha
 30 puṇya-yaśō-bhivṛddhayaō | āchandr-ārkkam kṣiti-samakālam yāvat bhūmi-[chohhī*]-
 31 dra-nyāyēna | śīmad-dharmma[cha*]kīa-mudrayā tāmraśāsani-kṛtya pradattā
 'smābhīh [1*] atō bhavadbhīh sarvai-
 32 r=anumantavyam bhūvibhīr=apī bhūpatibhīr=bhūmōr=ddāna-phalī-gauravād=
 apaharaṇō mahā-naraka-pā-
 33 ta-bhayāch=cha dānam=idam=anumōdy=ānupālaniyam | vivāsibhīh kṣhētrakarāmś=
 cha 'jñā'-śravana-vidhē-
 34 yī-bhū[ya*] yathōchita-piṭyāy-ōpanayaḥ kārya itī || bhavanti ch=ātra
 dharmaṁanuśamānah ślōkāh || ²Bhūmim yah
 35 pratigrihṇāti yaś=cha bhūmim prayachchhati | ubhau tau puṇya-karmṁāṇau
 niya[tam] svargga-gāminau || ²Shasthīm³=varsha-sahasrā-
 36 nī svarggō mōdati bhūmidah | ākshēptā ch=ānamantā cha tāny=ēva
 narakam⁴ vasēt || ²Svadattām paradattām⁵=vā yō ha-
 37 rēta vasundharām | sa viśvībhīyām kṛmīr⁶=bhūtvā pī[trī]bhīh [saha
 pachyatē] || ²vahubhīr⁷=va[su*]dhā dattā rājabbīh Saga-
 38 rādibhīh [1*] yasya yasya yadā bhūmi[s=ta]syn tīsyā tadā phalam || ⁸Itī
 kamala-dāmvu-vindu⁹-lōlām
 39 śriyam=anuchintya manushya-jīvitāñ=cha | sakalam=idam=udāhṛitāñ=cha vuddhvā¹⁰
 na hi puruṣaḥ para-
 40 kirttayō vi[lō]pyāh || O ||

TRANSLATION

Om Hail !

(Verse 1.) Glory be unto that adorable Jina (*Buddha*), the only receptacle of mercy, and victorious is also the Law (*Dharma*), the only light of the world,—by worshipping which (*Buddha* and *Dharma*), the whole high-minded congregation (*Sangha*) of monks crosses (the sea of) transmigration

(V 2) In the family of the Chandras, who had vast fortune and who ruled over Rōhitāgi[rī?],¹¹ became famous in the world (a person named) Pūrnachandra, who was like the full moon, and (whose name) was cited in the pedestals of images, at the top of (the list of) the members of his family, on pillars of victory and on copper-plates, bearing novel panegyrics inscribed by means of the chisel

(V. 3) His son, Suvarnachandra, was well-known in this world as Baudha, as if because he was born in the family of the moon, the lord, whose rays are the source of ambrosia and who devoutly carries the Hare-birth¹² of the Buddha fixed in his spot

(V 4) It is said that, on a new-moon, his mother, prompted (while pregnant) by the desire of seeing the disc of the rising moon, was satisfied with a golden moon (supplied to her) For this reason, people called him (her son) Suvarnachandra.

¹ Read *kṣhētrakarāmś=ch=ājñā-*² Metro Anushtubh³ Read *shasthīm varsha*⁴ Read *narakā*⁵ Read *paradattām vā*⁶ Read *-yām kṛmīr=*⁷ Read *bahubhīr=*⁸ Metro Pushpitāgrā⁹ Read *kamala dal āmbu bindu*¹⁰ Read *buddhā*

¹¹ It may refer, probably, to Rōhitāsgadh or Rōhitāsgadh, a hill-fort in the Shubhābād District, where the seal matrix of Saśānādhāra was discovered Fleet—*Corpus Inscriptionem Indicarum*, Vol III, No 78, p 283

¹² Here is an allusion to the famous *Sasajātaka* (No 316 in Fausbøll's edition) The spot, the "hare," in the moon is the Buddha in his Hare birth

(V 5) Renowned in the three worlds was his son, Trailōkyachandra, who sanctified both (the paternal and the maternal) families by means of his virtues that were afraid of evil report and that spread in all quarters (*it* that were the guests of all the quarters); the support of the royal majesty smiling in the royal umbrella of the king of Harikēla¹, who became king of the island (*dvīpa*) which had the word *chandra* prefixed to it (i.e. *Chandra-dvīpa*²), comparable to Dilipa

(V 6) As Jyōtsnā (moon-light) of the moon, Śācī of Jishnu (Indra), Gaurī of Hara, and Śrī of Hari, the golden-coloured Śrīkāñchanā was the consort of this (king), whose command was (universally) respected

(V 7) He (this king) who was as powerful as Indra and (was) versed in politics, begot with her in a moment auspicious on account of *Rājayōga*³ a moon-like son, Srichandra, whose royal marks were pointed out by the astrologers

(V 8) He, who is never led away by foolish people, filled the different quarters with the fragrance of his fame by making the earth decorated with one (royal) umbrella, and by confining his enemies in prisons

(Lines 14-16) From his illustrious victorious camp pitched at Vikramapura, he the *Paramasaugata* (the devout worshipper of Sugata, Buddha), the *Paramēsvara Paramabhāttāraka Mahārājādhirāja* the illustrious Śrichandradēva, who meditates on the feet of the *Mahārājādhirāja Trailōkyachandradēva*, being in good health,

(Ll 17-23) duly honours, informs and commands all the recognised royal officers, the queen, *rānakas* (feudatory rulers), *rājaputras* (princes), *rājāmātyas* (ministers), the *mahāvvyūhapati* (master of military arrays), the district officer (*mandalapati*), the minister of peace and war, the commander-in-chief, the record-keeper (*mahākshapatālika*), the *mahāsarvādhikṛita*⁴, the chief warden (*mahāpratihāra*), the fort keeper (*kōttapāla*), the *dauhsādhasādhanika* (porter or superintendent of villages), the *chaurōddharanika* (police officer delivering men from thieves, etc.), the inspectors in charge of the fleet, elephants, horses, cows, buffaloes, goats and sheep, the *gaulmikas* (officers in charge of the *gulma* squadrons), *saulhikas* (superintendents of tolls, etc. or custom-officers), *dāndapāsikas* (executioners or head police officers), *danḍanāyakas* (the leaders of the four kinds of army), *viśhayapati*s (chiefs of districts), and all other dependants of the king who are mentioned in the list of *adhyakshas* (heads of departments) but not (specially) named here, those who belong to the classes of the *Chāṭas* and *Bhaṭas*, the cultivators and the best of Brahmanas in the village Nēhakāshthi in the Nānya-maṇḍala in the Paundra-bhukti, in the strip of land measuring one *pātaka*,—

(Ll 23 31) Be it known to you that the above mentioned plot of land, circumscribed within its own boundaries, including straws, filthy waters and the pasturage-lands, with

¹ *Harikēla* means Vanga, i.e. Eastern Bengal, cf. *Hemachandra's Abhidhānashintāmani*, v 957 *Vangās=tu Harikēliyā Angāś=Champ ōpalakshītāh*. The position of *Harikēla* is clearly indicated in I'tsing's Accounts of his travels, quoted by Takakusu, wherein it is said that from Ceylon he sailed to the North-East and "came to Harkēla, which is the eastern limit of Eastern India, and is a part of Jambudvīpa" See Takakusu's *I'tsing*, Oxford 1896, p. xlv.

² In mediæval ages Chandradvīpa comprised within its boundaries some portions of the modern districts of Bakerganj, Khulna and Faridpur. It is even now one of the five chief fiscal Divisions of the District of Bakerganj. Cf. Hunter's *Statistical Account of Bengal*, vol. V, p. 224.

³ *Rājayōga* is a constellation indicating that the person born under it will become king.

⁴ This word occurs also in another newly-discovered copper plate grant of the *Mahāmāṇḍalika* Iśvaraghoṣha, edited by Mr A. B. Maitra, B. L., in the Bengali monthly Magazine *Sāhitya* (*Vaiśākha* and *Jaiśvīṣṭha* issues 1320 B. S.)

the bottom and the surface, with the mango and the jack-fruit trees, with the betel-nut and the cocoa-nut trees, with saline soil,¹ with earth and water, with the pits and barren tracts, with the *daśāparādhas*, with all police taxes (?), immune from all oppression, with no access for *Chāṭas* and *Bhaṭas*, free from any sort of revenue, with all the income both in cash and kind which was (formerly) the king's due, has been granted by me, in the name of the Lord Buddha, for the increase of merit and fame of my parents and of myself, after having touched water in conformity with (sacred) injunctions, and getting the grant inscribed in a copper-plate with the seal of the "wheel of law" (*dharmachakramudrā*), in accordance with the maxim of *bhūmichchhīra*, to last as long as the sun and the moon (exist) and the earth endures, to Pitavāsagupta-śarmaṇ, in charge of the holy sacrificial waters,² who is officiating (?) at the *Kōṣīhōma*, belonging to the *gōtra* of Śāṇḍilya, of the *pravara* of the three *rishis*, son of Sumangalagupta, grand-son of Varāhagupta and great-grand-son of Makkaragupta

(Ll 31-34) Therefore let it be approved of by you all By future kings also this gift must be upheld after approval in consideration of the importance of the good merits accruing from gifts of land and also in consideration of the horrors of hell merited by encroachers, and by the dwellers abroad and the cultivators should be made over all customary taxes, etc. (to the donee) after obeying this command

(L 34) There are also here verses enjoining religious usages in this matter (then follow five of the usual imprecatory and benedictive verses)

No 19—NILGUNDA PLATES OF VIKRAMADITYA VI, A.D. 1087 and 1123.

BY LIONEL D. BARRETT

This inscription is here edited for the first time, from ink-impressions sent by Mr H. Krishna Sastri to Dr Fleet, and placed by the latter at my disposal From Mr Krishna Sastri's Annual Report on Epigraphy for the year ending 31st March 1913, p 8, para 11, and p 13, No 8, it appears that the original plates were secured by Mr Rangarajayya, Ag Kanarese Epigraphical Student, and were transmitted by the Tahsildār of Harpanhalli, the circumstances in which they were found are not stated

Nilgunda is a village of some size in the Harpanhalli taluka, Bellary District, Madras Presidency It is shown as "Neelgoonda" in the Indian Atlas, sheet No 59 (1828), and as "Nilagunda" in the quarter-sheet No 59, N W (1901), in lat 14° 44', long 75° 57', seven miles south-west-by-west from Harpanhalli The place is believed to have been a flourishing town some centuries ago, and it possesses a large tank and two old temples, sacred to Anantāśayana and Bhīmēśvara respectively, the latter sanctuary, which lies on the bund of the tank and is said to be profusely adorned with sculptures, is probably the very temple of Bhīmēśvara to which our inscription alludes on line 74³ The village is called in lines 64 and 77 of our

¹ The adjective *sa lacaṇā* as applied to the granted piece of land occurs in the Belāva plate of Bhōjayarmadēva (above p 41, l 39) indicating perhaps that the land was in a sea-bordering place

² Cf *tāntyāgārādhiṣṭa*, above p 41, l 45

³ See Sewell's *Lists of Remains*, Vol. I (1882), p 109, from which it appears that the temple of Anantāśayana contains one "illegible" inscription and that of Bhīmēśvara six see also the *Madras Manual of Administration*, Vol III (1893), p 349 Mr Sewell gives the name as *Nilagunda*, with cerebral *nd* The *Madras Manual* seems to be of the same opinion, it states that the Sanskrit name of the village is *Nilāvatī pattana*, "town of Nilāvatī", and proposes to derive *Nilgunda* from *nila* (as = *nilāvatī*) and *gunte* (? *gunṭe*), which latter word, it says, is Kanarese, and means tank Lines 64 and 77 of the present document effectually dispose of this attempt at etymology the dental *d*, though not very clear in the facsimile, is quite certain in both places in the ink-impressions.

inscriptions Nirugumda, *re* Nirugunda, and according to the former passage it lay in the Vikkiga seventy, which formed part of the Kōkai five-hundred, on which details see p 147 below.

The plates are three in number. The first and third are inscribed on the inner side only, the second on both sides. They measure about 1' 4" from end to end, and $10\frac{1}{2}$ " in height, but are not very uniform in size. Plate 1 measures about 16" by 11" at the left end and $10\frac{5}{8}$ " at the right, plate 2 is practically 16" by $10\frac{1}{2}$ ", and plate 3 measures nearly 16 $\frac{1}{4}$ " by $10\frac{3}{4}$ ". Mr Krishna Sastri states that they were strung on a circular copper ring, about $\frac{1}{2}$ " thick and $4\frac{1}{4}$ " in diameter, the ends of which are fixed into a heavy quadrangular seal, also of copper, which measures about $3\frac{1}{2}$ " by 3", the ring had not been cut when the plates reached him. In the centre of the rather deeply sunk surface of this seal is the figure of a boar (the crest of the Chalukyas), running, facing to the proper right, above the boar, in two rows, appear the sun, a *chamr* (?), the crescent moon, a *svastika*, and a drum, behind the boar is a symbol which may be a flag staff or a lamp-stand, below the boar is a legend in Old-Kanarese characters, *sīmach-Chālukya-[Bhū]valla[bhu]*. The weight of the plates, ring, and seal is stated to be 765 *tolas*.

The characters of the document are Nāgarī, similar on the whole to those figured in plate V ("Nordliche Alphabete von ca 800-1200 P Chr"), cols 21-23, of Buhler's *Indische Palaeographie*. They are well and carefully cut, with an average height of about $\frac{1}{8}$ " to $\frac{3}{8}$ ". The concluding phrase *si-Sārādāya namah*, however, is written in letters of the Śāradā type, $\frac{1}{8}$ " in height, a feature which is probably due to the fact that the scribe, Mallaya, was a Kashmiri. The language is throughout Sanskrit, with the exception of the Kanarese phrase *gamdarul-gamda* in l. 41, and the number of clerical errors is remarkably small. The collective *om-rutik* in l. 15 is worth noting, cf Delbrück, *Altind. Syntax*, p 96. As far as line 58 the text is in verse, with a few short connecting passages in prose and there are some of the standard minatory verses in lines 80-84. The orthography presents no remarkable features. Nasals are represented usually, but not invariably, by the *anusvāra*, *v* is used for *b* all through and has been written by me without correction, final *s* is changed to *visarga* before initial sibilants, and *l* never appears in place of *l*.

Our inscription records a grant of the village of Nilgunda and two adjacent hamlets to a number of Brāhmins by the Western Chālukya king Tribhuvanamalla-Vikramāditya VI, made in A D 1123 in confirmation of his previous grant of the year 1087. It opens with the usual Chālukyan prelude, *Jayaty-ātushkritam*, etc., and then, after another verse of benediction, invokes a blessing upon the reigning sovereign. Then begins the pedigree of the Chālukya kings. Fifty-nine sovereigns of this family, we are told, ruled formerly in Ayōdhya, and later sixteen of them reigned in the South. After a temporary obscuration their fortunes were restored by Jayasimha I (l. 10), who overcame the Rashtrakūta king Indra, son of Krishna, and slew five hundred other kings. Then came his son Ranarāga (l. 13), his son Pulakēśin I (l. 13), his son Kirtivarman I, the conqueror of the Nalas, Kadambas, and Mauryas (l. 16), his younger brother Mangaliśa, who captured the island of Rēvatī and humbled the Kalachuri dynasty, reigning as regent during the childhood of his elder brother's son (l. 18), and then the latter, Satyāśraya I (in other inscriptions styled Pulakēśin II), who conquered king Harsha, *re* Haishavardhana of Kanauj (l. 19). We are then informed that the next two monarchs were Satyāśraya's son Nedamarī (here spelt Nīdamarī, with *i* for *e*) and the latter's son Ādityavarman (l. 21). The pedigree then enumerates Vikramāditya I, here called the son of Ādityavarman (l. 22), Vikramāditya's son Yuddhamalla (l. 22), his son Vijayāditya, the conqueror of four provinces (l. 22), his son Vikramāditya II, (l. 23), his son Kirtivarman II, under whom the star of the dynasty suffered an eclipse (l. 23), a brother of Vikramāditya, whose name is not given, but was possibly Bhīma (l. 24), the latter's

son Kirttivarman III (l 24), his son Taila I (l 24), his son Vikramāditya III (l 24), his son Bhīma (II) (l 25), his son Ayyana (I), who married a daughter of the Rāshtrakūta king Krishna III (l 25), their son Vikramāditya IV, who married Bonthādēvi, daughter of king Lakshmana of Chēdi (l 26), their son Taila II, who conquered the Rāshtrakūtas Karkara and Ranastambha,¹ restored the fortunes of his dynasty, and married Jākabbā, daughter of the Ratta Bhamma (l 28), their son Satyāśraya II (l 36), his younger brother Daśavarman, who married Bhāgyavatī (l 36), their son Vikramāditya V, who reigned after his father's elder brother (l 37), Vikramāditya's younger brother Jayasimha II, styled Jagadēkamalla and Mallikāmōda (ll 39, 40), his son Āhavamalla (Sōmēśvara I), who made his power felt by the kings of the Mūlava and Chōla lands and Kanauj (l 43), his son, the renowned Bhuvanaikamalla (Sōmēśvara II), (l 49), and finally the latter's younger brother, Vikramāditya VI, styled Tribhuvanamalla (l 54), the donor of the present grant, who made successful expeditions and imposed his authority upon a Dravidian king

Some points in this pedigree may be here briefly noticed, they are discussed more fully by Dr Fleet in the *Indian Antiquary*, Vol XVI, p 17 ff. The statement on ll 20-21 that Satyāśraya I, i.e. Pulakēsin II, was followed by a son Nedamarī and the latter's son Ādityavarman is not corroborated by earlier records, and is a pure mistake. Vikramāditya I, who is here said to be the son of Ādityavarman, was really the son of Satyāśraya I, and Ādityavarman was one of his brothers: there was no Nedamarī in the line at all. Yuddhamalla's name is given more correctly in the early inscriptions as Vinayāditya. The disaster in the reign of Kirttivarman II, mentioned in l 23, in which "the fortunes of the Chālukyan empire vanished", is a reference to the conquest by the Rāshtrakūta Dantidurga or Dantivarman II, about A D 754. The power of the dynasty was not thoroughly re-established until the reign of Taila II, A D 973-97. It would hence seem that the statements of the present pedigree regarding the king from the first to the second Taila, covering a period of about two centuries, are defective, probably there is a gap before Taila I. Dasavarman (who is named Yaśōvarman in the Kauthīm grant, *Ind. Ant.*, XVI, pp 15 ff) does not seem to have ever reigned, and Vikramāditya V, who is here said to be his son, but in an inscription at Hauhar, and perhaps also in one at Diggavi², is called a son of Satyāśraya II, may have been really a child of Dasavarman adopted by Satyāśraya as his successor.

Verse 37, on line 42, contains a play on words which is noteworthy speaking of Jayasimha II, it says — "Mallikāmōda is very illustrious in the land of Kuntala, which is famous for the [river] Krishnavarnā and has a loyalty arising from affection for Taila [II]," and secondarily — "A fragrance of jasmine strongly pervades a braid of hair which has the famous [black] hue of Krishna and a smoothness caused by sesam-oil." On this verse Dr Fleet gives me the following remarks — "For Mallikāmōda, "fragrant as jasmine", as a *brūda* or secondary name of Jayasimha II, see (1) *Pāli, Sanskrit, and Old-Canarese Inscriptions*, No 155, of A D 1035, line 6, *Epi. Carn.* vol 7, Shimoga, Sk 126, (2) *PSOCI*, No 153, of A D 1038, line 4, Sk 154; (3) Sk 20 a, of A D 1031 (not in *PSOCI*), (4) *PSOCI*, No. 154, of A D 1019, line 4; Sk 125, edited in *Ind. Ant.*, vol 5, p 15. Here, by some unaccountable carelessness, the preamble of the record mentions Taila II as the reigning king, and so assigns to him this and other *brūdās* (*Mārpada-Bhīma*, *Chōlōgrakālānala*, *Chaurāna-Sahasrabāhu*, *Kōdanda-Rāma*, etc.) which belonged properly to Jayasimha II. Another inscription, *PSOCI* No 160, of A D 1071, (apparently not in *Epi. Carn.*, vol 7, though it is in *Mysoor Inscriptions*, p 164), mentions in

¹ On the name Ranastambha see *Epi. Ind.* Vol VI additions and corrections.

² See Dr Fleet's *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, vol I, Part II, p 334, note 3.

line 26 a god at Balagāmi named Mallikāmōdēśvara, "the Īśvara (Śiva) of Mallikāmōda," evidently established by or in honour of, and named after, Jayasimha II Kuntala is well known as a general name for the Western Chālukya territory above the Ghauts. Krishnavarnā stands here for Krishnavernā this was a name of the river Krishnā from its confluence with the Vernā, Vēnā, or Yennā, at Sangam-Māhuli, three miles east of Sātārā¹ other forms of it are Krishnavennā, Krishnabennā, Krishnavēnā, and Krishnavēni;² and sometimes the full name was replaced by simply Vernā and Vēni³. The present record, being Sanskrit, uses *a* for the Dravidian short *e* in the third syllable, and so gives the name as Krishnavarnā, another Sanskrit record, of A D 959, presents the name in the Prakrit form Kanhavannā⁴. In the expression *vīhyāta-Krishna-varnā* there is probably also a further allusion to the fertile "black soil" for which a great part of the territories in question is so famous,—the *kare bhūmi*, *kare nela*, whence through *kare-nādu*, "the black country", we have the name Karnāta, Kannada."

After the preamble the document proceeds to business, and formulates the grant in the following terms (l. 53 to end) —"The fortunate sovereign king Tribhuvanamalla-vallabha, the darling of Fortune and the Earth, the great emperor, supreme lord, supreme master, ornament of the race of Satyāśraya, embellishment of the Chālukyas, being in good health, with greetings of good health issues a command to all whose dignity is therein concerned, lords of kingdoms, lords of provinces, village-headmen, sheriffs (*āyuktakas*), commissioners (*nyuktakas*), officials, presidents, and others —

"Be it duly known to you (l. 60) that in the twelfth Chālukya-Vikrama year, in figures 12, of current time, in the year Prabhava, on the thirteenth day of the dark fortnight of Pushya, on Saturday, at the conjunction of the northern course [of the sun], We, the fortunate king Tribhuvanamalla, having bestowed many great gifts, at the time of the dispensation thereof, in Our victorious camp located in the city of Kalyāna, did on the petition of Palata Pāndya grant to certain Brāhmins coming from the Dravidian lands, members of divers *gōtras* and fully versed in the books of divers Vedic schools, three hundred in number, the village named Nirugunda situate in the seventy of Vikkiga, forming part of the territory of the five-hundred of Kōkali, together with the land thereof, in fief

"In the forty-eighth Chālukya-Vikrama year (l. 64), in figures 48, of current time, in the year Śōbhakrit, on the twelfth day, being a Śravana-dvādasi, of the bright fortnight of Bhādrapada, on Monday, the fortunate king Tribhuvanamalla, having bestowed many great gifts, at the time of the dispensation thereof, in His victorious camp located in the city of Vaijayantī, did on the petition of Rāya Pāndya, grandson of Palata Pāndya, who was moved thereto by Dravidāditya, Custodian of the Royal Offices and General Superintendent, grant the same village and likewise Krishnapallikā, together with the lands thereof, under a charter, to the same Brāhmins, five hundred in number. The said Brāhmins are to pay to the owner of this land four hundred pieces of gold in proper form of alms⁵. It is given under charter, with a settlement of whatever is included in the *tribhōga*,⁶ as being exempt from tolls, taxes, and opposing claims, immune from all payments, not to be looked at with the finger [of confiscation] of royal officers, carrying with it treasure and trouville, and wholly free. The bounds of this village are enumerated (l. 69) on the East, the Elephants' Rock (*gaja-pāshāna*), and to the South thereof the Khalvāta hill, on the South-East, the stream at a spot nearly west

¹ See *Dyn. Kan. Distrs.*, p. 334, note 2

² See *ibid.*, and *Ep. Ind.*, Vol. III, p. 91, verse 21, and *Ind. Ant.*, Vol. XXX, p. 376, note 5

³ See *Ep. Ind.*, Vol. III, p. 82, note 2, and p. 94, and note 7

⁴ *Ep. Ind.*, Vol. IV, p. 286, line 63 and see *Ind. Ant.*, Vol. XXX, pp. 373, 376

⁵ *Pind-ādāna-svarūpēna* that is to say, in the character of a quit-rent.

⁶ For the explanation of this term see *Ind. Ant.*, Vol. XIX, p. 271.

of the village of Talevāgya, and the other stream at a spot nearly west of the village of Kamandalukārpāsa; on the South, the stream at a spot nearly north of the village named Tilaka, on the South-West, the rock, and to the north thereof, on the east of the village named Lākshāgēha, the Buffalo's Rock (*maṇḍa-pūshāna*), on the West, the pool of the Madhūkāt-tree, and to the North-West thereof the Āyasaśāra tamarind tree, on the North-West, the Dīrghatunga hill, on the North, the anthill of the golden Acacia (*svarna-khadira*); on the North-East, the Akshara rock¹. Thus the extent of the bounds.

"For the worship of the local god Bhīmēśvara (I 74) with fragrant flowers, incense, lights, oblations, etc., for the restoration of broken, burst, and worn out [parts of sacred buildings] and for the supply of fresh plaster, for the provision of dancing, singing, instrumental music, refreshments, and attendance upon the sacred presence, and for the purpose of feeding Brāhmins and ascetics, the hamlet of Ādityapallikā has been granted, together with the lands thereof, under charter, with a settlement of whatever is included in the *tribhūga*, as being exempt from tolls, taxes, and opposing claims, immune from all payments, not to be looked at with the finger [of confiscation] of royal officers, carrying with it treasure and travail and wholly free, for the entertainment of the god. The bounds of this hamlet are enumerated (I 77): on the East, South-East, South, and South-West the boundary is the same as that specified for the village of Nirugunda, on the West, the embankment of the Nāgara pool; on the North-West, North, and North-East the stream of the Mango-lake (*chūta-khada*). Thus the extent of the bounds of Ādityapallikā. [The village] with its boundaries thus previously known to the public, clearly marked out on the four sides of access, is to be protected by you, future kings, whether of Our dynasty or others.

"And thus says the Lord Vēda-Vyāsa (I 80) — "Sagara and many other kings have made grants of land, whosoever holds the soil at any time has the fruit thereof for that time." The same [author] likewise speaks of the guilt involved in removal thereof — "He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years, one who takes away a single gold piece, a single cow, or a single inch of soil, goes to hell until the dissolution of the universe, they who lay hands upon brāhmanic fiefs are born as black snakes lying in withered tree-trunks amidst the waterless wildernesses of the Vindhya." Likewise Rāmabhadra says — "This general principle² of law for kings must be maintained by you in every age, again and again Rāmabhadra makes this entreaty to all these future sovereigns, I clasp my hands on my head in salutation to those future monarchs on the earth, whether born of my own line or of lines of other kings, who with souls free from sin preserve this my law in its entirety."

The record ends (I. 85ff) with the specification of the writer — "This was written by me, the Kāśmīra master Mallaya Pandita, officer in charge of grants, son of Aryama-Svāmi, who was comparable to Bhatta-Vilāsa, of the Vatsa *gōtra* and Sāma Vēda, with the approval of Vikramāditya, son of Kālidāsa, Keeper of Charters, Head of the Office of Accounts, and most august General of the Forces. Good fortune! Homage to the Blessed Śārādā!"

The record contains two dates, the first being that on which the village Nirugunda was originally granted, the second that on which the grant was repeated, with some additions. The details of the first date are the Prabhava *samvatsara*, being the twelfth year of the Chāṇukya-Vikrama-varsha, i.e. of the reign of Vikramāditya VI, the thirteenth *tithi* of the dark fortnight of Pushya (Pausha), Vaddavāra, the *uttarāyana-samkrānti* or winter solstice. In respect of this date Dr Fleet gives me the following remarks — "The Prabhava

¹ ? "the rock with letters (writing) on it" This might possibly be worth looking for

² Literally, dyke or embankment

samatsara in question, as a lunar year according to the southern lunisolar system of the cycle, began on 8 March, A D 1087. The given *tithi* Pausa kṛishṇa 13 ended at about 16 hrs 40 min after mean sunrise (for Ujjain) on 25 December, which was a Saturday. The winter solstice, as marked by the sun entering the sign Makara, occurred at 20 hrs 40 min on the preceding day, that is, at 3 hrs 20 min before the sunrise at the end of the Friday and so any celebration of it would naturally be made on the Saturday. Accordingly, this date works out satisfactorily for Saturday, 25 December, A D 1087."

This date gives another instance of the use of the term Vaddavāra, which is rare and noteworthy, to denote Saturday. The first component of the name, *vadda*, is derived from the Sanskrit *vriddha*, 'increased, augmented, made prosperous'. Saturn, we know, was held to be a very malignant planet—in fact, both he and Mars, the lord of Tuesday, had the name *krūra* *śru*, 'evil-eyed'. And a verse in Rauna's Kanarese *Sāhasa-Bhima-vijaya*, written about A D 1000, represents the names Mangalavāra (the most usual term for Tuesday) and Vaddavāra (Saturday) as euphemisms, adopted in order to make people forget the inauspicious nature of the two days.¹

In the second date the details are the Śōbbhakṛit *samatsara*, being the forty eighth year of the Chūlukya-Vikrama varsha, the twelfth *tithi*, here called *Śravana-dvādaśī*, of the bright fortnight of Bhādrapada, Soma-vāra. Dr Fleet gives me the following remarks about this date—"The Śōbbhakṛit or Śōbbhana *samatsara* began on 28 February, A D 1123. The given *tithi* Bhādrapada sukla 12 began at very closely about 12 hrs 3 min after mean sunrise (for Ujjain) on Monday, 3 September. This *tithi* is known as *Śravana-dvādaśī* when it is joined with the *Śravana nakshatra*.² On this occasion the moon entered *Śravana* at about 6 hrs. 18 min after mean sunrise on that same day, Monday, and was in that *nakshatra* when the given *tithi* began and for some eighteen and a half hours afterwards. This accounts for the *tithi* being here called by the special name, and used with the weekday on which it began instead of that on which it ended. Accordingly, this date answers quite regularly to Monday, 3 September, A D 1123."

As to the places mentioned in the record, Nirugunda, i.e. Nirugunda (II 64, 77), is of course the modern Nilgunda itself. The first component of the name is the Kanarese *nīr*, *nīru*, 'water' and the modern form gives another instance of the interchange between *r* and *l* in the vernaculars which is too well known to need illustration.³ The second component, *gunda*, *kunda* (see also the next paragraph), is not found in dictionaries, but is probably connected with the Telugu *gunṭa*, explained in Brown's Dictionary, new edition, as 'a pit, hole, hollow, dell', the Kanarese *ḷundi*, tentatively explained by Kittel as 'low or bent ground', and the Tamil *ḷundu*, 'to sit or squat'. The whole name thus seems to mean "watery lowland". The record places Nirugunda, Nilgunda, in a group of villages known as the Vikkiga twelve, which was in the Kōkali five-hundred district (I 63). The name Vikkiga cannot be traced now, unless (which is not very likely) it might be found in the "Bikkikatti" of the map, six miles towards the south-south east from Nilgunda. The Kōkali five hundred is evidently the Kōkali-nāḍ which is mentioned in inscriptions of A D. 982, 1071, and 1108,⁴ its chief

¹ The verse was given by Mr Rice in *Ind Ant*, Vol XXIII, p 168. For previous notes on the use of the name Vaddavāra, see remarks by Professor Kielhorn and Dr Fleet in the same journal, Vol XXII, pp 111, 251, 2.

² See Professor Kielhorn's "Festal Days of the Hindū Lunar Calendar," in *Ind Ant*, Vol XXVI, p 183.

³ The change seems, indeed, rather a pointed one in such a word as *nīr*, but perhaps is not more so than it is in the case of *per*, *pēr*, 'great', which was taken the change in Pērūr, Bēlūr, see *Ind Ant*, Vol XVII, p 271.

⁴ See Dr Fleet's note in *Ind Ant*, 1901, p 106. The Indian Atlas sheet No 59 of 1828, used by him, shows as "Kogali" the place which is shown as "Kōgali" in the quarter sheet 59, N W, of 1901. The Kōgali district is mentioned as a five hundred in records of A D 1037 and 1108, *Ep. Carn*, Vol 11, Pg 126, Jl 14.

town plainly still survives in the place in the Hūvna-Hadagallī tāluka which is shown as "Kōgali" in the Indian Atlas sheet No 59, N W (1901), in lat 14° 56', long. 76° 13', fifteen miles towards the north-east from Harpanhalli and twenty-two miles in the same direction from Nilgunda. The hamlets Ādityapallikā and Krishnapallikā and the villages Talevāgya, Kamandalukārpāsa, Tilaka, and Lākshāgēha, which are mentioned in the specification of boundaries, cannot be traced in the map. On the occasion in A.D. 1087, when the grant was first made, the king was at his capital city, Kalyānapura (l. 62) this is Kalyāni in the Bidar District of the Nizam's territory. On the occasion in A.D. 1123, when the grant was repeated, he was in camp at Varjayantipura (l. 65-6) this is well known as an ancient name of Banawāsī in the North Kanara District, Bombay.

In connection with the word gunda, kunda, as the second component of the name Nirugunda, Nilgunda, Dr. Fleet gives me the following remarks — "Some other places in the names of which this term occurs are as follows. — Hungund, a tāluka town in the Bijāpūr District, Bombay its name is found as Ponugunda in an inscription of A.D. 1049 ¹ here *ponu* doubtless stands for *pon*, *hon*, *honnu*, 'gold'. Mulgund, a village in the Gadag tāluka, Dhārwar District, Bombay its name is given as Mulgunda in inscriptions of A.D. 866 and 902, — the latter at the place itself ² here *mul* is, no doubt, *mulu*, *mullu*, 'a thorn' in the spurious Kurtakōti grant, a final *u* is added, and the name is presented as Mulgundu. ³ Nilgund, a village in the same tāluka its name, which is identical with that of Nirugunda, Nilgunda, and has the same derivation from *nīr*, 'water', is given as Nīrgunda in the inscription of A.D. 866 at the place itself, and as Nilagundā (in Sanskrit verse), with the change from *r* to *l* established, in the Dambal plates of A.D. 1379 ⁴ in the inscription of A.D. 982 at the place itself, the name, for some inexplicable reason, is misspelt as Nīrgunda, with the cerebral *nd* ⁵ Nawalgund, a tāluka town in the Dhārwar District here the first term is plainly *naṇal*, *naṇil*, *naṇilu*, 'a peacock' Nargund, a town in the Nawalgund tāluka the strict form of this name seems to be Naṇagunda, Naṇugunda, with *naṇa*, *naṇu*, 'fragrance, scent' ⁶ Wokkund, the "Wakund" and "Wakkund" of maps, etc, a village in the Sampganm tāluka of the Belgaum District, Bombay this place is mentioned as Onkunda, and as marking the northern limit of the purest Kanarese, in chapter I, verse 37, of the Kanarese *Kavirājamārga*, written between A.D. 814 and 877 the first term is perhaps *ondu*, 'one', which becomes *ok* in composition before a *h*, or perhaps it represents *vana*, 'a wood, forest', a local pronunciation of which is *ona*, *wona* e.g. *Pāṇḍavariga-ona-dēsa band-ante āditu*, in the Ballad of the Daughter-in-law of Channavva of Kittūr ⁷ Tālgund a village in the Shikārpūr tāluka of the Shimoga District, Mysore in records at the place itself, this name is found as Sthānakundūra (Sanskrit) in the Early Kadamba inscription of about A.D. 501-50, ⁸ and as Sthānakundūr (Kanarese) in an inscription of A.D. 1028, ⁹ as Tānagundūr in inscriptions

¹ See *Ind. Ant.*, Vol. XXX, p. 284

² *Epi. Ind.*, Vol. VI, p. 104, line 22 and *JBBRAS*, Vol. X, p. 190, line 4. I think there is an inscription which mentions the place as Mulugunda but I cannot verify this just now

³ *Ind. Ant.*, Vol. VII, p. 220, line 29

⁴ See, respectively, *Epi. Ind.*, Vol. VI, p. 104, line 26, and *JBBRAS*, Vol. XII, p. 357, line 129

⁵ *Epi. Ind.*, Vol. IV, p. 208, line 20

⁶ See Kittel's Kannada English Dictionary, under *naṇa* (1) and *naṇu*

⁷ *Ind. Ant.*, Vol. XIX, p. 420, first verse

⁸ *Epi. Ind.*, Vol. VIII, p. 33, line 15, *Epi. Carn.*, Vol. VII, Shimoga, Sk. 176

⁹ *Pālī, Sanskrit, and Old Canarese Inscriptions*, No. 215, line 13, *Epi. Carn.*, Vol. VIII, Sk. 177. In *Ind. Ant.*, Vol. IV, p. 278, line 13, *agrahāra sthāna Kumndavige* is a misreading, due to the indistinctness of the photograph, for *agrahāra Sthānakumndūra*

of A.D. 935, 1091, and 1107,¹ and as Tānagundūr, with the cerebral *t*, in an inscription of A.D. 1048² an inscription of probably A.D. 1179 gives the name as Tānagundūr in lines 18 and 25, and indulges in a fanciful Sanskritization of it as Sthānugūdhapura in line 5³

As the *prāsaṣṭi* of this inscription is of considerable importance, I append some notes shewing the different readings (excluding mere clerical errors and variations of spelling) which are found in the parallel passages of the following documents —

1 The Kauthēm plates of Vikramāditya V, A.D. 1009, edited by Dr Fleet in the *Ind Ant*, Vol XVI, p 15 ff, here quoted as K

2 The Miraj plates of Jayasimha II, A.D. 1024, from ink-impressions lent by Dr Fleet, here quoted as M

3 The Yēwūr inscription of Vikramāditya VI, A.D. 1077, from ink-impressions lent by Dr Fleet, here quoted as Y

Line 1 —Y prefixes the verse of salutation to Śiva, *Namas=tumga-siraś-chumbi-chandra-chāmara-chāraṇi-trailōkya-nagar-ārambha-mūla-stambhāya Śambhavē*.

L 2 —°*dasht-ākṛṣṭa*° in K, M, and Y

L 3 —For *Tribhuvanamalla-mahīpatir* K reads *Ahalaṃkaccharita-bhūpatir*, Y *Tribhuvanamalla-lakṣmīpatir*, M *Jagadēkamalla-bhūpatir* M omits *gadyam*

L 7 —*Kaṇakita-Nala-lakṣmī*° K, *Kabalita-Nala-lakṣmī*° Y

L 8 —*Ēkanta* Y

L 9 —Before *katipaya*° K and M add *cha* M adds *vittam* before *kamdaḥ* Y omits *kamdaḥ*

L 16 —°*bhārē* M

L 17 —*Rājya-strinām* Y

L 18 —*Asaktē* K, M, and Y

L 20 —K reads *gunākarasya* . *adamari-kṛta-dig-valay-ōḍita*° ¹*aripṭa-kṛtam*, Y has *valay-ōḍita* *arīṣṭa-tidam* M apparently has *arīṣṭa kṛtam*

L 21 —*Nedamarīḥ* K and M, *Tadamari* Y.

L 25 —K reads *svakam* . *vamśam sah vavritē*, Y gives *śukam prāpayantīva dhassam* *śva sambabhrē* *Krishna-nandanān*, M *svakam prāpayann=va vamśam sa vavritē* *Krishna-nandanām*

L 26 —Y *vibhava-vibhāsī*.

L 30 —For *Rāshtrakūta-kula-saṃvaddhāv=ubhav* of our text K reads *Rāshtrakūta-kula-rājya-saṃvaddhāv* M gives °*kula-rājya-sambhavan*, Y agrees with our text

L 31 —K *prakōpāv* instead of *prarōhāv*

Ll. 32-33 —The verse *Ittham* . . °*lakṣmīṃ*, which appears in M and Y, is omitted in K, which adds another verso (*Hūna-prāna-hara-pratāpa-duhanō*, etc), which is given also in M and Y

¹ *Ep. Carn*, Vol VII, Sk 194, 322, 178 (*PSOCI*, No 217, line 20), 192 (*PSOCI*, No 218, line 18) In the case of Sk 322, the transliterated text gives *Tānagundūr kereyam*, while the text in Kanarese characters has *Tānagunda-kereyam* the former is probably right, compare Sk 194, a duplicate of the same record, where both the texts give *Tānagundūr-kereyam*

² *PSOCI*, No 157, edited by Dr Fleet, with a plate, in *Ind Ant*, Vol IV, p 179, line 17, *Ep. Carn*, Vol VII, Sk 120, where, however, the transliterated text stops just before this word

³ *PSOCI*, No 221, *Ep. Carn*, Vol VII, Sk 186 The date is in line 52 In *Ep. Carn* the transliterated text gives the Śaka year as “? 1123”, and the Kanarese text gives it as 1183 The third figure is doubtful in the photograph Dr Fleet originally read the year as 1113, but the specification of the *samvatsara* as *Siddhārthin* points to the figure having been corrected from 1 to 2, giving 1123, by mistake for 1121

L. 36 —Instead of vv 32 ff K gives a totally different version, nine verses long, in which first Satyāśraya's younger brother, whom it calls Yaśovarman, is extolled for his conquests, then it mentions his queen Bhāgyavati, the couple being compared to Vishnu and Lakshmi, and then likens the birth of Vikramāditya V from her to that of Skanda from Umā and that of Rāma from Kausalyā, and finally it enlogises Vikramāditya, who is compared to Indra. Instead of this, M devotes two verses to the praise of Satyāśraya's heroism, and then proceeds to verse 32 of our text, *Tasy=ānujaḥ śrī-Daśavarma-nāmā*, etc Y agrees with our text, except that it reads *Bhāgyavat=itr* instead of *Bhāgyavati chu* on l 37, as does M also

L. 38 —After verse 33 of our text, M inserts three verses in praise of Vikramāditya V

L. 40 —M *vikramādhyō* After verse 35, M adds another stanza, on the same topic

L. 41 —Y reads *ganḍarol-ganda°*, "hero among heroes", *ol* is the usual Old-Kanarese ending of the locative case, the *ul* of our text stands for *ul*, a variant of *ol*

L. 42 —After verse 36, M and Y add another on the same topic Our verse 37 is not in M, which now passes on to the documentary business

L. 43 —To verse 39, Y prefixes the word *mangalam*, after which are appended some lines in Kanarese by a later hand

L. 45 —Y reads *°bhara-bhay-ōdbhūt°*

L. 47 —After our verse 40, Y adds another stanza in praise of Jayasinha II, and reads *auddhritya* instead of *auddhatya*.

L. 54 —Y reads *apahata°*

TEXT¹

First plate

- 1 [Ōm]² [||*] ³Jayaty=āvishkrita[m] Vishnōr=vārāham lshobhit ānnavam | dakṣhiṇ-
ṇnata-da[m]shtr-āgra-visrāmta-bhuvanam vapuh | (||) [1*]⁴ ⁵Śrīyam=upaharatād=vah
Śrīpatih krōda-rūpō
- 2 vikata-vīsāda damshtrā-prānta-vīsramti-bhājam | avahad=adaya-damshtr-ākṛishṭa-
vispashta-kāmda-pratanu-vīsa-jat-āgra-gramthivad=yo dharitrim | (||) [2*] ⁶Kari-
makara-ma-
- 3 karik āmkita-jala-nidhi raśanām vaśikarōtv=avani-vadhū[m] [||*] Tribhuvanamaḥa-
mahipatir=akalamka-yaśō-[m]va-rāśi-valayita-bhuvanah | (||) [3*] Ga[dyam |]
- 4 Svasti samasta-bhuvana-samstūyamāna-Mānavya-sagōtrānā[m] Hārīputrānām
Kausiki-vara-prasāda-lavdha-śvēt-ātapatr-ādi-rājya chihnanām sa-
- 5 pta-mātrikā-parurakṣitānām Kārttikōya-vara-prasāda-lavdha-mayūra-picchha-kumta-
dhvajānām bhagavan-Nārāyana-piasād āsādita-vara-varāha-lāmcchhan-ōkshana-
- 6 kshana-vaśikrit-ārāti-rāja mamdalānām samasta-bhuvan-āsraya-sarva-lōk-āsraya-
Vishnuvardhana-Vijayādity-ādi-viśēsha-nāmnām rāja-ratnānām=ndbhava-bhūmih |
Vrittam |
- 7 ⁷Kavalita-Nala-lakshmir=Durjay-auryitya-hāri vihata-prithu-Kadamv-ādamvarō
Maurya-nurjit | nija-bhuja-vala-bhūmn-ōtpātayan=Rāshtrakūṭān=khulṭa-Kala-
- 8 churi-śrī=astī Chalukya-vamśah | (||) [4*] ⁸Taj-jēshu rājyam=anupālya gatēshu
rajasv-ōkānna-shashti-gananēshu pur=ādhy-Ayōdhyam | tad-vamśa-jās=tad-ann
shōdaśa bhūmipā-

¹ From the ink impressions

² Metre Ślōka (Anushtubh)

³ Metre Mālīnī

⁴ Metre Mālīnī

² Expressed in writing by ō surmounted by an *anuscāra*

⁴ The verses are not numbered on the plates

⁵ Metre Āryāgīti

⁶ Metre Vasantatilakā

- 9 lāh kāmām Dakṣiṇāpatha-juṣham vibharām vabhūvuh | (||) [5*] Dusht-
āvashtābdhāyām katipaya-purushāntar-ā[m]taritāyām Chālukya-kula-sampadā
bhūyaś=Chālukya-vamsya ēva | ¹Kamdhā ki-
- 10 riti-lat-āmkurasya kamalam Lakṣmī-vilās-āspadam vajram vairi-mahitri(bhri)-
tā[m] pratimādhīr=dīvasya daitya-druha | rāj=āsiḥ=Jayasīma-vallabha iti
khyātas=charitra-
- 11 r=nm,aur=yō rāj chiram=ādi-rāja-charit-ōtkamthāh prajānām haran | (||) [6*] ²Yō
Rāshtrakūta-kulam=I[m]dra iti prasiddham Kṛishṇābhavasya sutam=ashta-
śat-ōkha sāmyam || (I)
- 12 nṛjyā dagdha-nṛpa-paṇcha śatō vabhāra bhūyaś=Chālukya-kula-vallabha-rāja-
lakṣmī | (||) [7*] ³Chatulā rīpu-tiraga-patn-bhata-karati-ghatā-kōti-ghatī-
- 13 ta rāga rāgaḥ | sukṛita-Hari-charana-ūgas=tanayō=bhūt=tasya Banarāgaḥ | (||) [8*]
⁴Tat-tanayah | Pulakēśi Kī-ī mshūdāna-samō=bhavad-rājā | Vā-
- 14 tṣpi-purī-vara-patir=aṭhita-khala-Kali-kalamka-kalah | (||) [9*] ⁵Vayam=api Pulakēśi-
kāmāpatam varanayantah pulaka-kalita dīhah paśyat=ādy=ā-
- 15 pi samah | sa hu turaga-gajendra grāma-sāra[m] sahasra-dvaya-parimitam=
ritvik=śch=chakr=ā, amōdhō | (||) [10*] Tat-tanayah | ⁶Nala-nīlaya-vilopi Maurya-
nṛjāna-bhūh prathita-
- 16 prithu-Kadamva stamva bhūdi kuthārāḥ | bhuvana-bhavana bhāg-āpūran-ārambha-
bhara-vyavasta sūta-kirtit Kirtivarmā nṛpō=bhūt | (||) [11*] Tad-ann tasy=
ānūyah | ⁷Sarva dīp-ikrama-
- 17 sa mahasō yasya nau=ścū-vamdhaur=ullamghy=āvdhum vyadhuta pritanā Rēvati-
dvipa-lōpam | rājya=ī ām hatha-patir=abhūd=yas=cha Kālachchurinām vabhro
bhūvāta saha sa saka-
- 18 laur-margalar-Mamgalisah | (||) [12*] ⁸Jyēsthā-bhrātuh satī suta-varē=py=
arbhakat, ād-śakti-rasman=ātmany=akṛita hu dhuram Mamgalisah prithivyāḥ |
tastan=pratyarpipad ātha mahi[m]
- 19 yuni Satyāśrayē=śu Chālukyānām la iva hu pathō dharmy=atah
prachya, āta | (||) [13*] ⁹Jitū=ddham vijita-Harsha-mahā-nṛpasya dātūr=
maroratha-sat-ādhikam=arthayadbhyah | saty-ādi-
- 20 sarva-guna-ratna-gan akaraṇya satyāśrayatvam=upalakṣhanam=āya yasya | (||) [14*]
¹⁰Adamarikṛita dig-valayō=rddita dvid=amari-parigita-mahā-yasāḥ | mridam=arishṭa-
bhūda[m] ma-
- 21 nas-ōdvahar-Nidamarāḥ¹¹ kṣhitipō=jam tat-sutah | (||) [15*] ¹²Sutas=tadiyō guna-
ratna-māli bhū-vallabhō=blūd=bhūja-vīrya salī | Ādityavarm=ārjita-[pu]nya-karmā
tōyō-
- 22 bhū=āditya-samāna dharmā | (||) [16*] ¹³Tat-sutō Vikramādityō vikram-ākramāta-
bhū-talah | tat=pi Yuddhamall-ākhya yuddhō Yama samō nṛpah | (||) [17*]
Taj-janmā Vijayādityō vīrī-

¹ Metre Śūrdūlavakṛidita. The ādityas are Bharata, Nala, Nahusha, etc

² Metre Vasantatilakā.

³ Metre Āryā.

⁴ Metre Āryā. The danda after tat tanayah should be omitted

⁵ Metre Mālinī

⁶ Metre Mālinī

⁷ Metre Mandākrāntī.

⁸ Metre Mandākrāntī

⁹ Metre Vasantatilakā

¹⁰ Metre Drutavilambitā.

¹¹ The 'of Nida' represents the Dravidian short e

¹² Metre Trishubh upajāti, pāda 1 being Upēndravajrō, and pādas 2-4 Indravajrā.

¹³ Metre of v, 17-22 Ślōka.

- 23 n=ēk-āṃga-saṃgarō | chaturṇām mamdalānām=apy=ajayad=Vijay-ōpamah | (||) [18*]
Tad-bhavō Vikramādityah Kirttivarmā tad-ātmaṃjah | yṇa Chālukya-
rājya-śrīr=amtarāyiny=a-
24 bhād=bhavi | (||) [19*] Vikramāditya-bhūpāla-bhrātā bhima-parākramah | tat-sūnūh
Kirttivarm=ābhūn=m[r]i-t-prās-ārddita-durjanah | (||) [20*] Taila-bhūpas=tatō jāto
Vikramāditya-bhūpatāh |

Second plate first side

- 25 tat-sūnur=abhavat=tasmād=Bhima-rājō=ri-bhikarah | (||) [21*] Ayyan-āryas=tatō jāṇō
yad=vamśasya śriyam svakām | prāpayan[n*]=iva vamśam svam sa
26 vavrō Kṛishṇa-namdanām | (||) [22*] ¹Abhavat=tayōs=tanājō vibhava-vibhāsi
virōdhī-vidhva[m]sī [i*] tējo-vijit-ādityah satya-dhanō Vikramādi-
27 tyah | (||) [23*] ²Chēd-īsa-vamśa-tīlakām Lakshmana-rājasya namdanā[m] nūta-
śīlām[i*] Vomthādēvim vidhivat=pariṇinyō Vikramādityah | (||) [24*] ³Su-
28 tam=iva Vasudēvād=Dēvaki Vāsudēvam | Guham=iva Guri-jāmīr=ddēvam=
Arddhēndumaulēh | ajanayad=atha Vo[m]thādēvy=atas=Tai-
29 la-bhūpam | vibhava-vijita-Śākram Vikramāditya-nāmnah | (||) [25*] ⁴Arī-
kumti(bhi)-kumbha-bhēdana-ripu-durgga-kavāta-bhamjana-prabhriti [i*] sahaja-
30 valasya Harēr=iva vāla-kridā=bhavad=yasya | (||) [26*] Kim cha Rāshtrakūta-
kula-samvaddhāv=ubhau | ⁵Aurjityāch=charanāv=iva prachalitau sāksbā-
31 t=Kalēh krāmatah | krūrau vaddha-śarīrakau guru-jana-drōha-prarōhāv=iva |
kālāt=khamdita-Rāshtrakūtaka-kula-śrī-vallī-jāt-ā[m]ku-
32 rau | lūnau yēna sukhēna Karkara-Ranastambhau rana-prāmganō | (||) [27*]
⁶Ittham purā Diti sutair=iva bhūta-dhātīm yō Rāshtrakūta-kutīlaur=gga-
33 mitām=adhastāt | uddhritya Mādhava iv=ādī-varāha-rūpō vabhrē Chālukya-kula-
vallabha-rāja-lakshmīm | (||) [28*] ⁷Bhāmaha-Rattād=abhavad=bhūpālād=
Rāshtrakū-
34 ta-kula-tīlakāt | Lakshmir=iva sahila-midhēh śrī-Jākavv-āhvayā kanyā | (||) [29*]
⁸Chālukya-vamś-āmvara-bhānu-mālī śrī-Taila-
35 bhūpāla upāyat=amām | tayōs=cha lōk-ābhyudayāya yōgah sa chandrikā=
chandramasōr=iv=āsīt | (||) [30*] ⁹Śrī-Taila-bhūmipālā-
36 t | śrī-Jākavvā samajjanat | śrīmat-Satyāśrayam Skandam=Amvikā Tryamvakād=
iva | (||) [31*] ¹⁰Tasy=ānujah śrī-Daśavarma-nāmā | tad-vallabhā Bhā-
37 gyavatī cha dēvi | tayōr=abhūd=vikrama-śīla-śālī | śrī-Vikramāditya-nripas=tanūjah |
(||) [32*] ¹¹Asau mja-jyēshtha-pituh parōksham vabhāra vā-
38 rāśi-vritām dhanūtrim | bhujēna kēyūra-latām=iv=ōchechair=vividhāt-ārātī-kada[m]vakēna |
(||) [33*] Tad-anu tasy=ānujah | ¹²Tasy=ākhila-vyāpi yasō=

¹ Metre Āryā.

² The words *Chēd īsa* nūta śīlām may be scanned as the first half of an Āryāgīti, the remainder as the latter half of an Āryā. Cf. Mahābhārata XIII xiv 183, which consists of an Āryā hemistich followed by the second hemistich of an Āryāgīti.

³ Metre Mālīnī.

⁴ Metre Śārdulavikrīdita

⁵ Metre Āryā

⁶ Metre Triṣṭubh upajāti, pādas 1 and 2 being Indravajrā and 3 and 4 Upēndravajrā

⁷ Metre Ślōka. The danda after ⁹bhūmipālāt should be omitted

⁸ Metre Triṣṭubh upajāti, pādas 1, 2 and 4 being Indravajrā and 3 Upēndravajrā

⁹ Metre Triṣṭubh Upēndravajrā.

¹⁰ Metre Triṣṭubh upajāti, pāda 1 being Indravajrā and 2 4 Upēndravajrā.

¹¹ Metre Āryā

¹² Metre Vasantatīlakā

11 3

- 39 vadētam=akāmda-dugdh-āmyudhi-vriddhi-śamkām / karōti mugdh-āmara-sumdarinām=
abhūt=sa bhūpo Jagadēkamallah / (||) [34*] ¹Sad=āvana sthah² patu-vikramā-
40 d=yō mad-āmdha-gamdh-ēbhī-ghatā-vipāti / dhar-ōrjita-prasphurita-prabhāsō rarāja
yō=sa Jayasimha-rājah / (||) [35*] ³Agamad=akhila-dhātri yēna rā-
41 janvatitvam nivasati nripa-lakshmīr=yasya śubhr-ātapatrē / sa sakala-namit āri-
kshōmbhrin-mauli-ratna-dyuti-savalita-pādo gamdarul-[g]amda-
42 bhūpah / (||) [36*] ⁴Vikhyāta-Krishna-varnāē Taila-sneh-ōpalavdha-saralatvē [1*]
Kuntala-vishayē nitarām virājatē Mallikāmōdah / (||) [37*] ⁵Tatah pratāpa-
jvalara-
43 prabhāva-nirmūla-nirdagdha-virōdhi-vamśah / tasy-ātmajah pālayitā dharāyāh
śrīmān=abhūd=Āhavamalla-dēvah / (||) [38*] ⁶Ātm-āvasthāna-bhōr=abhilasha-
44 ti sadā mamdapa[m] Mālav-īso / ddo(ōō)lat-iāli-van-āmtāny=anusarati sarin nātha-
kūlāni Chōlah / Kanyākuvj-ādhirājō bhajati [cha tara-]

Second plate second side

- 45 sā kamdarās=tā Himādrōr=uddāmā yat-pratāpa-prasara-ta(bha)ra-bhav-ōdbhiti vibhrānta-
chittāh / (||) [39*] ⁷Amlāna-Tē(Tai)la-guna-sa[m]graha-
46 na-pravṛiddha-tjō-viśśha dalita-dvishad-amdhakārāh / anvarthatām samanusritya
kavi-pradhānau=yah prōchyatē nannu Chalu-
47 kya-kula-pradipah / (||) [40*] ⁸Auddhatya-yukt-Āmdhakaja-prabhāva-nirmūlan-ōddāma-
valasya yaasya / virājatē nirjita-Minakētō[r=dē-]
48 vasya Chālukya-mahēśvaratvam / (||) [41*] ⁹Tasmād=ajāyata jagaj-janita-pramōda-
śringāra-vira-rasikah kavi-lōka-kāmtah / kām-
49 tā-vlōla-nīyan-ōtpala-chāru-chandraś-Chālukya-vamśa-tilakō Bhuvanaikamallah / (||)
[42*] ¹⁰Yah patram sphuta-pushkar-ākshara dharam pā-
50 nan kripāna-chchhalād=ā-janma-pratipanna-dāsyā-vijaya-śrī dattam=uchchair=ddadhat /
sākshyam grāhayitam dīśām parivṛiddhān¹¹=sarvān=iva
51 prāhīnōt=pratyāsām nija-kīrtim=abhira-tatini-sparddh-ānuvamd-ōdyatām / (||) [43*] Tad-
anu tasy=ānujah / ¹²Āsit=tjāh-kahita-kamal-ō-
52 llāsana-praudha-pāda-sparśād=uchchair śrīyam=avanibhrich-chhēkharānām dadhānah /
dhvānta-bhrāntim dadhad=iva dīśōr=amjanam vāri-vira-s[m]ē-
53 r-ākshīnām muhur=apaharan=Vikramāditya-dēvah / (||) [44*] ¹³Bhū-bhāram
namita-phan-isvara[m] bhujābhīyām vibhrānah pataba-palāyita-[ksh]i-
54 tāh [1*] yaś=ch=ōchchair=apahrīta-nāki-sākhī-lilah prakhyātas=Tribhuvanamalla
ity=ndārah / (||) [45*] ¹⁴Yātō=nvēshtum Janaka-janitām

¹ Metre Trishtubh Upēndravajrā

² The division of the word *sadācanssthah* depends upon the interpretation Applying it literally to the king, we should write *sad=āvana sthah*, "always active in protection", applying it to a lion, the *upamāra* or the king, we should write *sadā rana-sthah*, "always haunting the forest"

³ Metre Māhāj

⁴ Metre Āryā

⁵ Metre Trishtubh upajāti, *pāda* 1 being Upēndravajrā and 2 4 Indravajrā

⁶ Metre Sragdharā.

⁷ Metre Vasantatilakā

⁸ Metre Trishtubh upajāti, *pādas* 1, 2 and 4 being Indravajrā and 3 Upēndravajrā

⁹ Metre Vasantatilakā

¹⁰ Metre Sārdūlavikrīdita

¹¹ *Parivṛiddha* in the sense of *prabhu* (Pāṇini VII 11 21) "he sent forth in every region of the sky his fame, eager to rival the stream of the [autumnal] clouds, as it were, in order to make all the Regents of the quarters of space accept the evidence [of his glory]"

¹² Metre, Mandākṛāntā.

¹³ Metre Prabharshinī

¹⁴ Metre Mandākṛāntā

- 55 vallabh-ōdāra-lakshmitim bhātrā sīrddham hari-valu yutah n.ān Samitr ātma j a
tirō sindhōr=Vahu-mukha-bhayād-ctya Vairbhishaya āri dhāmā
- 56 nēmō Dravida-patnā yas=cha Chālukya-Rāmah | (||) [47*] Sar... 3-vijaya-
prayāna-sam-ya-jñāt-ākhl-ōrvī-patha prasthan-ōva mahim-ātitya vi-
- 57 mala yat-kuttir=avdhim gata | prākhyas=to vijaya sri-ya-para... dōri l ar'ty
śaha mām=ity=ākhyātum=iv=annava-sthiti jushah Sauras-trilō-
- 58 ki-gurōh | (||) [47*] Sa tu śrīprithvivallabha-maharajviharja-param Parā parama
bhattāraka-Satyāśraya-kula-tilaka-Chāluky abharana śrīmat-Tri-
- 59 bhuvanamalla-vallabha-narēndra-dēvah kuśali kula-nāth sari-śa-ōva jathā-
samvaddhyamānamānakān²-rāshtrapati viśhayapati-grāmikōṭa-
- 60 k-āyuktaka niyuktak-ādīkarika-mahattar-īdin=samādity=astu vah sam. ditta |
yathā=smābhās-Chālukya-Vikrama varshō dvādasō
- 61 amkatō=pi || 12 || pravarttamāna-kālō Prabhava-samvatsarō Pushya-vahula-
trayōdaśī(si)-Vaddavār-ōttarāyana-samkrānti u vahni mahā dānāni dat[t*]iś tad datshatī-
- 62 kshīpā-kālō Kalyānapura-samāvāsita-nija-vijaya-skandbhavarō Palata-Pāmdya-
vijñapti Dravida-dēs-āgatebhyō nīnā-gotrēbhyō rima-vida-
- 63 sākha-sāstra-piragēbhyas=trisata samkhyakebhyō vrāhmaṇebhyah śrīmat Tribhuvana-
malla-dēvēna Kōkali-pamchaśata-dē a-muddhya sthita-Vikkiga apity antarvī-
- 64 rti | Nirugumda-³nāmō grāmah | dhara pūrvakam=agrahari-kṛitya dattah |
pamchaśatēbhyā ēva vrāhmaṇebhyah Chālukya-Vikrama-varshō ashṭi chari-ā-
rimśō amkatō=

Third plate

- 65 pi || 48 || pravarttamāna-kālō Śōbhakṛit-samvatsarō Bhādrapada-suddha-
Śravana-dvādasyām Sōmavārē vahni mahā dānāni dat[t*]iś tad datshatī-
kālō Vai-
- 66 jayanti-pura-samāvāsita-nija-vijaya skandbhavarō sri-kulapādīkārī sarv ādhyaśha-
Dravidāditya-prērita-Palata Pāmdya-pautra-Rāya-Pāmdya-vijñā-
- 67 ptyā śrīmat-Tribhuvanamalla-dēvēna sa pa(ṣ)va grāmah Kṛishnapallikā-
samētah tēbhyā ēva vrāhmaṇebhyah dhārā-pūrvakam sasani-kṛitya dattah |
tair=ēva vrāhma-
- 68 naih tad-dēśa-svāmīnō pūnd-adāna-svāūpēna svayanna-śata chatusthaya-m dēyam |
sa-sulka-kara-vādhā-parihārah samast-ādīya snhitō rājaki-
- 69 yānām=anamguli-prākshapīyō nidbi-nidhana-samētah sarvva-namasyah tribhag tēbhy-
amtara-sidhyā(ādhyā) śāśa(sa)ni-kṛitya dattah | tasya grāmasya śrīmat-
- 70 ni kathyamto | prākhyām diśi gaja pāshānah | tatō dakshipatah Khalvīta-
parvvatas=cha | āgnēyyām diśi Talavāgya grāmāt=paschim āsanna pradīśō
- 71 srōtah | Kamamdulukārpūsa grāmāt=paschim-āsanna pradīśō srōto=mtaram cha |
dakshinasyām diśi Tilaka-nāma-grāmūd=ntai āsanna-pradīśō srōtah |
- 72 nairṣṭyām diśi śailah | tasya ch=ōttaratō Lākshagēha-nama grāmāt=pūrvato
mahisha-pāshānah | paschimasyam diśi madhūka-vṛiksha-sarah | tatah
paschim o-

¹ Metre Śārdūlavikīṭita.² Read *samvaddhyamānakān*=³ Read *antarvartti-Nirugumda*, omitting the punctuation.

- 73 ttaratah āyasa-sāra-tumtrinika-vrikshaś=cha [*] vāyavyām diśi Dirghatunga-
parvvatah | uttarasyām diśi svarṇa-khadira-valmikhah | aśānyām diśy=akshara-
pāshāpah |
- 74 iti simānta-pramānāni | tatratya-Bhimēśvara-dēvāya gamdha-pushpa-dhūpa-dīpa-
naivēdy-ādy-archchan ārtham khamda-sphutata-jirnn-ōddhāra-nava-sudhā-karm ārtham
nritya-gi-
- 75 ta-vādyā-bhōga-pādamūla-parivār ārtham vrāhmaṇa-tapasvi-bhōjan-ārtham cha
Āditya-nāma-pallikā¹ sa-sulka-kara-vādhā-parihārah samast-ādēya-sahito
- 76 rājakiyānām=anamguli-prēkshanīyō nidhi-nidhāna-samētah sarvva-namasyas=tribhōg-
ābhyaṃtara-sidhyā(ddhyā) dhārā-pūrvvakam dēva-bhōg-ārtham śāśa(sa)-
- 77 nīhritya dattah | tasyāh pallikāyāh simāntāni kathyamtē | prāchyām=āgnēyyām
dakṣiṇasyām naurityām cha Nirugumda-grām-ōkta-sim=ēva si-
- 78 mā | paśchumasyām diśi Nāgara-sarah sētuh | vāyavyām=uttarasyām=aśānyām cha
chūta-bradah srōtah | iti Ādityapallikāyāh simānta-pramānāni |
- 79 ēvam pūrvva-prasiddha-simā-samanvitaś=chatur-āghāta-vīsuddhah sa yushmābhur=
āgāmibhur=asmad-vamśyar=anyais=cha bhūmipālāh pālaniyah | tathā ch=ō-
- 80 ktam | bhagavatā Vēda-Vyāsēna | ²Vahubhur=vvasudhā dattā rājabhūh Sagar
ādibhūh | yasya yasya yadā bhūmus=tasya tasya tadā phalam | (||) Apaharan-
pi
- 81 cha dōshas=tēn=aiv=ōktah | ²Sva-dattām para-dattām vā yō haiēta vasumdharam
shashiti-varsha-sahasrāṇi viśthāyām jāyatē kṛmih | (||) ²Suvarṇam=ēkam
gām=ēkām bhū-
- 82 mēr=apy=ēkam=amgulam | haram(n) narakam=āpnōti yāvad=ā-bhūta-samplavam | (||)
²Vimdhya-ātavishv=atōyāsu śushka-kōtara-śāyinaḥ | krishna sarpā hi jāyamitō
vra-
- 83 hma-dēy-āpahāriṇah | (||) Rāmabhadrēn=āpy=uktam | ³Sāmānyō=yam dharma-
nripānām kālē kālē pālaniyō bhavadbhūh | sarvvān=ētān=bhāvinah pāth-
- 84 v ēmdrān=bhūyō bhūyō yāchatē Rāmabhadrah | (||) ⁴Mad-vamśa-jāh para-ma-
pati-vamśa-jē vā pāpād=apēta-manāśō bhuvī bhāvi-bhūpāh | yē palayamti
mama
- 85 dharmam=imam samastam tēbhyō mayā virachitō=mjalir=ēsha mūrdhni | ¹ May-
ēdam śāsanādhikārik-ākshapatalika-mahāprachamda-damdanāyaka-Kālidā-
- 86 sa-suta-Vikramādity-ānumatyā | Vatsa-gōtra-Sīma-vēdi-Bhatta-Vilās opamān Āryama-
svāmī sūnnū Kāśmīra-Bhatta-Mallaya-pa[m]ditēna dā-
- 87 n-ādhikāriṇā likhitam=idam=iti śubham || Śrī-Śārādāyai namah ||

¹ The adjectives and participles agreeing with this feminine are in the masculine gender !

² Metre Ślōka

³ Metre Śāhni.

⁴ Metre Vasantatilakā.

No 20.— TALCHER GRANT OF KULASTAMBHA

By R D BAKER, M A.

The Copper plate edited below, belongs to the Chief of the Talcher State in Orissa and was sent to Bābū Nāgendra Nātha Vasu Pīāchyavidyāmahārāja, then Honorary Archaeological Surveyor to the Mayurbhanj State of Orissa, in 1907. It has been published by him in three different publications, once in English and twice in Bengali —

- (1) *The Archaeological Survey of Mayurbhanja*, Vol I, pp 157 ff
- (2) *Bangera Jātīya Itihāsa, Vaisya Kāṇḍa*, pp 303-04.
- (3) *Journal of the Bangiya Sahitya Parishad*, Vol XVIII, part I, pp 59 ff

A photograph of the Copper plate was published on the first and the third occasion, but as the plate was covered with powdered chalk before photographing it, the reproduction was neither exactly mechanical nor perfect. I obtained a loan of the plate through Mr L S S O'Malley, I C S, Superintendent, Orissa Feudatory States. After careful examination, I found that on all three occasions a number of mistakes had crept into the published text. The most important defect was the reading of the name of *Kāñchanastambha* as *Kāñchanasūbhanu* ! 3

The inscription has been incised on both sides of a single plate of copper measuring $5\frac{1}{2}$ x $5\frac{1}{2}$ ", and the letters measure $\frac{1}{4}$ " on the average. A round seal of the same metal is affixed to the left of the plate, on the reverse of which is the word "Talcher" scratched thinly in Roman letters. The impression on the seal is circular and consists of a plain circle with a row of lotus petals along its circumference. The circle is divided into two unequal parts by two raised parallel lines, in the larger and upper of which is a deer couchant with a bough or some foliage in its mouth and a crescent and a conch over its back. Below it, just above the dividing lines, is the name of the king, *sri-Kulastambhadēva*. The lower part of the circle below the lines is occupied by an expanding lotus flower. The inscription records the grant of a piece of land to Bhatta Viśvarūpa, the grandson of Yadu, and the son of Anantārūpa, in the village of Singa in the Western part (*paścima-khaṇḍa*) of the Eastern District (*Pūrva-śhaya*). The value of the land granted is given in the last line as *rūpya 41*. Three generations of the dynasty are mentioned in the inscription —

Kāñchanastambha
 Kalastambha { Vikramāditya
 Ranastambha alias Kulastambha.

The record was inscribed by one Dūrvaḍāsa, and it is apparently complete, though it ends abruptly with the word *chaturśīmā-parya*.

The characters of the inscription belong to the 9th century A.D., and the language is incorrect Sanskrit, though the mistakes are not so many as Bābū Nāgendra Nātha Vasu Pīāchyavidyāmahārāja thinks¹. The learned gentleman is not quite correct when he asserts that the figure of a boar and an elephant goad (*ankusa*), the emblems of the Early Chalukyas, are to be found on the seal.

¹ *Bangiya-Sahitya-Parishat-Patrickā*, Vol. XVIII, p 60

Two grants of this prince, Kulastambhadēva, found in the Rāghava monastery at Puri have been edited by Bābū Manmohan Chakravartī¹ The name of the country read as *Kēdāla* in those plates is very clearly written as *Kōdālō* in the Talcher plate,² and this is probably the correct reading If this be admitted, then Bābū Nāgēndra Nātha Vasu Prāchyavidyāmahār-
nava's identification of this country with the *Paśchīma-Kēdāra*, said to have been discovered by him in certain three hundred years old genealogical works on palm-leaf,³ must be abandoned I edit the inscription from the original plate —

First Side

- 1 Ōm⁴ svasti [[*] Jayati⁵ bhūjaga-bhōga-paramānavah [1*] sarvajña-sarvakrid-
vyāpi-Hara-pā-
- 2 -dāvja(bja)-rēnavah [[*] Svasti [[*] Tribhuvana-viditē(a)-Śūlīkāmśa-vamśa-
bhushaṇō rājā
- 3 āsit Kāñchanastambhah | nija-bhuja-vajra-vimūṛita-durddham-vairi-vēraṇa⁶-giri-
- 4 ndrāj-jātas=tatō mahānripatih śrīmata-Vikramādityah⁷ parama-nāmadhēya[h*]
- 5 śrīmat-Kalahastambhah tasmād=asādhāraṇa-sāhasādyatah⁸ pratāpa-
- 6 bhasmikṛita-vairi-vigrahas=⁹tri-vargga-sammānita¹⁰ sādhu-sammatah prithivyām [1*]
- 7 Tatō vyajāyata sakala-bhūpāla¹¹-manli-mālā-lālita-charaṇa-yu-
- 8 galō ¹²nirmala-karavāla-kiraṇa-kalāpa-bhāsuro Kōdālō-dhivāsī¹³
- 9 śrī-Stambhēśvari-lavdha¹⁴-vara-prabhāvō(prasādo) mahānubhāvah Paramamāhēśya-
- 10 rō mātāpitri-pād-ānandhyāi samadhigata-pāñcha mahāśavdō¹⁵ ma-
- 11 hārājādhirājah śrī-Ranastambhah parama-nāmadhēyah Paramabhattachāraka[h*]
- 12 śrī-Kulastambha-rāṇakah¹⁶ kuśali maṇḍalē=smṛi=varttamāna-bhaviṣhyat-mahā-¹⁷
s[ā]-
- 13 mamta-rājāputrān¹⁸=niyukta-dāndapāśīkān=anyāny=api ¹⁹rāja-prasādina chātta-
bhatta-
- 14 mahāsāmamta-bhōga-janapad-ādyān=adhikarāṇa-janāna²⁰ yathārha[m*] mānayatī
vō(bō)-
- 15 dhayati sa[mādisati] jñāpayati viditam=astu bhavatām ²¹paśchīma-khaṇḍē
pū-

Second Side

- 16 [-rvva-viśha]yē Singa-grāmah chātuh²²-sim-āvachchinnah tāmra-sāsānah²³
chandrar-ka-

¹ *Journal Beng As Soc*, Vol LXIV, part I, pp 124 ff.

² [The stroke read as an ā-mātrā in the first akṣhara is more probably a superfluous sign of interpunction.—

E.L.]

³ *Baṅgiya-Sāhitya-Parīkṣat-Patrickā*, Vol. XVIII, p 60

⁴ Expressed by a symbol.

⁵ Read *Jayanti bhūjaga-* [See below, p 158, foot-note 15 — H. K S]

⁶ Read -vairi-vāraṇa

⁷ Read *śrīmat-Vikramādityaḥ*

⁸ Read -sāhas ādyatah [or, -sāhas-ādityah — Ed.]

⁹ Read -vigrahas=.

¹⁰ Read -sammānita

¹¹ Read -bhūpāla-mauli .

¹² Read *nirmala*

¹³ Read *Kōdāl-ādhi-dāsi*

¹⁴ Read -lavdha

¹⁵ Read -śabdō

¹⁶ The -ṇa- of -rāṇakah is written below the line

¹⁷ Read -bhaviṣhyam-mahā

¹⁸ Read -rājāputrān=.

¹⁹ Read =anyān=api rāja prasādina=chātta-

²⁰ Read -janān

²¹ Superfluous visarga, used as a sign of interpunction

²² Read *chātuh*

²³ Read *sāsānataf=.*

- 17 [kshiti]-samakālam mātā-pitṛor=ātmanas=cha puṇya-yasō-bhivṛddhayō (||) bhattā-
 18 putia-Viśva-nipah¹ Autatha-syagotrūyah² tīyānīshaya-piavarōdbhavatī,³ Ma-
 19 ngalavilā-vinirgata-(l)bhattaputia-(t)Yadu-suta(l)-Anantarūpa sutah⁴ da[kshī*]pā-
 20 yana samkrāntau ⁵ākshaya-nidhi-dharmamēp=ākaratvēna piatipādītah [l*]u-
 21 ktañ=cha dharmma-sāstīō [l*] Valubhir⁶=vvasudhū dattā rājabbhīh
 Sagarābbhīh⁷ [l*] yasya yasya
 22 yadā bhumis=tasya tasya tadā phalam || Mā bhūd=aphala-sankā vah
 paradatt=ō-
 23 ti pāṛthivāh [l*] svadattā[t] phalam=ānantya[m*] paradattānupālano ||
 Svadattām(=pa-
 24 radattām)=paradattām=vū yō harēta vasundharām ||(l) sa viśvthūyām
 krimur=bhūtā
 25 pitribbīh saha pachyatō || ⁸Valun=ātra kim=uktēna samkshēpād=idam-
 uchya-
 26 tō ||(l) svalpam=āyus=chalā bhōgē dharmmō lōka-dvaya-kshamah ||
 Iti⁹
 27 kamala dal-āmvu-vindu-lōlām¹⁰ śriyam=anuchintya¹¹ || Vatya¹² Singa-grāmāh
 tri-
 28 n ōdaka rūpya 40 4¹³ Dūrvvadāsēna utkūṇa[m*] iti || chatuh simā-paiya

TRANSLATION¹⁴

(Line 1) Ōm Hail Victorious is the dust of all-knowing, all-performing and (all-) pervading Hara's (Śiva's) foot-lotuses, where the atoms are the coils of the snakes¹⁵

(Ll 2—11) Hail There was a king Kāñchanastambha, an ornament in the Śūlikikāmsa¹⁶ family, known in the three worlds From him who with the thunderbolt of his arm conquered the kings of mountains, viz the elephants of his unbearable foes, was born the great lord of men with the high name, the illustrious Vikramāditya The illustrious Kalabastambha (was born) from him, a son (āditya) of uncommon force, who by his glowing heroism turned the frames of his enemies to ashes, who was honoured by the three castes, who was honoured by the good ones on earth From him was born the Mahārājadhīrāja with the high name, the illustrious Banastambha, whose pair of feet was revered by the row of the heads of all kings, who was resplendent with the bundle of rays of his spotless sword, who resided in Kōdāla (or Kēdāla), who had been granted the highest favour from the illustrious Stambhēśvari, the very powerful, the devout worshipper of Mahēśvara, who meditated on the feet of his mother and father, who had obtained the five great sounds

(Ll 12—15) (He) the Paramabhattachāraka, the Rānaka, the illustrious Kulastambha, being in good health, duly honours, reminds, orders and instructs the present and future Mahāsāmantas, Rājaputras, Niyuktas, Dāndapāsikas, and other royal servants, the people in

¹ Read *Viśvarūpāya*.

² Read *tryārshēya pravar ōdbhavatē*

³ Read *akshaya*

⁴ Read *Sagar ādībbhīh*

⁵ Read *Iti*

⁶ The remainder of the verse has been omitted

⁷ [The last figure is probably 2 and not 4—Ed.]

⁸ Mr Krishna Sastri suggests the reading *dhuvan=ābhoga* [pramāna*]-paramānavah, which would give a much better sense, "where the atoms are of the size of the world"

⁹ According to Manmohan Chakravati this is a corruption of *Chālūkyā*.

¹⁰ Read *Autathya sagotī āya*

¹¹ Read *Anantarūpa sūtāya*

¹² Read *Bahubhir=*

¹³ Read *Bahun=*

¹⁴ Read *āmbu bindu lōlām śriyam=*

¹⁵ Read *ēsha*

¹⁶ By the Editor

the *bhōgas* of the *Chātas*, *Bhātas*, and *Mahāsāmantas*, and others, the people in office, in this *maṇḍala*,—

(Ll 15—20) Be it known to you (that) the village Singa in the Western part of the East District, bounded by its four boundaries, has by means of a copper plate charter, for so long a time as moon, sun, and the earth (*endṇie*), been given, in order to increase the merit and fame of my mother and father and myself, to the *Bhattaputra* Viśvarūpa of the *Antathya* *gōtra*, belonging to the *prāraas* of three *rishis*, the son of Anantarūpa, the son of the *Bhattaputra* Yadu, who has come from Mangalavilā, on the occasion of the *Dakṣināyana-samkrānti*, in the way of an eternal treasure, with exemption from taxes

And it has been said in the *Dharmasāstra* (Follow four and a half of the customary benedictive verses)

(Ll 27—28) This Singa village, with pasture and water (yields) 42 rupees Engraved by Dūrvadāsa. Up to its four boundaries¹

No 21—DALAVAY AGRAHARAM PLATES OF VENKATAPATIDEVA- MAHARAYA I,—SAKA-SAMVAT 1508

Br T A GOPINATHA RAO, M A , TRIVANDPUM

The subjoined inscription is engraved on nine copper-plates shaped in the usual manner of the later Vijayanagara plates, i.e. with a curved top, in which is bored a hole which receives the ring and seal, and with raised rims. The first side of the first plate and the second side of the last plate—the two exposed sides—are left blank. The plates, with the exception of the first, are numbered with Telugu-Kannada numerals, which are engraved on the left margin near the ring-hole. The 6th and 7th plates have been wrongly numbered as 7 and 8 respectively, while the 8th is marked 6. The inscription is well preserved. On my account, Mr M K Nārāyaṇasāmi Ayyar, B A., B L., High Court Vakīl, Madras, requested Mr Kuppu Rao of Dādikkomba to secure for him from Anantāchārya of the Dalavāy-Agrahāram Street, Madras, this and some other sets of copper-plates. Mr Kuppu Rao was kind enough to procure them on loan for Mr Nārāyaṇasāmi Ayyar, who in his turn helped me with excellent sets of impressions of these copper-plates. I edit the record published below from the impressions supplied by him.

The alphabet of the document is Nandināgarī, the solitary word *Śrī-Venkatēśa* used as their signature by kings of the third Vijayanagara dynasty, is in the Telugu-Kannada characters. The language of the record is Sanskrit. The one orthographical peculiarity worth noticing is that, as in one or two other grants of the Vijayanagara dynasty,² distinction is made between initial long *ē* and short *e*. The ordinary *ē* is retained to express the short vowel sound, a secondary *e* symbol over the short *e*, which makes really *ai* in other inscriptions, converts it into a long *ē*. The vowel *ai* is written with two secondary *e* symbols on the short *e*. For example, *ēkām*, l 172, *ētyēka*, l 207, *ēkara*, l 327 and *aiśānyām* in l. 110. Other minor peculiarities are noted in the foot-notes under the text of the inscription.

¹ The last words are probably meant as an addition to *Singagrāmah*, l 27. The grant is, so far as I understand, complete.

Cf. *Ep Ind*, Vol IX, p 328

The giant under notice belongs to the reign of Venkatapatidēvarāya Mahārāya I The genealogy of the third Viṣayanagara dynasty is, as usual, traced from the Moon, thus --

Moon
|
Budha
|
Pururavas
|
Ayu
|
Nabusha
|
Yayāti
|
Puru.

(In his race) Bharata

(In his race) Śantanu.

(The fourth from him) Vijaya (Arjuna)

|
Abhimanyu
|
Parikshit

(The eighth from him) Nanda

(The ninth from him) Chakrila

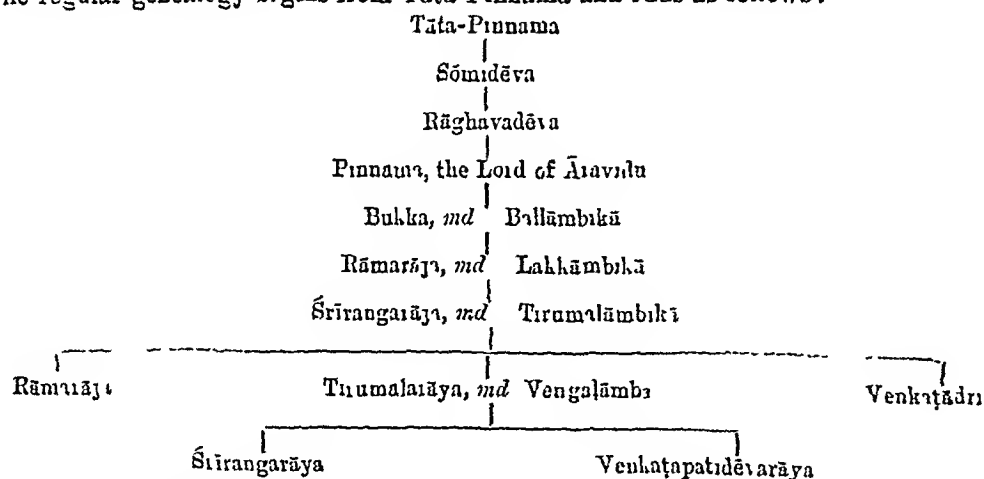
(The seventh from him) Rājamarēndra

(The tenth from him) Bijjalēndra

(The third from him) Vira Hemmarāya

(The fourth from him) Tāta-Pinnama

The regular genealogy begins from Tāta-Pinnama and runs as follows. —



Sōmidēva of the above table is said to have taken seven forts from his enemies during the course of a day (V 7) Pinnama is called the lord of Āravīdu His son Bukka is said to have established firmly Śālava Nṛsiṃha on the throne (V 8) His son Rāmarāja, a great devotee of Viṣṇu, defeated Sapāda and took the Avaniṅṅi durga, drove off Kāsappodaya and

captured Kandanavoli-durgam (i.e. Kurnool) Here he was poisoned by his relatives but by the grace of Vishnu he was saved, (Vv 11-12)

The genealogy given in this grant agrees as far as Tirumalarāya, with those given in the Kondyāta,¹ the Kallakurū,² the Kūniyūr³ and the Vilāppākkam grants⁴ Like the last one, the present record also mentions only Ranga II and Venkatapati I as the sons of Tirumalarāya omitting Rāma III and Raghunātha, who are mentioned in the Kondyāta grant

The present inscription is dated the Śaka year 1503, computed by the moon, the air, the sky and the *vasus*, which corresponds to the cyclic year Vyaya On the *Uttarāṣṭadāśī tithi* of the bright half of the month Kārttika, Venkatapatidēva-Mahārāya granted, at the request of Virabhūpa, the village of Gaugavarappatti, under the name of Virabhūpa-samudram, to a number of Brāhmaṇas The grant was made in the presence of the god Venkatēsa of Tirupati As in the other grants, Venkatapatidēvarāya I is described as having vanquished Malikibharāma's son Mahamandāsāhu, (V 30), who has been identified by Dr. Hultzsch with the Golkonda king Muhammad Shāh, son of Ibrāhīm Shāh, who reigned from 1551-1611, A D

We know from the Vilāppākkam grant that Venkatapatidēva had five wives, of these Venkatāmbā, Rāghavāmbā, Padobamāmbā and Kṛishṇamāmbā are mentioned in our inscription, mention is not made of Kondāmbikā, perhaps because at the time of the issue of this grant, which is fifteen years earlier than that of the Vilāppākkam grant, he had not married this lady

The *virūpas* of Venkatapatidēva (Vv 32-39) are identical with those given in the other grants, and have already been explained by the editors of those grants

Venkatapatidēva, like many other kings of the Vijayanagara dynasty, was a great devotee of the god Venkatēsa of Tirupati A life size bronze statue of this king is placed in the temple at Tirumala on the Tirupati hills, and so no sort of *pāṭi* is offered daily to it and also to the bronze images of the great Kṛishṇadēvarāya and his two heroic queens, Chinnādēvi and Tirumaladēvi

The prince Virabhūpa, at whose request the grant was made, was the son by Lakshmaṇā, of Kṛishṇa-nripati and the grandson of Visvanātha He bears the *virūpas* *Saraya-dāhira gandi*, *Ayyāvali-paravar-ādhicara*, (*Adiāvalipara* of other records), and *Dakṣiṇasamudra* (V 7) Virabhūpa, the grant relates, constructed a *mandapa* with finely sculptured pillars in the temple of Sundaranāyaka at Madura (V 68) He gave to the goddess Minākshī of the same place an armour studded with gems (*ibidem*) A Tamil work called the *Tiruppani mālai* which describes in detail the donations made by various persons to the temple of Minākshī and Sundarēśvara of Madura, states⁵ that Kṛishṇa Virappa-Nāvaka constructed (re constructed?) the *Vellhyambalam*, the northern *Gōpuram*, the shrine called *Seṇṇiscaran*, the kitchen, as also the thousand pillared *mandapa*, the *Mūrttiyamman mandapa*, the *Śūrya mandapa* of the second *prākāra*, and the *Virappa-mandapa* with sculptured pillars He also covered the pillars of a *mandapa* of the temple of Minākshī with gold *Virappa-mandapa* is perhaps the one that is referred to in the present grant

This and the other grants of Venkatapatidēvarāya mention that the king was anointed on the throne by his family priest Tātāchārya Who this Tātāchārya was, how he became the family priest of the kings of Vijayanagara, and when and in what circumstances the latter embraced Viṣṇuism,—all these are interesting questions which have hitherto remained

¹ *Ind Ant*, Vol XIII, pp 125 ff

² *Ind Ant*, Vol XIII, pp 153 ff

³ *Ep Ind*, Vol III, p 236 ff

⁴ *Ep Ind*, Vol IV, pp 260 ff

⁵ Cf the genealogy of these Nāyakas of Madura, *Ep Ind*, Vol III, p 239.

⁶ Vv 52-54

unexplained Chapters 23 to 26 of the *Prapaṇāmṛta*, a work on the hierarchy of the Śrīvaishnavas, give a succinct account of the family of the Tātāchāryas, the descendants of Śrīśailanātha, better known by his familiar name Periya Tirumalai-nambi. The family to which the Tātāchāryas belong, is called the Śrīśaila-vamśa after this original ancestor of theirs. He was the maternal uncle of the great Śrīvaishnava āchārya Rāmānuja, and also one of the five disciples of Yāmunāya, who was the immediate guru of Rāmānuja. In the Śrīśaila-vamśa were born two brothers, Narasimhāchārya and Rangāchārya. These were great specialists in expounding the epic Rāmāyana, like all the members of the family beginning from Periya Tirumalai-nambi. They both went to Ēttūr with a desire to earn money by expounding the Rāmāyana. Not finding Ēttūr sufficiently paying, they drifted on to Vijayanagara, the capital of the kings of that dynasty. There, the king Vṛūpāksha was then ruling in great splendour. His relatives, envious of his prosperity, attempted to assassinate him, but he escaped to the adjacent country, gathered enough soldiers, and returned to Vijayanagara one night and killed the whole lot of his relatives in their beds. Thus suddenly murdered and left without any obsequies, they all became *pisāchas*, and began to haunt the house in which they had been killed. So, Vṛūpāksha built for himself a new palace and lived in it. However, the trouble due to the ghosts did not cease, and no amount of peace-offering would effect any change in their attitude towards him. At this juncture the two brothers happened to go to Vijayanagara, they went straight into the haunted house, mistaking it for the residence of the king. The place was well lit and the ghost prince was holding a *darbār* into which the two brothers were ushered by a ghost servant. On being questioned by the ghost king who they were and what they wanted, the younger brother introduced his older brother as a great expounder of the Rāmāyana, and stated that they both went there to seek the royal patronage. The ghost prince commanded them daily to read and explain the Rāmāyana to him in his palace and promised in return for it a *dīnāra* a day and a large sum of money on the day on which the portion relating to the *pattābhishēka* of Rāma was to be read. They agreed to the proposal, and the recital of the Rāmāyana went on day after day, when finally they were rewarded amply for their trouble on the *pattābhishēka* day. The ghosts, as an effect of the virtue of listening to the Rāmāyana, went direct to the *Sāntānka-lōka*, being freed from their ghost existence. This service of the brothers of the Śrīśaila-vamśa did indirectly a great good to the reigning prince by removing from him all the troubles he was suffering in the hands of the ghosts. He discovered his benefactors and requested them to recite the Rāmāyana in his palace also and loaded them at the end with riches and himself became the disciple of the elder brother, Narasimhāchārya (who is better known to the Śrīvaishnavas as Ēttūrī Śingarāchārya) and changed the royal signature from Vṛūpāksha to Venkatēśa.

The ninth in descent from this Narasimhāchārya was Tātārya. He was the contemporary of a Rāmādōva,¹ with whom he retired to Chandragiri. This Tātārya lived contemporaneously with Vādhūla Doddaiāchārya of Chōlasingapuram (Sholingur), the author of the *Chandanaṇṇutani*, a work written in refutation of the *Advaitadīpikā* of Appayya Dikshita. We know from the Viḷappākkam giant that Appayya Dikshita was a contemporary of Venkatapatidēvarāya I. Hence, the Tātārya mentioned above (also known as the *Pañcha-mata-bhañjanam* Tātāchārya, a name which he derived from his work, *Pañcha-mata-bhañjana*), Doddaiāchārya and Appayya Dikshita were of the same time. Lakshmikumāra Tātāchārya, who was more familiarly known as *Kōti-kanyakā-dānam* Tātāchārya, was the son of *Pañcha-mata-bhañjanam* Tātāchārya. This Lakshmikumāra was the guru of Venkatapatidēvarāya, who granted his whole kingdom to his āchārya.² This same person should, therefore, be the guru who is

¹ Could this be Rāwarāja, the elder brother of Venkatapatidēvarāya I?

² *Rājāśīt sarvadēśasya Rāmarājād-anantāram śrī-Venkatapatir-nārāyaṇa mahātmā bhagavatparah | Lakshmikumāra Tātāryam mahātmānam-asīśrayat sa mahān Venkatapatirāyah śrīmān mahāyāsāh | Śudrājyān dēśikādūhīnam vidhūya guru bhaktimān guru karmkaryā nṛtatah Kulāśekhāraṇ avat sītatah ||*

mentioned in copper-plate grants as having performed the *pattābhishēka* ceremony for the king. That he was in great power at that time, is evidenced by the large number of inscriptions of Tātāchārya found on the walls of the Varadarājasvāmin temple at Conjeeveram, whither he had removed his quarters in a later period of his life. The author of the *Prapannāmṛta* was the disciple of Ranganātha, the grandson of Lakshmikumāra Tātāchārya and belonged to the family of Āndhrapūrṇa (Vaduganambi), one of the favourite disciples of Rāmānuja.

Below are given two lists, the one detailing the donees and the shares they each received etc., and the other giving the names of places occurring in the document, which are as far as possible identified therein with the modern names.

The person who composed the *śāsana* was Krishna-kavi Kāmakōti, the grandson of Sabhāpati and the engraver was Vīranāchārya, the son of Gaṇapaya. A considerable number of the verses of our document are found in the Mangalampād grant of Venkata I,¹ where it is stated that the composer of the verses was one Chidambara-kavi, sister's son of Śivasūrya, the king of poets, whereas the Kūriyūr plates, the Vilāppākkam, Kōḍyāta and Kallakurṣi grants, which contain many of the same verses as our document, are said to be the composition of Rāma, the son of Kāmakōti and the grandson of Sabhāpati, a similar grant belongs to the Kūḍli Śrīnagēri Svāmī's *matha*², and the writing is claimed there by Krishnakavi Kāmakōti, the grandson of Sabhāpati. Thus there is a great deal of divergence in the statement as to the actual authorship of the composition. It appears that some one of the earlier members of the family, Sabhāpati or some one else, for instance, was the actual author, and every time his verses were repeated and added to in drawing up fresh documents by the various later members of the family, the composition was claimed to be his by the copyist. The copyist in the present case appears, as in the case of the Kūḍli *matha* plates, Krishna-kavi

Last of donees, etc.

No	Name of the donee	Father's name	Gōtra.	Śūlā	Native place	Number of <i>orittis</i>
1	The god Kālabastisvara	.	.	.	.	1
2	The god Lakṣmī-nārāyaṇa	... ..	....	..	.	1
3	The teacher of Rig vēda	} ...	....	..	.	1
4	Do of Yajur vēda					
5	Gōvinda Bhatta	Udeya Bhatta . .	Bhāradvāja	Rik . .	Vānivilā .	2
6	Nārāyaṇa Bhatta	Putti Bhatta . .	Do	Do	Hōtūr	2
7	Hastaka Venkataya	Honnarasa . .	Do	Yajus .	Ānēgundi	2
8	Rāyasam Kondapāya	Pinna Mādhavayārya	Kaundinya	Do	Madavādala	2
9	Hastaka Nāgappaya	Virupparasa .	Kāśyapa . .	Rik		1
10	Śrīnivāsārya	Mahābhāshya Nara sambhatta	Pūtimāsha	Do		1

¹ A Collection of the inscriptions on copper plates and stones in the Nellore district by Alan Butterworth and V Venngopaul Chetty, pp 25 ff

² *Epigraphia Carnatica*, Vol VII, Part 1, pp 61 ff

List of donees, etc.—*contd.*

No	Name of donee	Father's name.	Gōtra	Śākhā	Native place	Number of inscriptions
11	Nārāyaṇa . . .	Narasambhaṭṭa . . .	Pūtimāsha . . .	Rik . . .	Alabūr . . .	1
12	Tirumalārya . . .	Do . . .	Do . . .	Do . . .	Śrīrāvaram . . .	1
13	Ānanda Bhaṭṭa . . .	Gōpīnātha . . .	Ātīyā . . .	Do . . .	Do . . .	1
14	Tammāna Bhaṭṭa . . .	Do . . .	Pūtimāsha . . .	Do . . .	.....	1
15	... . .	Yājñeśvara Bhaṭṭa . . .	Gaṇṭama . . .	... . .	. . .	..
16	Sōmayājin . . .	Simhādri . . .	Kāśyapa . . .	Rik . . .	Togaruehṭṭi . . .	1
17	Śrīnivāsa Bhaṭṭa . . .	Rasavā Bhaṭṭa . . .	Kauśika . . .	Yajus . . .	... ..	2
18	Tirumalārya . . .	Venkata . . .	Jāmadagni . . .	Rik . . .	Hesakere . . .	1
19	Madanabhārata Kondu . . .	Nāgā Bhaṭṭa . . .	Śrīvatsa . . .	Yajus . . .	. . .	2
20	Yallambhaṭṭa . . .	Chitṭi Bhaṭṭa . . .	Bhāradvāja . . .	Rik . . .	Talamudipī . . .	1
21	Venkaṭa Bhaṭṭa . . .	Rāmachandra Bhaṭṭa . . .	Ātrēya . . .	Do . . .	. . .	1
22	Śrīnivāsa Bhaṭṭa . . .	Lakshmīnṛisimha . . .	Śrīvatsa . . .	Do . . .	... ..	1
23	Aubhala Nārasimha . . .	Śrīnivāsūya . . .	Do . . .	Do . . .	Kambhālūr . . .	1
24	Raghupati . . .	Jaggarasa . . .	Vasishtha . . .	Do . . .	Āluvalla . . .	1
25	Narasam Bhāgavata . . .	Annamarasa . . .	Mauna Bhārgava . . .	Do . . .	.....	1
26	Gōpāla . . .	Nāgā-Bhaṭṭa . . .	Kauṇḍinya . . .	Yajus . . .	Odayālūr . . .	1
27	Gōvinda Bhaṭṭa . . .	Appāji . . .	Harita . . .	Do . . .	Vedeyālūr . . .	1
28	Pāndurangaya . . .	Chauda Bhaṭṭa . . .	Viśvāmītra . . .	Rik . . .	Udayālūr . . .	1
29	Nārasimha Bhaṭṭa . . .	Kṛishṇambhaṭṭa . . .	Do . . .	Do . . .	Muluvāy . . .	1
30	Kṛishṇambhaṭṭa . . .	Janārdhana . . .	Do . . .	Do . . .	Udayālūr . . .	1
31	Lakshmana . . .	Dēvarāja Bhaṭṭa . . .	Bhāradvāja . . .	Yajus . . .	Do . . .	2
32	Lōkanātha . . .	Yājñanarāyaṇa Bhaṭṭa . . .	Do . . .	Do . . .	.. . .	1
33	Viṭṭhala Bhaṭṭa . . .	Sagara Nārāyaṇa Bhaṭṭa . . .	Kauśika . . .	Do . . .	.....	2
34	Venkaṭa Bhaṭṭa . . .	Tirumala Bhaṭṭa . . .	Bhāradvāja . . .	Do . . .	.....	3
35	Dharmarāja Bhaṭṭa . . .	Śrīnivāsa Bhāgavata . . .	Samkriti . . .	Yajus . . .	.....	2
36	Tiruvēnkaṭauṭhārya . . .	Rāmā Bhaṭṭa . . .	Maudgalya . . .	Do . . .	... ..	1
37	Uppā Bhaṭṭa . . .	Chūdāmanīndra . . .	Ātrēya . . .	Rik . . .	Mosalmadu . . .	1
38	Ānanda Bhaṭṭa . . .	Tirumalārya . . .	Bhāradvāja . . .	Yajus . . .	Akahatala (?) . . .	1
39	Chidambara Bhaṭṭa . . .	Tirumala Bhaṭṭa . . .	Harita . . .	Do . . .	Kaḷye . . .	1
40	Kamalanābha Bhaṭṭa . . .	Chakrambhaṭṭa . . .	Śrīvatsa . . .	Do . . .	Gutti . . .	1
41	Kōṇṇi Bhaṭṭa . . .	Tirumalārya . . .	Kauṇḍinya . . .	Do . . .	Hosakere . . .	1

List of donees, etc — contd

No	Name of the donee	Father's name	Gōtra	Sākhā	Native place	Number of villages
42	Anantārya	Nārāyanārya .	Śrīvatsa	Yajus	Mēlnādu	1
43	Tirumalārya	Tirumala Bhatta	Viśvāmitra	Do	Bandāra (?)	1
44	Lakshmanaya	Viśvarūpam Tirumala Bhatta	Bhāradvāja	Do	.	1
45	Kōṭṣāṅkara Bhatta	Kṛṣṇāṅtha Bhatta	Śrīvatsa	Do	.	1
46	Basavā Bhatta	Lingambhatta	Kāyapa	Rik	.	1
47	Viṣṇupāṇḍya Bhatta	Lingambhatta	Do	Do	...	2
48	Vadjanātha	Gangādihara Bhatta	Viśvāmitra	Do	..	1
49	Annambhatta	Konda .	Kauṇḍinya	Yajus	Pandillapalli	1
50	Lingambhatta	Kālahasti Bhatta	Ātrēya	Rik	Inukunṭa	1
51	Pundarikāṣha	Chandrayajvan	Do	Yajus	Garudādri	1
52	Kariy-Tirumalārya	Tukledōva	Do, Jaimini	.	.	2
53	Tippana Bhatta	Sanjana Bhatta	Ātrēya	Rik	.	1
54	Alagambhatta .	Lakshmana Bhatta	Kauṇḍinya	Yajus	Muttukūri	1
55	Tirumala Bhatta	Rangu Bhatta .	Ātrēya	Do	Do	1
56	Viśvagarbha-Aubhala	Tirumalī-ya .	Kūmakāryana Viśvāmitra	Rik	.	1
57	Gōvinda Bhatta	Do	Bhāradvāja	Yajus	Śivapuram	1
58	Venkataya .	Bhāgavata Appalaya	Śrīvatsa	Do	Mammala (?)	2
59	Lakshminārāyanēndra	Vēdam Sēkhādrī Bhatta	Kauśika	Do	.	1
60	Vyāsārya . .	Rāghavārya	Harita .	Rik	Marichēti	1
61	Ānanda Bhatta	Timmana Dāsa	Viśvāmitra	Do	...	1
62	Punyaṣōti . .	Nārāyanā Bhatta	Do	Do	Madhura	1
63	Rāmā Bhatta	Rāmā-Bhatta .	Kāsyapa	Yajus	Chattipalli	1
64	Lakshmana Bhatta	Gōvinda . . .	Gautama .	Do	Barige (?)	1
65	Banganāthārya .	Nārāyanā Bhattēndra	Viśvāmitra	Rik	Madhura	1
66	Appāji .	Narasōpāṇḍyāya	Kauṇḍinya	Yajus	Udayālūr	2 1/2
67	Rangappa .	Nāgarasa	Ātrēya	Rik	Arungonda	1
68	Tirumala Bhatta .	Tirumala Bhatta	Śrīvatsa	Yajus	Sonna .	1
69	Do.	Nāgā Bhatta	Ātrēya .	Rik	Arungonda	2
70	Do	Do	Do	Yajus	Manichēri	1
71	Lakshmarasa .	Do	Viśvāmitra	Rik	..	3
72	Mādapa .	Chandu Bhatta .	Bhāradvāja	Yajus	..	1

List of donees, etc.—*contd.*

No	Name of the donee	Father's name	Gōtra	Śākhā.	Native place	Number of epit.
73	Kṛṣṇambhaṭṭa .	Padmanābhādharandra .	Śrīvatsa .	Yajus .	Yaḍavalli	1
74	Chandappa . .	Nārāyaṇa Paṇḍita .	Vādhūla	Do	.....	1
75	Konēri Bhaṭṭa .	Vyāsarāya . .	Bhāradvāja .	Do	Kēḷala	1
76	Harī Bhaṭṭa . .	Kōnēri Bhaṭṭa .	Harita .	Rik . .	Mulvāyī .	1
77	Alaghārya . .	Tirumala Bhaṭṭa .	Vāśiṣṭha	Do	Bidurchalli	1
78	Konḍu Bhaṭṭa .	Vidyādhara Bhaṭṭa	Bhāradvāja	Yajus	Stavalam (?)	1
79	Śokkapa . . .	Akkapārya . .	Vaśiṣṭha	Rik .	Yadappatu .	1
80	Lingarāja . . .	Chennamarāju .	{ Kauśika Viśvāmitra }	Do	.	1
81	Jayarāya . . .	Tirumala Bhaṭṭa	Ātrēya .	Do	...	1
82	Venkaṭaya . . .	Kāyapa . . .	Kapi . .	Do.	Kalabarige .	2
83	Brahmēśvara .	. . .	..	Yajus	.....	1
84	Śrīnivāsa Bhaṭṭa .	Raghunātha .	Pūtimāsha	Rik . .	Beḷlūr .	1
85	Nārāyaṇārya .	Do	Do	Do	Do	1
86	Tirumala Nārasimha	Śrīnivāsa .	Bhāradvāja	Do.	Vānivaḷa .	1
87	Varada Nārasimbārya .	Kṛṣṇambhaṭṭa .	Do.	Do.	Do.	1
88	Bhānn Bhaṭṭa . .	Yallambhaṭṭa . .	Svatantra Kapi	Do.	Kōśige . .	1
89	Rāghava Bhaṭṭa . .	Vyāsarāya . .	Harita . .	Do	Marichōṭi .	1
90	Udayambhaṭṭa . .	Gōvinda Bhaṭṭa .	Do	Do.	Bidurahalli .	1
91	Aubhala Bhaṭṭa .	Kōnēri Bhaṭṭa .	Do.	Do	Marichōṭi .	1
92	Dēvarāja Bhaṭṭa .	Rāmārya . . .	Śāṇḍilya .	Do.	Māśṣaṭṭihalli	1
93	Tammana Bhaṭṭa .	Śingari Bhaṭṭa .	Bhāradvāja .	Yajus	.....	1
94	Nārāyaṇa . . .	Kṛṣṇambhaṭṭa .	Viśvāmitra .	Rik	Kampila .	1
95	Narasambhaṭṭa . .	Viṣṇu Bhaṭṭa .	Vāśiṣṭha	Do	Kontago .	1
96	Chika Tirumalārya .	Viṭṭhala Bhaṭṭa .	Kāśyapa . .	Do	....	1
97	Gurī Bhaṭṭa . . .	Narasambhaṭṭa .	Harita . .	Yajus	Māśṣaṭṭihalli	1
98	Tirumala Bhaṭṭa .	Janārdana Bhaṭṭa .	Ātrēya . .	Rik . .	Harisamndram	1
99	Nārāyaṇārya . .	Tirumala Bhaṭṭa	Bhāradvāja .	Yajus .	Pappūri .	1
100	Langambhaṭṭa . .	Sūri Bhaṭṭa .	Gautama . .	Do.	Nandyāla .	1
101	Pandari Bhaṭṭa .	Virūpākṣha Bhaṭṭa	Kāśyapa . .	Rik .	Lakshmīpuram	1
102	Yāḍavārya . . .	Achyuta Bhaṭṭa .	Kaundinya .	Yajus .	...	1
103	Tirumala Bhaṭṭēndra .	Narasambhaṭṭa	Viśvāmitra .	Rik . .	Pandari (?)	1

List of donees, etc — *concl'd*

No	Name of donee	Father's name	Gōtra	Sākhā.	Native place	Number of vittas
104	Tammanna Bhatta	Narasambhatta Sūri	Ātrēya	Rik	.	1
105	Chennu Bhatta	Narasārya Kīśava Bhatta	Bhāradvāja	Yajus	Krānāla	1½
106	Venkata Bhatta	Peddi Bhattēndra	Śāndilya	Do	Chennāvajjala (?)	2
107	Vyāsārīya Bhatta	Gōvinda Bhatta	Bhāradvāja	Rik	Vānūvāla	3
108	Timmaṇa Bhatta	Mallanārādhya ?	Do	Do	.	½
109	Giri Bhatta	Mahābhāshya Śrīn- vāra	Pūtīmāsha	Do	..	½
110	Tirumala Bhatta	Uppana Bhatta (?)	Kaundinya	Yajus	Ghadayakanti	2
111	Venkata Bhatta	Rāghava Bhatta	Vasishtha	Rik	.	1
112	Kamalanābha Bhatta	Lakshmidharārya	Kāśyapa	Yajus	Bālāpura	2
113	Dēvarājārya	Tirumala Gangayādi	Bhāradvāja	Do	Odayālūr	3
114	Varada Bhāgavata	Lingārya	Vishnuvardhana	Rik	Yeddalūr	1
115	Annāji	Annambhatta	Bhārgava	Do	Kottapalli	1
116	Venkatādri	Rāmachandrārya	Ātrēya	Rik	Rāmachandrapura	1
117	Kupparasa	Kāmarasa	Kaundinya	Sukla Yajus	Kumbhaghōnam	1
118	Bhāskarārya	Rangalātha Bhatta	Kauśika	Rik	Ghadiyāram (?)	1
119	Karanika Damvana	Lakshmikānta	Kauśika vāmītra	Vis- Do	Periyakolam	2
120	Karanika Timmarasa	Tiparasa	Srīvatsa	Do	Do	1

Names of places occurring in the grant.

A — *In the description of the grant, vv 44 63*

No	Name of the place	Modern name.	District	Taluka
1	Hastināvatī	..	...	.
2	Dhārāpuram	Dhārāpuram	Coimbatore	Dhārāpuram.
3	Ālangulam	.	....	..
4	Nedungulam	Nedungulam	Madura	Madura
5	Periyakulam	Periyakulam	Do	Periyakulam

Names of places occurring in the grant—*contd*

No	Name of place	Modern name	District.	Taluka
38	Kāttināyanpaṭṭi .		..	
39	Tōravali .		....
40	Virabhūpasamudra, <i>alias</i> Ganga- varappaṭṭi.	Ganguvarpaṭṭi	Madura	Periyakulam.

B.—In the enumeration of grantees, vv 80—198

1	Vānūvāla . . . .	..		..
2	Hōtūr . . . .	.	.
3	Ānēgundi	Ānēgundi	Baichur	Gangāvati.
4	Madavādala . . . .	.	..	.
5	Alabūr	Alavūr	Chingleput	Conjeeveram
6	Śīrvaram	Śīvaram .	Do	Do
7	Togaruchēti	Togarchēdu . .	Kurnool .	Nandyal or Ramal- lakota
8	Hosakere	Hosakere .	Tumkur .	Gubbi or Maddagiri
9	Talamudipi	Talamudipi . . .	Kurnool .	Nandikotkur
10	Kambhālūr . . . .		..
11	Odayālūr	Odayālūr	Tanjore . .	Kumbhakonam.
12	Muluvāy	Mulubāgalu	Kolar . .	Mulbagal
13	Mosalamadu	Musalamadugu .	Kurnool .	Nandikotkur
14	Akshatala (?) . . . .	.	
15	Kalye	Kalya (?) .	S Kanara .	Udipi or Uppinangadi.
16	Gutti	Gutti .	Anantapur .	Gooty
17	Mēlnādu . . . .	....	
18	Bandāra (?) . . . .	..		.
19	Pandillapalli	Pandillapalle .	Guntur .	Bapatla
20	Inukunta . . . .	..	....	.. .
21	Garudādri . . . .	.	...	"
22	Muttukūru	Muttukūru . .	N Arcot .	Chittoor
23	Sivapuram	Śīvapuram (?) .	Tanjore .	Kumbhakonam.
24	Mammaka (?) . . . .		..	...

Names of places occurring in the grant—*concl'd*

No	Name of place	Modern name.	District	Taluka
25	Marichēti . . .	. . .	.....	. . .
26	Madhura . . .	Madura . . .	Madura . . .	Madura.
27	Chaṭṭipalli . . .	Setṭipalli . . .	Godavary . . .	Yellavaram.
28	Barige (?) . . .	. . .	. . .	.....
29	Arungoḍa . . .	Aragoḍa . . .	N. Arcot . . .	Chittoor
30	Sonna (?) . . .	. . .	. . .	. . .
31	Maniśchēri . . .	. . .	....	. . .
32	Yadavalli . . .	. . .	. ....	.....
33	Kōśāla . . .	Kōlār . . .	Kolar . . .	Kolar.
34	Bidurehalli . . .	Bidarehalli . . .	Bangalore . . .	Hoskote.
35	Stavalam (?) . . .	. . .	. . .	. . .
36	Yadappaṭu . . .	.....	.....	.....
37	Kalabarigo . . .	Gulbarga . . .	Gulbarga . . .	Gulbarga.
38	Beḷḷūr . . .	Beḷḷūru . . .	Kolar . . .	Kolar.
39	Kōśige . . .	Kōsḡi Town . . .	Bellary . . .	Adonr.
40	Muśṣaṭṭihalli . . .	. . .	. . .	. . .
41	Kampila . . .	Kampili . . .	Bellary . . .	Hospet
42	Kontage . . .	Kondage . . .	Tanjore . . .	Kumbhakonam.
43	Harisamudram . . .	Haresamudram . . .	Bellary . . .	Raydrug.
44	Pāppūri . . .	.....	. . .	. . .
45	Nandyaśa . . .	Nandyal . . .	Kurnool . . .	Nandyal.
46	Lakshmipuram . . .	. . .	. . .	. . .
47	Pandari . . .	Pandharpūr . . .	Sholapur . . .	Pandharpūr.
48	Krānāśa . . .	. . .	.....	.....
49	Chennāvajjula (?) . . .	. . .	.....	.....
50	Ghaḍayakanti . . .	.....	. . .	. . .
51	Bālāpura . . .	Bālāpura (?) . . .	Kolar or Bangalore	Chikka or Dodda-Ballapur
52	Yeḍḍalūr . . .	.....	. . .	. . .
53	Kottapalli . . .	. . .	.....	.....
54	Rāmachandrapuram . . .	.....	. . .	. . .
55	Kumbhaghōṇam . . .	Kumbhakōṇam . . .	Tanjore . . .	Kumbhakonam.
56	Ghaḍiyāram (?) . . .	. . .	. . .	. . .
57	Periyakolam . . .	Periyakulam . . .	Madura . . .	Periyakulam.

TEXT¹

First Plate

- 1 श्रीवेकटेशाय नमः । 'यस्य सपर्कपुंख्येन' नारीर-
 2 द्रमभूशिला⁴ । यदुपास्यं सुमनसा (सुमनसा) तद्वस्तुद्व-
 3 माश्रये ।। १*] 'यस्य हिरदवक्राद्याः पारिषद्याः पंरशतं⁵ ।।*] विभ्रं नि-
 4 प्नति भजतां विष्वक्केन⁶ तमाश्रये ।। २*] 'हरेर्लीला'वराहस्य दं-
 5 द्रादडस्य पातु वः । हेमाद्रिकलया यत्र धात्री 'च्छत्रश्रियं' दधौ ।। ३*]
 6 'जयति' चीरजलधेर्जातं सव्येक्षणं हरेः । आलंबन चकोरा-
 7 णाममरायुष्करं महः ।। ४*] 'पौत्रस्तस्य पुरुरवा बुधसुतस्तस्या-
 8 युरस्यात्मजः स्वज्जन्त्रे¹⁰ नहुषो ययातिरभवत्तस्माच्च पूर-
 9 स्ततः । तद्वये भरतो बभूव नृपतिस्तत्सततौ¹¹ शतनुस्तत्तुर्यो
 10 विजयोभिमन्युरुदभूत्तस्मात्परिचित्ततः¹² ।। ५*] 'नदस्तस्याष्टमोभू-
 11 त्समजनि नवस्तसा¹⁴ राष्ट्रश्चक्रिक्छापस्तत्समः[*] श्रीपतिरुचि-
 12 रभवद्राजपूर्वी नरेंद्रः । तस्यासीद्विज्जकेंद्रो दशम इह नृपो वो-
 13 रहेमाकिरायस्सार्त्तिको¹⁶ सुरारौ कृतनतिरुदभूत्तस्य माया-
 14 पुरो[शः] ।। ६*] 'तत्तुर्योजनि तातपिनममहीपालो निजासोकनत्र-
 15 स्तामित्रगणस्ततोजनि हर¹⁷ दुर्गाणि समाहितात् । 'अन्यैके-
 16 न स सोमिदेव(नृपदेव)नृपतिस्तस्यैव जज्ञे सुतो वीरो राघ-
 17 वदेवराडिति ततः[*] श्रीपिनमोभूत्तपः¹⁹ ।। ७*] 'भारवीटिनगरीवि-
 18 भोरभूदस्य बुक्कधरणीपतिस्तुतः । येन साकुवटसिहराण्य-
 19 म[प्ये]धमानमहसा स्थिरीकृतं ।। ८*] 'स्वःकामिनी[*] स्वतनुकांतिभिरा-
 20 [चि]पतीं बुक्कावनीपतिलको बुधकल्पशाखी । कल्याणिनीं

¹ From impressions supplied by Mr. M. K. Nārāyaṇasāmi Ayyar.² Metre. Anuṣṭubh.⁴ Read 'भूशिला'.⁶ Read विष्वक्केन⁸ Read हृत्¹⁰ Read सजज्ञे¹² Read 'मन्यु'.¹⁴ Read नवमस्तस्य¹⁶ Metre Śārdūlavikrīḍita.¹⁸ Read अज्ञेकेन²⁰ Metre Rathōddhatā³ Read 'पुंख्येन'.⁵ Read परशतम.⁷ Read 'हरेर्लीला'.⁹ Metre Śārdūlavikrīḍita.¹¹ Read 'सत्सततौ¹³ Metre Sragdharā.¹⁵ Read 'सार्त्तीयोवी'.¹⁷ Read 'हरदु'¹⁹ Read 'भूत्तपः'.²¹ Metre Vasantatilaka.

Second Plate, First Side

- 21 कमलनाभ इवाविकन्यां बल्लांविकासुदवहहह-
 22 मान्यशीलां ।[८*] ¹सुतेव कलशांबुधेस्सुरभिकाशुगं माधवात्कु-
 23 मारमिध शंकरात्कुलमहोभतः कन्यका । जयंतममरप्र-
 24 भोरपि शचीव बुक्काधिपा[च्छ]तं जगति बल्लमालभत रामरा-
 25 जं सुतं ।[१०*] ²सहस्रैस्सप्तत्या सहितमपि यस्मिद्बु(धु)जनुषां [स]पा-
 26 दस्थानीकं समिति भुजशीर्येण महता । विजित्यादत्तेष्वा-
 27 दवनिगिरिदुर्गं विभुतया विधूतैः कासप्योडयमपि
 28 विद्राव्य सहसा ।[११*] ³कदनबोलिदुर्गसुरकंदकदभ्युदयो
 29 बाहुबलेन [यो] बहूतरेण⁴ विजित्यं हरेः । सनिहितस्य त-
 30 च चरणंबुषु सक्ततया ज्ञातिभिरर्पितं सुधयति स नि-
 31 पेय्य विषं ।[१२*] ⁵श्रीरामराजचितिपस्य तस्य चिंतामणेर-
 32 र्थिकदंबकानां । लक्ष्मीरिषांभोरुहलोचनस्य लक्षांविका-
 33 सुय्य मह्य्यलासीत् ।[१३*] ⁶तस्याधिकैस्समभवत्तनयस्तपोभिः[*]
 34 श्री[र]गराजनृपतिश्शशिवंशदीपः । आसन् समुल्लस-
 35 ति धामनि यस्य चित्र नेत्राणि वैरिसुदृशां च निरंज-
 36 नानि ।[१४*] ⁷सतीं तिरुमलांविकां चरितलीलयारुडती-⁸
 37 प्रथामपि तितिक्षया वसुमतीययो रुंड(ध)तीं । हिमांशुरिव
 38 रोहिणीं हृदयहारिणीं सङ्गुणैरमोदत सधर्मिणीम्-
 39 यमवाप्य वीराग्रणीः ।[१५*] ⁹रचितनयविचार रामराजं च
 40 धीरं वरतिरुमलरायं वेंकटाद्रिचित्तीशं । अजनय-
 41 त स ¹⁰श्रीतानानुपूर्व्या [कुमारा]निह तिरुमलदेव्यामे[व]

Second Plate, Second Side

- 42 राजा मञ्जीनाः ।[१६*] ¹¹सकलभुवनकंटकानरातोन्समि-
 43 ति निहत्य स रामराजवीरः । भरतमनुभगीरथादिराज-
 44 प्रथितयशाः प्रशशास चक्रमुर्व्याः ।[१७*] ¹²वितरणपरिपाटीं य-
 45 स्य विद्याधुरीणा¹³ नखरमुखरवीणानादगीता निशम्य । अ-

¹ Metre Prithvī.² Metre Śikharṇī.³ Read बहुतरेण विजित्य.⁴ Metre Vasantatīlakā,⁵ Read हृदयती.⁶ Read स पता.⁷ Metre Mālinī.⁸ Read ०कुत⁹ Metre Śailasīkhā¹⁰ Metre Indravajrā.¹¹ Metre Prithvī¹² Metre Mālinī.¹³ Metre Pushpātāgrā¹⁴ Read विद्याधुरीणा.

- 46 नुकलमयमावालांविवापदेशादमरनगरशाखी लज्ज-
 47 या मज्जतीव ।। १८*] ¹व्यराजत श्रीवरवेङ्कटादिराज[:*] क्षितौ लज्ज-
 48 चारुमूर्तिः । जा(ज्या)घोषदूरीकृतमेघनादः कुर्वन्² सुमि[वा]शय-
 49 हर्षपो[ष] ।। १९*] ³त्रिषु श्रीरगच्चापरिवृढकुमारेष्वधिरणं विजि-
 50 त्यारिच्चापास्तिरुमलमहारायनृपतिः । महीजास्त्रामा[ज्ये] ⁴शु[म]-
 51 तिरभिषिक्तो निरुपमे प्रशास्त्युर्वी⁵ सर्वाभिमपि ⁶तिशृषु मूर्तिष्वि[व]
 52 हरिः ।। २०] ⁷यशस्विनामयसरस्य यस्य पद्माभिषेके सति पार्थि[वि]-
 53 दोः । दानांषुपूरैरभिषि[च्य]माना देवीपद भूमिरिय दधाति ।। २१*]
 54 ⁸काञ्चित्रीरगशेषाचलकनकसभाहोबलाद्रीशमुख्येष्वाहृत्या-
 55 हृत्य सव(र्वे)ष्वतनुत विधिवद्भूयसे श्रेयसे यः । देवस्थानेषु तो-
 56 र्येष्वपि कनकतुलापूरुषादीनि नानाद[1*]नान्येवोपदानैरपि
 57 सममखिलैरागमौ(मो)क्तानि तानि ।। २२*] ⁹अनतरं ¹⁰ततनयः प्रतीत-
 58 चकास्ति हस्तापजितद्युशाखी । श्रीवेङ्कटाबाचिरपुण्यरासि(शिः)
 59 श्रीरगराय[:*] स्थितभागधेयः ।। २३*] ¹¹उद्गिरौ स्थितः परिविजित्य च
 60 ¹²दुर्गेचयान् दुर्गम[को]डवीडुविनिकोडपुरप्रमुखान्¹³ [1*] भूष-
 61 लयेकरत्नपेनुगोडपुरे¹⁴ निवसद्राजति¹⁵ यस्समग्रमकरा-

Third Plate, First Side

- 62 दिमलांच्छनतः¹⁶ ।। २४*] ¹⁷यथाविधि मं(म)होसुरोत्तमकृताभि-
 63 षेकोत्सवे ¹⁸यदीयकरवारिदे कनकवृष्टिदे सर्वतः । ¹⁹यसोम-
 64 यतरंगिणी दशदिगतेरे ²⁰जृभते(।) सता प्रशमितोभवत्क्षप-
 65 ण्तोरुदावानलः ।। २५*] ²¹नीत्या निरस्तादिनृपे सप[वा]²² संज्ञत्य संर[चि]-
 66 तसर्वलोके । श्रीरंगरायक्षितिपालकेक्षिन् पद सुरारेः पर-
 67 मं प्रपन्ने ।। २६*] ²³विद्वद्वा(च्चा)णपरायण(ः)स्तदनुजः श्रीवेङ्कटाबापुरापु-
 68 ख्योत्कर्षफलोदयस्तिरुमलश्रीदेवरायात्मभूः । संतानदुरिव

¹ Metre Upajāti.² Metre Śikharnā.³ Read त्रिषु⁴ Metre Sailāśikhā.⁵ Read ⁶विनिकोड⁷ Read निवसम्प्राजति.⁸ Metre Prithvi.⁹ Read ययी.¹⁰ Read सपवान्.¹¹ Read कुर्वन्.¹² Read साबाण्ये सुमति.¹³ Metre Sragdharā. Read काञ्ची.¹⁴ Read लज्जम.¹⁵ Read दुर्ग.¹⁶ Read पेनुगोड.¹⁷ Read ¹⁸साम्प्रत.¹⁹ Read यदीय.²⁰ Read कश्चि.²¹ Metre. ²² Sārvalavakrīṣṭa.

- 69 स्थितस्तु[र]गिरौ सांम्राज्यसिंहासने सर्वां शक्तिं नयेन वेंक-
 70 टपतिश्रीदेवराय[*] क्षमां ।। २७*] 'यथा रघुकुलोद्भव[*] स्वयमरुंध-
 71 तीजानिना स्वगोत्रगुरुणा सुधीतिलकतातयार्येण यः । य-
 72 थाविधि यशस्विना विरचिताभिषेक[*] क्षणाद्विभिय यवना-
 73 शरान्विजयते प्रशासन्महर्षी ।। २८*] 'श्रीविकटांवा वरराघवांवा
 74 पेदोवमांवा वरकृष्णमांवा । नीत्या समेता युव(इव) शक्तयो यं दे-
 75 व्योनुरुंधंति पवित्रशीलाः ।। २९*] 'यस्यातिप्रथितौजसे' रणमुखे
 76 सेनाभटैरुद्धटैश्चाटोपाहृतसैन्धव(ध)वदिपघटाशखातपत्रा-
 77 दिमः । निर्विणो^१ मलिकीभरामतनुभूत्संप्राप्य^२ गेहं महैर्म-
 78 दक्षन्महमंदशाहुरयते सार्थाभिधामन्वहं ।। ३०*] 'यस्मिन्नंग-
 79 दनिर्विशेषमखिलामूर्खी' भुजे विध्वति प्रीताः पंगमंडला-
 80 धिपकुलक्षोणीभृतो निर्भराः । यस्मै भूवलयेकधूर्वहकला-
 81 माशसमानास्तदा सेवते वृषशैलतामधिगता[*] श्रीवेंक-
 82 टाद्रीश्वरं ।। ३१*] 'वाराशिगांभीर्यविशेषधुर्यश्चौराशिदुर्गेक-

Third Plate, Second Side

- 83 विभाळ्वर्थः । पराष्टदियायमनःप्रकाशभयंक-
 84 रश्चाङ्गधरांतरंगः ।। ३२*] 'हतरिपुरनिमेषानोकहो याच-
 85 काना ह्रीसविरुदरगंडो रायराहुत्तमिन्दुः^{१०} ।। ३२* ।। ^{११}सारवीररम-
 86 या समुल्लसं(स)वारवीटिपुरहारनाय[कः] । ^{१२}कुंडलोश्चरमहा-
 87 भुज[*] ^{१३}अयंअंडलीकधरणीवराहतां ।। ३३*] ^{१४}राज्ञा वरो रणमु-
 88 खरामभद्रनिति^{१५} श्रुतः । वर्णितविरुदो नानावर्णश्रीमंडलीक-
 89 गंड इति ।। ३४*] ^{१६}आत्रेयगोत्रजानामग्रसरो भूभुजासुदारय-
 90 शाः ।। ३५*] ^{१७}एविरुदरायराहुतवेश्यैकभुजंगविरुदभरितश्रीः ।

^१ Metre Prithvi

^२ Metre Sārdūlavikrīḍita.

^३ Read निर्विणो.

^४ Metre Sārdūlavikrīḍita.

^५ Metre Mālini.

^६ Metre Indravajrā.

^७ Read 'जसो.

^८ Read तनुम् संप्राप्य.

^९ Metre Upajāti.

^{१०} Read 'मिन्दु' The missing half of the stanza can be supplied from other inscriptions, cf. e.g. above, Vol. IV, p. 275, v. 28, सहितचरितधन्यो मनियान् सासुवादिप्रकटितविरुदश्रीः पाटिताराविलोक..

^{११} Metre Rathōddhātā.

^{१२} Read अयंअंडलीक°.

^{१३} Metre of the first half Anuṣṭubh and of the second Āryā

^{१४} Read 'भद्र इति श्रुतः

^{१५} Metre Āryā. The second half of v. 35 is missing as in several other grants. It can be supplied, e.g. from the Viṣṇupāka grant, above, Vol. IV, p. 275, v. 32. प्रतिविरुदरायराहुतवेश्यैकभुजंगविरुदभरितश्रीः सतिगुरुपरममगधमाश्रयः.

^{१६} Metre : Āryā.

- 91 रम्यतरकोत्तिरोड्विरायद(दि)शापट(ट)विरुदघोषेण ।[। ३६*] ^१ओषधि-
 92 ^२पत्युपमायितगंडुस्तोषणरूपजितासमकांडुः^३ । भाषगेत-
 93 प्युवरायरगडुः^४ पोषणनिर्भरभूनवखंडुः^५ ।[। ३७*] ^६राजाधिराज-
 94 विरुदो राजराजसमाहतिः । मूरुरायरगडुंको^७ मेरुलंघि-
 95 यशोभरः ।[। ३८*] ^८यित्यादिविरुदैर्वदित्या^९ नित्यमभिष्टुतः ।[। ३९*]
^{१०}सोयं
 96 नोतिजितादिभूपतितति[*] सुत्रा[म*]शाखी सुधीसार्यानां भुज-
 97 तेजसा स्ववश्यं^{१०} कर्णाटसिद्धासनं^{११} । अ^{१२} सेतेरपि चाहिमाद्रि वि-
 98 मता^{१३} संज्ञत्य शासन्मुदा (।) सर्वोर्वी^{१४} प्रचकास्ति वैकटपतिश्रीदे-
 99 वरायाग्रणीः ॥ [४० ॥*] ^{१५}वसुव्योमककवेंदुगणिते शकवत्तरे । सवत्स-
 100 [रे] व्ययाभिख्ये मासि कार्त्तिकनामनि ।[। ४१ ॥*] ^{१६}पक्षे वक्त्रे ^{१७}पुंखाया-
 [सु]-
 101 त्यानद्वादशोतिथौ । श्रीवैकटेशपादाब्ज(ज)संनिधौ श्रेयसां निधौ ।[। ४२ ॥*]
 102 ^{१८}नानाशाखाभिधागोत्रसूत्रेभ्यश्चास्त्रवित्तया । विख्यातेभ्यो द्विजा-

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- 103 तिभ्यो वेदविद्भ्यो विशेषतः ।[। ४३ ॥*] ^{१९}वक्त्रे हस्तिनांवत्या श्रीध्या(धा)-
 [रा]-
 104 पुरवद्युक्ते । आलंगुळस्थके चापि श्रीनेडुंगुळनोडुके^{१६} ।[। ४४ ॥*] ^{१७}वसति(तिं)
 105 ख्यातपेरियकुळसीमनि च श्रितं । शुंडेक्कायिक्कणमश्रीमगळा-
 106 देवीसुमध्यगं ।[। ४५ ॥*] ^{१८}श्रीवैद्यारूपलक्ष्मणैर्लघोर्मध्यमाश्रित^{१७} । ख्यात-
 107 मूगिलणैग्रामवर्या^{१९} निर्मात्य सततं ।[४६ ॥*] ^{२०}प्रवहत्या^{१९} हरिद्राख्यतरगि-
 108 ख्या समन्वितः । ^{२०}येतन्मूगिलणैग्रामहरिद्रासेतुबंधतः ।[। ४७ ॥*] ^{२१}कुल्यया

^१ Metre Dōdhaka^२ Read °काख^३ Read °खख^४ Read °गखादी^५ Read °गखसो°^६ Read °गखः^७ Metre Anushtubh.^८ Read इत्यादि° The second half of the stanza can be supplied from V 38 of the Viṭṭappākkam grapt, जय जीवेति वादित्या जनितांजलिबधया.^९ Metre Sārdūlavikrīḍita.^{१०} Read °सिद्धासनं^{११} Read विमताम्.^{१२} Read पुंखाया°.^{१३} Read °पुंखसूत्रै°.^{१४} Read प्रवहत्या°.^{१५} Read स्ववश्यम्.^{१६} Read आ सेतेरपि^{१७} Metre Anushtubh.^{१८} Read °नाडुके.^{१९} Read °वर्यानिर्गन्ध.^{२०} Read एतन्मूगिलण°.

- 109 चापि सहितं निस्सरन्त्या निरन्तर । पूजारिनायकन्म(१)लैखलात्प्रा-
 110 ग्दिशमाश्रितं ।[४८ ॥*] ^१श्रुतभृंगिलणैग्रामात्तत्सीमांतावितस्थितेः । आग्ने-
 [यीं]
 111 विश्रुतवृहत्कुल्यायाश्चाश्रितां(त) दिशं ।[४९ ॥*] ^१पूलत्तूग्रा(ग्री)मसीमांत-
 शैलाद्-
 112 क्षिणत[*] स्थितं । ^२गर्दभकणभामध्यादपि तुमलपट्टितः ।[५० ॥*] ^१नैर्ऋतं
 प्रथि-
 113 ताद्वैरिनायनिजरोक्ष पश्चिमं । पुल्लमंजन्पट्टितो यडमलाख्यगि-
 114 रेरपि ।[५१ ॥*] ^१गोर्लवारप्यट्टिनाञ्चो ग्रामादायव्यतामितं । वेडप्यट्टेर्मुष्य-
 115 डिजगिनायकपट्टितोपि च ।[५२ ॥*] ^१मेलैक्कोट्टवरप्यट्टिग्रामकाच्च श्रितो-
 116 त्तर । [मे]ट्टुपट्टिग्रामकादप्येतत्सीमांतव[र्त्ति]नः । [५३ ॥*] ^१ऐशान्या^३ वीत्तिरु-
 117 दपेरुमाळालयादित । काट्टिनायकपट्ट्याख्यग्रामात्प्राचेन भास्व-
 118 ता ।[५४ ॥*] ^१तेन्करट्टाख्यशैलेंद्राद्विणाशमुपेयुषा । शिवघन्पट्टिनाञ्चो-
 119 पि ग्रामाद्विख्यातिमेयुषः ।[५५ ॥*] ^१ग्रामाद्वेलायुधन्कोट्टेनामकात्पश्चि-
 120 मेन च । उत्तरत्वमितेन श्रीवत्तुलकुटत[*] श्रुतात् ।[५६ ॥*] ^१श्रीशुंडे-
 क्कायिक्क-
 121 [ण]वायिप्यट्टिग्रामकेण च । पालमान्पट्टिना सतेप्पाक्केयग्रामकेण च ।
 [५७ ॥*] ^१त-
 122 नीय्य(य)सापि च वरमूर्त्तिनायनिपट्टिना । ख्यातेन श्रीगुय्यमनायनिपट्टि-
 123 वरेण च ।[५८ ॥*] ^१कीळ्कोट्टवरप्यट्टिग्रामकेणापि भास्वता । कापुलप्य-
 ट्टिना शोलि-
 124 [ना]यनिपट्टिनापि च ।[५९ ॥*] ^१इत्येतैरष्टभिर्ग्रामासैस्त्रयुक्तमुत्तम^१ ।
 125 .वयेन विनिप्यसकुल्याभ्यामुपशोभितं ॥ [६० ॥*]

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- 126 ^१प्रतीततोडिकुल्यप्पन्काननेन समन्वित । काट्टिनायन्पट्टितो-
 127 रवलिसुंकादयेन च ।[६१ ॥*] ^१मूगलणैसुंकेनोभयमार्गसुंकेस्समन्वितं । वीर-
 128 भूपसमुद्राख्यामपरा ससुपाश्रित ।[६२ ॥*] ग्रामं गंगवरपट्टिनामानं स-
 129 स्थशोभितं । सर्वमान्य चतुस्सीमासयुतं च समंततः ।[६३ ॥*] ^१निधि-
 निचे पा-

^१ Metre Anushtubh.

^२ Read ऐशानौच.

^२ Read गर्दभ°

^४ Read °युक्तम्

[illegible][illegible]

- 130 घाणसिद्धसाह्य(ध्य)जलान्वित । अक्षिण्यागाभिसयुक्तं गणभोग्यं सभू-
 131 रुहं ।[। ६४ ॥*] ¹वापीकूपतटाकैश्च कच्छारामैश्च सयुत । पुत्रपौत्रादिभिर्भोज्य
 132 क्रमादाचद्रतारकं ।[। ६५ ॥ *] ¹दानाधमनविक्रीतियोग्य विनिमयोचित
 ।[। ६६*] ²श्री-
 133 मानुषेद्रपदभक्तिविशेषसाद्रः[*] श्रीविश्वनाथनरपालकुलाब्धिचद्र ।
 134 श्रीवीरभूपतिलकः[*] स्थिरवैभवेद्रस्तेजोनिधिर्जयति दानकाकावितद्रः ।[। ६७*]
 135 ³श्रीमत्सुदरनायकस्य महति श्रेयोनिधौ संनिधौ नानाचित्रविशेष-
 136 भूषितशिलास्तभीक्ष्णसन्मष्टप⁴ । मीनाच्या. कवच च रत्नखचित हैम
 137 विधायाधुना पूजाः प्रत्यहमुत्तरा वहति ⁵यस्मात्मान्यमव्याहत ।[। ६८*] ²य-
 138 स्मिन्दिशत्यवनिदेवगणाय वाजिनागादिमेकनिचयानथ तेषु श्रेष्ठ [।*]
 139 यैक⁶ समाश्रितवता त्रिदशालयानामाहारमात्मभवनेषु सन्नर्पयति ।[। ६९*]
 140 ⁷यस्मिन्समस्तनिधिसागरशैलजबूहीपादिदानमपि नैव विचित्ररूप [।*]
 141 ⁸सुक्तासुवर्नमणिरत्नविचित्रसप्तहोपप्रदानकरपुण्यकरै⁹ जगत्यां [॥ ७०*]
 142 ¹श्रीमत्समयद्रोहरगडाकस्य धीमतः । अय्यावक्कीपुरवराधीश्वर[र]-
 143 स्य महौजसः ।[। ७१*] ¹स्तुतिमागध[पाञ्चश्री]चरचोक्तादिभूभृतः । श्रीद-
 क्षिणसमु-
 144 द्रेशप्रख्यातविरुदोन्नतः ।[। ७२*] ¹काश्यपान्वयम(वा)राशिकल्पभूमीरुहा-
 लनः [।*]
 145 श्रीविश्वनाथभूपालपौत्रस्य प्रथितौजसः ।[। ७३*] ¹श्रीलक्षणनृपतिचौरसिंहशु-
 146 तक्रोचिपः । सुशीललक्ष्ममागर्भ¹⁰सुक्तिसुक्ताफलाकतेः ।[। ७४*] ¹वीरस्य
 वीरभूप[स्य]
 147 विज्ञप्तिमनुपालयन् । परीतः [प्र]यतैः[*] स्निग्धैः पुरोहितपुरोगमैः
 ।[। ७५*] ¹विविधै[र्वि]-
 148 बुधैः[*] श्रौतप[थि*]कैरथि(धि)कैर्गिरा । श्रीवीरवैकटपतिर्म(म)हारायमही-
 पतिः ।[। ७६*] ¹स
 149 ¹¹हिरण्यपयोधारापूर्वकं दत्तवान्सुदा ।(।) सीयं वीरमहीपालसुत्राम-
 150 समवैभवः ।[। ७७*] ¹समस्तषोडशमहादानचर्याधुरंश्चरः¹² । द्विचत्वारिंश-

¹ Metre Anushṭubh.² Metre Śārdūlavikrīḍita.³ Read यस्या^०⁴ Read सुवर्ण^०⁵ Read सित्तु^०⁶ Read हिरण्य^०.⁷ Metre Vasantatilakā.⁸ Read नक्षत्रप⁹ Read एक¹⁰ Read पुण्य^०.¹¹ Read युक्ति^०¹² Read धुरधरः.

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- 151 दधिकशतवृत्तिसमन्वितं¹ ।[। ७८*] 'लृत्वा ग्राममिमं
 152 गंगवरपट्टिभिधानुषं² । नानागोत्रविजातिभ्यो
 153 धारापूर्वमदान्सुदा । वृत्तिमंतोत्र लिख्यते विप्रा वेदांत-
 154 पारगाः ।[। ७९*] 'काळहस्तोत्तराभिख्यग्रामदेवाय शभवे । नित्य-
 155 पूजाविधानार्थमेका वृत्तिरिष्टार्पिता ।[। ८०*] 'लक्ष्मीनारायणाख्या-
 156 य ग्रामदेवाय विष्णवे । येका³ समर्पिता वृत्तिरक्षराधु(हु)मह-
 157 निंश ।[। ८०*] 'ख्याताभ्यां⁴ ऋत्यजुर्वेदाध्यापकाभ्यां⁵ महत्तया । नित्याधी-
 158 तिविधानाय वृत्तिरेकात्र कल्पिता ।[। ८१*] 'वानिवाक्रीडेयभट्ट-
 159 लुजन्मात्र बंहचः⁶ । गोविदभट्टो हे वृत्ती भारद्वाजान्वयोश्च-
 160 ते ।[। ८२*] 'भारद्वाजकुला⁷ होतृपुष्टिभट्टात्मसंभवः । द्विवर्तिरत्र⁸ श्रीन[।]-
 161 रायणभट्टोपि 'बह्वचः ।[। ८३*] 'भारद्वा[जा*]न्ववाय्या(या)नेगुहि(दि)होत्ररसात्म-
 162 जः । वृत्तिद्वयं हस्तकवैकटयोत्रैति याजुष. ।[। ८४*] 'याजुषो मडवा-
 163 डलपिनमाधवयार्यजः । द्विवृत्ति(ती) रायसकोडपार्यः कौडि-
 164 न्यगोत्रभूः ।[। ८५*] 'काश्यपान्वयसंभूतो विरुप्परससंभवः । येका¹⁰
 165 वृत्तिं हस्तकनागपयोत्रैति 'बंहचः ।[। ८६*] 'बंहच' श्रीमहाभाष्य-
 166 नरसभट्टनदनः । पूतिमापान्वयश्रीनिवासार्योत्रैक-
 167 वृत्तिमान् ।[। ८७*] 'अलवूर्नरसंभट्टसुर्वह्वचशेख[रः]¹¹ । 'येकवृ-
 168 त्तिः पूतिमापकुलो नारायणसुधीः ।[। ८८*] 'पूतिमापान्वयश्री-
 169 तिरुमलार्योपि बह्वचः⁷ । वृत्तिमेका शिरिवर नरसभ-
 170 ट्टजोश्रुते ।[। ८९*] 'बह्वचै¹²द्रशिखरिवर गोपि(पी)नाथसुधीसुतः । आ-
 171 नंदभट्टोप्यत्रैकवृत्तिरात्रेयगोत्रजः ।[। ९०*] 'पूतिमापान्वयो
 172 गोपि(पी)नाथभट्टतनु(नृ)ज्वः । एका तंमणभट्टोत्र वृत्तिम-
 173 [श्र्ये]ति बह्वचः⁷ ।[। ९१*] 'श्रीयज्ञेश्वरभट्टस्य तनुभूगौतिमान्वयः¹³ ।[। ९२*]

¹ Read 'समन्वित² Read 'पट्टिभिधा'.³ Read 'भ्याम्'.⁴ Read 'वृत्तच'⁵ Read 'द्विवर्तिरत्र'⁶ Read 'बंहच'⁷ Read 'बह्वचै'⁸ Read 'वह्वचै'² Metre Anushtubh⁴ Read एका.⁵ Read 'भ्यां'⁶ Read 'कुली.¹⁰ Read एका.¹² Read एक¹³ The second half of the verse has been omitted.

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- 174 ¹सूनुस्तोगरुचेटि सिंद्धाद्रेः ²कास्यपान्वय. । ³वहचस्सोम-
 175 यान्यत्त वृत्तिमेका(र) समश्रुते⁴ ।[। ८३*] ¹वसवामष्टसुमतेस्तनयः कौशि-
 176 कान्वय. । यजुश्शखी⁵ श्रीनिवासगृह्यात्र द्विवृत्तिमान् ।[। ८४*] ¹वहृचश्री-³
 177 होसकेरेवेकटाख्यसुधीसुतः । ⁶जामदग्नान्वयतिरुमलार्थोत्रैक-
 178 वृत्तिक ।[। ८५*] ¹याजुषश्रीवत्सगोत्रो नागाभट्टात्मसंभव । द्विवृत्तिमान्मद-
 179 नभारतकोडुसुधीरिह ।[। ८६*] ¹वहृच'स्तलमुडिपिचिद्विभट्टस्य नदन' ।
 180 यत्नभट्टोत्रैकवृत्तिर्भारद्वाजान्वयोद्भवः । [८७*] ¹श्रीरामचद्रभट्टस्य सूनुरात्रे-
 181 यगोत्रज. । 'येका वेकटभट्टोत्र वृत्ति प्राप्नोति वहृचः'⁷ ।[। ८८*] ¹सूनु-
 र्ज्ञेस्मीनृसि-⁹
 182 हस्य श्रीवत्सान्वयभून्सुधी' । वृत्तिमेका श्रीनिवासभट्टः प्राप्नोति वहृ-⁷
 183 च' ।[। ८९*] ¹श्रीवत्सगोत्रः कभाळूश्रीनिवासार्थ्यसंभव । श्रीभळूश्रीनार-
 सि(सि)हो 'वं-
 184 हृचोत्रैकवृत्तिकः ।[। १००*] ¹वसिष्ठगोत्रः ख्याताकुवत्त[ज्ज]गरसात्म-
 185 जः । ¹वहृचश्रीरघुपतिरेका वृत्तिमिहाश्रुते ।[। १०१*] ¹मौनभार्ग-
 186 वगोत्रोन्नमरसत्यात्मसंभव । श्रीनरसंभागवतो 'वं-
 187 हृचोत्रैकवृत्तिकः ।[। १०२*] ¹कौडिन्वगोत्रश्रीनागाभट्टजो याजुषो-
 188 त्तमः । अत्रैकवृत्तिरोडयाळूर्गोपालसुधीरपि ।[। १०३*] ¹याजुषश्रीमडेडे-
 189 याळूरप्पाजिमनीपिजः । अत्रैकवृत्तिर्गोविंदभट्टस्य हरितान्वय. ।[। १०४*]
 190 ¹उडयाळूर्चौडुभट्टपुत्रो ¹वहृचशेखरः । विद्यामित्रान्वचा¹⁰ त्रिपावृतिः¹¹
 191 पाडुरगयः ।[। १०५*] ¹विद्यामित्रकुलो सुकुवायकृष्णभट्टभवः कृती । वृत्ति-
 192 मेका नारसि[ह*]भट्टोत्राभ्येति वहृचः¹² ।[। १०६*] ¹आर्चिकसूनुडयाळूर्जना-
 193 ईनधीमत' । विद्यामित्रान्वय. कृष्णभट्टोप्यत्रैकवृत्तिक. ।[। १०७*] ¹उडया-
 194 ळूर्हेवराजभट्टजो याजुषायणीः । द्विवृत्तिरिह भारद्वाजगोत्रो ल-

Sixth Plate, First Side

- 195 क्षणसुधीः ।[। १०८*] ¹नदने¹³ श्रीयज्ञनारायणभट्टस्य याजुष' ।
 196 लोकनायसुधीर्भारद्वाजगोत्रैकवृत्तिमान्¹⁴ ।[। १०९*] ¹याजुषस्रगर-

¹ Metro Anushtubh.² Read वहृ^०³ Read यजुश्शखी⁴ Read वहृ^०⁵ Read सुनुर्व^०.⁶ Read वृत्ति^०.⁷ Read नदन^०.⁸ Read सिंद्धाद्रे कास्य^० The verse is defective⁹ Read सम^०¹⁰ Read जामदग्न्या^०¹¹ Read एका^०¹² Read न्वयय¹³ Read वहृ^०¹⁴ Read गोत्रैक^०.

- 197 नारायणभट्टवरात्मजः । अत्र द्विवृत्तिमान्विद्वलभट्टः कौशिका-
 198 न्वयः ।[। ११०*] ¹तनयः[*] श्रीतिरुम[ल*]भट्टवर्यस्य याजुषः । भार-
 हाजान्व-
 199 यो वैकटभट्टोत्र त्रिवृत्तिकः ।[। १११*] ¹श्रीसंकतिकुलश्रीनिवासभागवता-
 200 त्मजः । वृत्तिद्वय धर्मराजभट्टश्चात्रैति याजुषः ।[। ११२*] ¹मौक्त्यगोत्रसंभू-
 201 तो रामाभट्टात्मसंभवः । तिरुवैकटनाथार्यो याजुषोत्रैकवृत्ति-
 202 मान् ।[। ११३*] ¹आत्रेयगोत्रो मोसलिसडुचूडामणींद्रभूः । उष्याभट्टो भव-
 203 त्येकवृत्तिमानत्र ²बह्वचः ।[। ११४*] ¹याजुषो[च]तलश्रीतिरुमलार्यव-
 204 रोद्भवः । आनंदभट्टो भारहाजान्वयोत्रैकवृत्तिमान् ।[। ११५*] ¹याजु-
 205 पेंद्रः कळ्ळेतिरुमलभट्टस्य नदनः । [श्री]चिदवरभट्टोत्रै-
 206 कवृत्तिर्हरितान्वयः ।[। ११६*] ¹गुत्तिचक्रंभट्टसुनु[*] श्रीवत्सान्वय-
 207 सभवः । एत्येकवृत्तिं कमलनाभभट्टो[प्य*]त्र याजुषः ।[। ११७*] ¹यजु-
 208 श्शाखी होसकेरेश्रीमत्तिरुमलार्यजः । कौडिन्यगोत्रः कोने-
 209 रिभट्टोप्यत्रैकवृत्तिकः ।[। ११८*] ¹पुत्रो सेलनाटिनारायणार्यवर्य-
 210 स्य याजुषः । श्रीवत्सगोच्यनन्तार्यो वृत्तिमेकामिहाश्रुते ।[। ११९*]
 211 ¹याजुष[*] श्रुतबंडारश्रीतिरु(रु)मलभट्टभूः । अर्धवृत्तिस्तिरुमला-³
 212 र्यो विश्वामित्रगोत्रजः ।[। १२०*] ¹विश्वरूपतिरुमलभट्टजातोत्र याजुषः ।[*]
 213 भारहाजकुलो ⁴वृत्तेरर्धलक्ष्मणयोश्रुते ।[। १२१*] ¹श्रीवत्सगोत्रश्रीकाशि-
 214 नाथभट्टतनु(नू)द्भवः । कोटिशंकरभट्टोत्रैकवृत्तिं याति याजुषः ।[। १२२*]
 215 ¹श्रीलिगभट्टसुमतेस्तनयः काश्यपा[न्व]यः । वृत्तिमेकामेति वस-

Sixth Plate, Second Side

- 216 वामट्टोप्यत्र बह्वचः⁵ ।[। १२३*] ¹काश्यपान्व[य*]सभूतो लिंगभट्ट-
 217 तु(नू)द्भवः । द्विवृत्तिमानिह विरूपाक्षभट्टस्य बह्वचः⁵ ।[। १२४*] ¹विश्वा-
 मित्रा-
 218 न्वयो गंगाधरभट्टस्य नंदनः । वैद्यनाथसुधीरर्धवृत्तिमानि-
 219 ह बह्वचः⁵ ।[। १२५*] ¹कौडिन्यगोत्रः पदिकुपक्षिकोडुसुधीसुतः । अक्षंभ-
 220 ट्टोत्रार्धवृत्तिमश्रुते याजुषाग्रणीः ।[। १२६*] ¹इनुकुंट्यातकाळहस्ति-
 221 भट्टात्मसंभवः । आत्रेयगोष्येकवृत्तिर्लिगंभट्टोत्र बह्वचः⁵ ।[। १२७*]
 222 याजुषो गरुडाद्रिश्रीचंद्रयज्ववरात्मजः । आत्रेयगोत्रश्रीपुंड-

¹ Metre Anushtubh² Read °वृत्तिस्तिरु°.³ Read वट्ट°⁴ Read वट्ट°.⁵ Read उत्तरर्ध ल°.

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- 223 रीकाचोत्रैकवृत्तिकः ।[। १२८*] 'आत्रेयगोत्रजो जैमिनिसूत्रस्तुक्कदेवभूः ।
 224 वृत्तिद्वय करिय्तिरुमलार्थोऽयुते सुधीः ।[। १२९*] 'आत्रेयगोत्रश्रीसक्त-
 225 णमदृस्यात्मसंभवः । वेका^१ तिप्यणभट्टोत्र वृत्तिमध्येति वंहचः^२ ।[। १३०*]
 'श्रीकौ-'
 226 डिन्यानवयसुदुक्कूरिलक्ष्मणभट्टजः । अत्रैकामळगभट्टो याजुपो वृत्ति-
 227 मयुते ।[। १३१*] 'सुदुक्कूरिगुमदृस्त्य' सूरुरात्रेयगोत्रभूः । वृत्तिमेकां
 तिरुमल-
 228 भट्टः प्राप्नोति याजुपः ।[। १३२*] 'कामकायनश्रीविश्वामित्रस्तिरुमलार्थजः ।
 229 विश्वगर्भैभिळसुधीवंहचोत्रैकवृत्तिकः^३ ।[। १३३*] 'याजुषेन्द्रशिवपुरंश्री[म*]ति-
 230 रुमलार्थजः । भारद्वाजान्वयो गोविदभट्टोत्रैकवृत्तिकः ।[। १३४*]
 'याजुपः[*] श्री[मम]-
 231 [क]भागवताप्यक्षयसंभवः । श्रीवत्सगोत्रो वृत्ति' हे याति वेंकटयस्तुधीः ।[। १३५*]
 232 'वेदशेषाद्रिभट्टस्य तनुभूः कौशिकान्वयः । लक्ष्मीनारायणेंद्रोपि याजुपो-
 233 त्रैकवृत्तिकः ।[। १३६*] 'तनयो मरिचेटिश्रीराघवार्यस्य वंहचः^४ । व्यास-
 रायोत्रा-
 234 ईवृत्तिमयते हरितान्वयः ।[। १३७*] 'सुनुस्तिमणदासस्य विश्वामित्रान्वयोद्भ-
 235 वः । आनंदभट्टोप्यत्रैका^५ वृत्तिमध्येति वंहचः^६ ।[। १३८*] 'विश्वामित्रकुलो
 नारा-
 236 यणभट्टवरात्मजः । वृत्तिमेका सधुरपुण्यकोटो^७ व्याति वंहचः^८ ।[। १३९*] 'त-
 237 नुभूः[*] श्रीचट्टिपल्लिरामाभट्टस्य याजुपः । रामाभट्टोत्रैकवृत्तिमयु-

Seventh Plate, First Side

- 238 ते काश्यपान्वयः ।[। १४०*] 'याजुपः ख्या[त*]वरिगे गोविदसुमते[*]
 239 सुतः । कृती लक्ष्मणभट्टोत्रैकवृत्तिर्गौतमान्वयः ।[। १४१*] 'सुनुर्म-
 240 धुरनारायणभट्टेद्रस्य वंहचः^{१०} । विश्वामित्रकुलो रगनाथार्योत्रैक-
 241 वृत्तिकः ।[। १४२*] 'यजुग्शाख्युडयाळूनरसोपाध्यायसंभवः । कौडि(ण्डि)न्व-
 242 'गोत्रभूरपाजिस्सपादद्विवृत्तिमान् ।[। १४३*] 'श्रीनागरसवर्यस्य सू-
 243 नुरात्रेयगोत्रजः । वृत्तिमेकामरंगीडुरगप्पोम्येति वंहचः^{११} ।[। १४४*]

^१ Metre. Anushṭubh.

^२ Read वहु^०

^३ Read 'भट्टस्य.

^४ Read वृत्तौ

^५ Read 'वेकां.

^६ Read कौटियांति.

^७ Read एकां

^८ Read 'कौण्डि^०

^९ Read 'वहु^०.

^{१०} Read वहु^०.

^{११} Read वहु^०.

^{१२} Read 'गोत्रभूरपाजि^०.

- 244 'याजुषः श्रीसोत्रतिरुमलभट्टस्य नंदनः । श्रीवत्सगोत्री तिरुम-
 245 लभट्टोत्रैकवृत्तिमान् ।[। १४५*] 'आत्रेयगोत्र्यरुंगोडु' नागाभट्टात्मसंभवः[।]
 246 बह्वचः[*]^३ श्रीतिरुमलभट्टोप्यत्र द्विवृत्तिमान् ।[। १४६*] 'तनुभूः[*] श्रीमणी-
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 247 नागाभट्टस्य याजुषः । आत्रेयगोत्री तिरुमलभट्टोत्रैकवृत्तिकः ।[। १४७*] 'वि-
 248 श्वामिचकुलोद्भूतो नागाभट्टतनुभूषः । 'बह्वचश्रीलक्ष्मरसी वृत्ति-
 249 त्रयमिहाश्रुते ।[। १४८*] 'भारद्वाजान्वयश्रीडुभट्टभूर्याशुपसुधीः' । मादप-
 250 सुमतिः(ः)श्चात्र वृत्तिमेका समश्रुते ।[। १४९*] 'याजुषो यडवत्तिश्रीपद्मनाभा-
 251 ध्वरींद्रचः' । कृष्णभट्टोत्रैकवृत्ति[*] श्रीवत्सकुलसंभवः ।[। १५०*] 'वाधूलसान्वयो
 252 नारायणपण्डितनदनः' । 'चतुवृत्तिरिहाम्येति चंडप्पो याजुपात्रणीः ।[। १५१*]
 253 'याजुषः श्रुतकोळालव्यासरायसुधीसुतः । भारद्वाजान्वयः कोनेरिभ-
 254 ट्टोत्रार्धवृत्तिमान् ।[। १५२*] 'सुक्काय्कोनेरिभट्टस्य स्रुतुर्हरितसान्वयः । हरिभ-
 255 ट्टोत्रार्धवृत्तीमयते' बह्वचाग्रणीः^३ ।[। १५३*] 'वसिष्ठगोत्री तिरुमलभट्टसुम-
 256 ते' सुतः ।^{१०} 'येकवृत्तिर्विदुरेहक्यळघाटयोपि बह्वचः' ।[। १५४*] 'याजुषः
 स्तवलेवि-
 257 व्याधरभट्टात्मसंभवः । भारद्वाजान्वयः कोडुभट्टोप्यत्रैकवृत्तिकः ।[। १५५*]
 258 'यदप्यट्टकपार्यस्य स्रुतुर्वसिष्ठगोत्रजः । शोकपोपि सवत्येक-
 259 वृत्तिमानत्र बह्वचः' ।[। १५६*] 'बह्वचः' श्रीको(कौ)शिकविश्वामित्रान्वयसंभवः[*]
 260 लिंगराजोत्रैकवृत्तिमेति चैनमराजुजः ।[। १५७*] 'तनयः[*] श्रीतिरुमलभट्ट-
 261 वर्यस्य बह्वचः' । जयरायोत्रैकव(वृ)त्तिमेत्यात्रेयकुलोत्तमः ।[। १५८*] 'कपिगो-
 262 त्रः कलवरिगे [श्री*]कायणसुधीसुतः । वरवेकटयो धीमान् वृत्ती हे याति
 [बह्वचः ॥ १५९*]

Seventh Plate, Second Side.

- 263 'ब्रह्मेश्वर' सुधीरेकवृत्तिमानत्र याजुषः ।[। १६०*] 'पूतिमाषकुली
 264 वेळूरुधुनायमनीषिजः । 'बह्वचेंद्रश्रीनिवासभट्टोप्यत्रैकवृ-
 265 त्तिमान् ।[। १६१*] 'बह्वचो' वरवेळूरुरिधुनायसुधीसुतः । पूतिमाषान्व-

^१ Motre Annshubh.

^२ Read बह्वचः.

^३ Read 'रुद्रज

^४ Read चतुर्वृत्ती

^५ Read 'भट्टसुमतेषु

^६ Read बह्वचः.

^७ Read 'ब्रह्मेश्वर'.

^८ Read 'याजुष'.

^९ Read 'पण्डित'

^{१०} Read 'वृत्तिम'.

^{११} Read एक

^{१२} Read ब्रह्मेश्वर.

- 266 यो नारायणार्योत्रैकवृत्तिकः ।[। १६२*] ^१भारद्वाजान्वयो वानिवाळ्यो-
 267 निवासभूः । ^२येकवृत्तिस्त्रिसमलनारसिंहोपि बह्वचः^३ ।[। १६३*] ^१वानिवाळ-
 268 णभट्टभूर्भारद्वाजगोत्रजः । ^२एकवृत्तिर्वरदनारसिंहार्योत्र बह्व-
 269 चः^३ ।[। १६४*] ^१बह्वचः^३ कोशियेयल्लभट्टवर्य्यात्रसभवः^४ । भानुभट्टोत्रैकवृत्तिः[*]
 270 स्वतत्रकपिगोत्रजः ।[। १६५*] ^१बह्वचो^३ मरिचेष्टिथीव्यासरायसुधीसुतः । ^५वे-
 271 कवृत्तीराघवभट्टोप्यत्र हरिता(ता)न्वयः ।[। १६६*] ^१बह्वचः[*]^३ ख्यातविदिरहक्की-
 272 गोविदभट्टभू^० । ^१वेत्येकासुडयभट्टो वृत्ति^६ हरितगोत्रजः ।[। १६७*] ^१श्रीमत्तो^०
 273 नेरिभट्टस्य तनयो हरितान्वयः । बह्वचो^३ मरिचेष्टीभक्त-
 274 भट्टोत्रावृत्तिकः ।[। १६८*] ^१शाडिल्यगोत्रो सुशष्टिहक्कीरामार्यं-
 275 नदनः । वृत्तिमेका देवराजभट्टोत्राथ्येति बह्वचः^३ ।[। १६९*] ^१सूनु-
 276 श्शिगरिभट्टस्य भारद्वाजान्वयोद्भवः । वेका^{१०} तमणभ-
 277 ट्टोपि वृत्तिमेत्यत्र याजुषः ।[। १७०*] ^१विद्यामित्रान्वयः कपिलक-
 278 णभट्टसभवः । नारायणसुधीरेकवृत्तिमानत्र बह्व-
 279 चः^३ ।[। १७१*] ^१कीर्तगोविण्णभट्टस्य सूनुर्वासिष्ठगोत्रजः । बह्वचो^३
 280 नरसभट्टो वृत्तिमेकामिहाश्रुते ।[। १७२*] ^१पुत्रो विठ्ठलभट्टस्य
 281 काश्यपान्वयणेश्वरः । बह्वच[*]^३ श्रीचिकितिरुमलार्योत्रैक-
 282 वृत्तिकः ।[। १७३*] ^१सुशष्टिहक्किनरसंभट्टभूर्हरितान्वयः । गिरि-
 283 भ[ट्टो] भवत्येकवृत्तिमानत्र याजुषः ।[। १७४*] ^१आत्रेयगोत्र[स्ति]रु-

Eighth Plate, First Side

- 284 मलभट्टो ^३बह्वचोत्तमः । ^{११}येकवृत्तिर्हरिसुद्रज-
 285 नार्दनभट्टजः ।[। १७५*] ^१पप्पूरियोतिरुमलभट्टभूर्याजुपाय-
 286 णीः । भारद्वाजान्वयो नारायणार्योत्रैकवृत्तिमान् ।[। १७६*] ^१न-
 287 द्यालसूरिभट्टात्मसभवो गौतमान्वयः । लिगभट्टो भव-
 288 त्येकवृत्तिमानत्र याजुषः ।[। १७७*] ^१लक्ष्मीपुरविरूपाक्षभट्टजः
 289 काश्यपान्वयः । वृत्ति पडरिभट्टोत्र प्राप्नोत्येकामिहा-
 290 च्चक्रः ।[। १७८*] ^१सूनुश्चुतभट्टस्य^{१२} कौडिन्यान्य[संभव*] । अत्रैकामश्रु-

^१ Metre Anushtubh

^४ Read यद्.

^५ Read पद्.

^६ Read पद्.

^७ Read श्रीमत्तो.

^{११} Read पद्.

= Read एवमेव.

^१ Read श्रीमत्तो.

^२ Read श्रीमत्तो.

^३ Read श्रीमत्तो.

^४ Read श्रीमत्तो.

^५ Read श्रीमत्तो.

- 291 ते वृत्तिं यादवार्योपि याजुषः ।[। १७६*] ¹नरसंभट्टजो विश्वामि[त्र]-
 292 गोत्रश्च बृहचः² । पंडरिश्रीतिरुमलभट्टेद्रोत्रैकवृत्तिकः [॥ १८०*]
 293 ¹नंदनो नरसंभट्टसूरेरात्रेयगोत्रजः । एका तमणभ-
 294 द्रोत्र वृत्तिमभ्येति बृहचः³ ।[। १८१*] ¹याजुषः क्रानालनरसार्यके-
 295 श्वभट्टभूः । भारद्वाजान्वयश्चेनुभट्टस्सार्धैकवृत्तिमान् ।[। १८२*]
 296 ¹पुत्रश्चेनावज्जुलपेद्दिभट्टेद्रस्य याजुषः । शाडिल्यगो-
 297 त्रौ वैकटभट्टोत्रार्धवृत्तिमान् ।[। १८३*] ¹भारद्वाजान्वयो वानि-
 298 वाळगोविदभट्टभूः । अत्र त्रिवृत्तिमान्व्यासरायभट्टोपि
 299 बृहचः³ ।[। १८४*] ¹भारद्वाजकुलोद्भूतो म[त्त*][णा]राष्ट्यसंभवः । श्रीमत्ति-
 300 मणभट्टोपि ²बृहचोत्रार्धवृत्तिकः ।[। १८५*] ¹बृहच[ः*]³ श्रीमहाभाष्य-
 301 श्रीनिवाससुधीसुतः । गिरिभट्टोत्रार्धवृत्तिः पूतिमापकु-
 302 लोद्भवः ।[। १८६*] ¹कौडिन्यगोत्री घडयकंठिरुप्पणभट्टजः । वृत्तिद्व-
 303 यं ³तिरुमलभट्टोत्राभ्येति याजुषः ।[। १८७*] ¹पुत्रो राघवभट्टस्य वसि-
 304 [ष्ठा]न्वयभूस्सुधीः । वरवैकटभट्टोपि ²बृहचोत्रैकवृत्तिकः[ः]

Eighth Plate, Second Side

- 305 (बृहचः) ।[। १८८*] ¹कास्य(श्य)पान्वयभूर्वाळापुरलक्ष्मीधरार्थजः । याजुषेद्रो[त्र*]
 306 कमलनाभभट्टो द्विवृत्तिमान् ।[। १८९*] ¹भारद्वाजान्वयतिरुमलयीगं-
 307 गयाडिजः । त्रिवृत्तिरोडयाळूर्ध्वराजार्थोत्र याजुषः ।[। १९०*] ¹विष्णुवर्द्ध-
 308 नगोत्री येडुल्लूर्लिगार्थस(स)भवः । ⁴यैकवृत्ति वरदभागवतो ²बृह-
 309 चोत्तु(श्रु)ते ।[। १९१*] ¹बृहचः³ कोत्तपत्यशंभट्टवर्यतनूद्भवः । अत्रैकामश्रु-
 310 ते वृत्तिमंणाजिभा(भी)गंवान्वयः ।[। १९२*] ¹बृहचो³ ⁵रामचंद्रार्यसूनुरात्रेयगो-
 311 त्रजः । रामचंद्रपुर[श्री*]वैकटाद्रिश्चैकवृत्तिकः ।[। १९३*] ¹श्रीकौडिन्यकुलः⁶ कुं-
 312 भघोणकामरसात्मजः । अत्रै(त्रै)कवृत्तिमान् कुप्परसेंद्रः श्रीकल्यायाजु-
 313 षः ।[। १९४*] ¹श्रीरंगनाथभट्टस्य तनयः कौशिकान्वयः । घडियारंभास्करा-
 314 र्यो⁸ बृहचोत्रैकवृत्तिकः ।[। १९५*] ¹लक्ष्मीकांतसुतः कौशिकविश्वामि(त्रा)त्र
 315 आर्चिकः । द्विवृत्तिः पेरियकोळंकरणिक्योत्र दंवरणः ।[। १९६*] श्रीव-

¹ Metro Anushtubh.

² Read तिरु°.

³ Read रामचन्द्रा°.

⁴ Read श्रीकौ°.

⁵ Read बृह°.

⁶ Read एका°.

⁷ Read श्रीकौडिन्य°.

⁸ Read °राय्यो बृह°.

- 316 क्षपेरियकोक्करणिकोत्र वहचः¹ । येकवृत्ति² तिपरससूनु-
 317 स्तिमरसोसुते³ ।[। १८७*] 'नानागोत्रद्विजातिभ्यो दत्ता वीरमहोभुजा ।
 318 द्विचत्वारिंशदधिकलिखिताशतवृत्तयः ॥[१८८*] श्री॥=॥

Ninth Plate

- 319 'श्रीवेंकटपतिरायचित्तिपतिवर्यस्य कीर्त्तिधुर्यस्य ।
 320 शासनमिदं सुधीजनकुवलयचद्रस्य भूमहेद्रस्य ।[। १८९ ॥*] 'वेंकट-
 321 पतिरायन्मापतिदेशेन⁴ शासनज्ञोक्तान् [।*] कणकविकामकाटिः⁵
 322 सरसमभाषीलभापते. पौत्रः ।[। २०० ॥*] 'श्रीवेंकटमहारायसूक्त्या गणपया-
 323 लजः । श्रीवीरणमहाचाय्यो(र्यो) व्यलिखत्तामशासनं ।[। २०१*] 'दानपा-
 लन[यो]-
 324 मंज्ये⁶ दाना[च्छे]योनुपालनं [।*] दानात्स्वर्गमवाप्नोति पालनादच्युत पद ।
 [। २०२ ॥*] 'ख[द]-
 325 त्तादिगुण⁷ पुण्य परदत्तानुपालनं । परदत्तापहारेण खदत्त नि[ष्क]ल
 326 भवेत् ।[। २०३ ॥*] 'खदत्ता परदत्तां वा यो हरति वसुधरा¹⁰ [।*]
 पटिवर्षसहस्राणि विष्ठा-
 327 या जायते क्रिमिः¹¹ ।[। २०४ ॥*] 'एकैव भगिनी लोके सर्वेषामेष भूभुजा ।
 न भान्या न क-
 328 [र]ग्राह्या विप्रदत्ता वसुधरा¹⁰ ।[। २०५ ॥*] 'सामान्योय धर्मसेतुं नृपाणा¹³ काले
 काले प[र]-
 329 [ल]नीयो भवद्भिः । सर्वानेतान्याविनः¹⁴ पारिवेन्द्राभूयो भूयो याचिते¹⁵
 रामचन्द्रः ।[। २०६ ॥*]
 330 श्रीवेंकटेश¹¹

ABSTRACT OF CONTENTS.

(Line 1.) Salutation to Śrī Venkatēśa.

(Verse 1) *Stōtra* to Rāma.

(V 2) *Stōtra* to Viśhvakāśha

(V 3) *Stōtra* to Varāha, (the boar incarnation of Viśhnu)

(V 4.) From the ocean of milk was born the Moon

(Vv. 5-6) His grandson was Budha's son, Purāravas The latter's son was Āyus; his son, Nahusha From him came Yayāti, and from Yayāti, Pūru. In this lineage was born a

¹ Read °वहच.

² Read °सुते

³ Metre Āryā.

⁴ Read °कोटि

⁵ Read °द्विगुण.

⁶ Read क्रिमि

⁷ Read °सेतुं.

⁸ Read याचिते रामचन्द्र.

⁹ Read एक°

¹⁰ Metre Anuṣṭubh.

¹¹ Read °पयादेशेन

¹² Read °मंज्ये

¹³ Read वसुधरा°

¹⁴ Metre Śālīnī

¹⁵ Read °भाविन.

¹⁶ In Telugu characters

king named Bharata. In his family appeared Śantanu, the fourth from him was Vijaya (Arjuna). His son was Abhimanyu, from him was born Parikshit. The eighth from him was Nanda. The ninth from this king was Chalikka, and the seventh from him was Rājanarēndra, a devotee of Vishnu. Ten generations after him came Bijalāndra. The third from him was Vira-Hemmalūya, the lord of Māyūpuri and a devotee of Murūri (Vishnu).

(Vv 7-8) Fourth after him was born king Tāta-Pinnama, at whose sight the enemies were frightened. From him was born Sōmidēva, who captured seven forts in one day, from his enemies. To him was born the heroic son Rāghavadēva. Then came the glorious Pinnama. King Bukka was the son of him (Pinnama), who was the lord of Āravidu, he also established the kingdom of the Śāluva Nrisimha family.

(Vv 9-12) Bukkarāja, who was like the *kalpa vriksha* to the learned, married Ballāmbikā. This queen bore a son named Rāmarāja. He vanquished by his great valour the 70,000 horses of Sapāda, seized from him the fort of Avanigiri, and put to flight Kāsappodaya. This Rāmarāja captured the fort of Kandanavōli. He was poisoned by his relatives, but by the grace of Vishnu, whose devotee he was, he suffered no harm.

(Vv 13-40) The queen of this Rāmarāja was Lakkāmbikā. To him was born Śrīrangarāja. He married Tirumalāmbikā, by her were born to Śrīrangarāja the three sons, the heroic Rāmarāja well versed in politics, the excellent Tirumalarāja and the king Venkatādri. The hero Rāmarāja, having slain in battle his enemies, who were a scourge of the earth, was ruling the world. His praises. Then Venkatādri is praised. Tirumalamahārāja of great prowess, having subdued hostile kings in battle, and having been anointed to the peerless sovereignty, ruled the earth.

(V. 21) Description of the coronation of this prince

(V. 22) This king made large gifts of *tulā-pūrusha* in gold and other gifts, to the temples at Kāñchi, Śrīrangam, Śēshāhala (Tirupati) Kanakasabha (Chidambaram), Ahōbala, etc.

(Vv 23-26) By Veṅgalāmbā was born to Tirumala a son named Śrīrangarāja. Making Uddagiri his residence, he conquered Kondavīdu, Vinikondapura, and other forts, and began to rule at Penukonda. The description of his coronation. King Śrīraṅga afterwards went to heaven (died).

(Vv 27-39) Venkatapatidēvarāja, the son by Veṅgalāmbā of Tirumaladēvarāja then began to rule the earth. He was the younger brother of Śrīrangadēvarāja. Having been anointed according to the prescribed rules by the spiritual preceptor of his *gōtra*, the famous Tātayārya, who was the ornament of the wise, just as Rāma was anointed by Vasishtha, he was ruling the earth triumphantly after destroying the demons, the Yavanas (i.e. the Muhammadans). He had Venkatāmbā, Rāghavāmbā, Pedōbamāmbā and Krishnamāmbā as his queens. This king defeated Mahamanda-Sāhu, son of Malikibharāma, (i.e. Muhammad Shāh, son of Malik Ibrāhīm) and took on the battlefield the horses, elephants, weapons, umbrella, etc. belonging to the vanquished king. When this Venkatapatidēvarāja assumed the sovereignty, Ādisēsha and other supporters of the earth were relieved of their burden and consequently they, having assumed the shape of Vṛshasāila (the Tirumala hills near Tirupati), are ever praying Venkatāchalapati to grant long reign to him. He was comparable to the ocean in the profundity of his learning, was the only excellent conqueror of the Chaurāsīdurga, he terrified the hearts of the hostile kings in the eight quarters, he was a favourite of Śārngadhara, was a destroyer of his enemies, was a wishing tree to the poor, was styled *Hosa-birudaraṅga*, *Rāyarāhutta-mūnda*, was favoured by Vira-Lakshmi, was like the central gem of the necklace (which is) the city of Āravidu; was broad-armed like Ādisēsha, was a boar to the earth viz. the provincial chiefs (as Vishnu in his *Varāha avatāra* was to the earth); was the best of kings, a Rāmabhadra in battle, was called *Nānāvārṇa śrī-mandalīha-ganda*, was the foremost of the kings of the race of Atri, was styled

Ēbirudarāya-rāhutta-iēsy-aṭabhujanga, *Oddiyarāyadīpatta*, his cheeks resembled the moon, he rivalled the god of love in beauty, was called *Bhāshagetappuvarāyara-ganda*, was the protector of the nine continents of the earth, *Rājādhirāja*, a munificent giver like Kubera, was entitled *Mūruvāyara-ganda*, possessing fame surpassing Mēru, etc. He, having won the throne of Kārṇāṭa by the power of his arm, was ruling the earth from Sātu (*Rāmāsvaram*) to Himādri (the Himālayas)

(Vv 41-66) In the Śaka year computed by *vasu* (8), *vyōma* (0), *kalamba* (5), and *indu* (1), (i.e. 1508) the *Samatsara Vyaya*, on the *Utthāna-dvādasi tithi* of the bright fortnight in the month *Kārttika*, in the presence of the god *Venkatēśa* (at Tirupati), the king granted to a number of *brāhmanas* well versed in the *sāstras* and the *vēdas*, the village of *Gangavarappatti*, together with *Śundekkāyikkanavāyippatti*, *Pālamānpatti*, *Chinnamūrtināyanipatti*, *Guyyamanāyanipatti*, *Kīlekkōtta(vara)patti*, *Kāpulappatti*, *Śilīnāyanipatti*, and *Santēppāleyam*, they were clubbed together under the name of *Virabhūpasamudram*

The situation of *Gangavarappatti* is as follows —It is included in *Hastanāvati-valīta* and is situated in the *Nedungula-nāduka* in the *Ālangula-sīhala* which belonged to the *Dhārāpura-tantiya*. The boundaries of it are —It is situated between *Śundekkāyikkanamā* and *Śrīmangalādēvī* (?), and between *Vaighayāru* and the hill of *Pūlattūr*. It is watered by the river (and channel) coming from the village of *Mūngilanai*, and which is named *Haridrā*. The village of *Gangavarappatti* is situated to the east of *Pūjārīnāyakan-malai*, to the south-east of *Mūngilanai* and the big channel already mentioned, to the south of the hill adjacent to the village of *Pūlattūr*, to the south-west of the *Gardabhakkanamā* and *Tummalappatti*, to the west of *Bairīnāyan-ūru*, *Pullamāñjanpatti* and *Yadamalai*; to the north-west of the village of *Gorlavārappatti*, to the north of *Vēdappatti*, *Muppadr-Jaggīnāyakappatti*, *Mēlaikkōtta(vara)patti* and *Mēttuppatti* adjoining the last mentioned village, and to the north-east of *Vittirundaperumālālayam*

The boundaries of *Śundekkāyikkanavāyippatti* are *Kāttināyakapatti* to the west, *Teṇkaradu* hill to the north, *Śēvaghanpatti* and *Vēlayudhanpōttai* to the east and *Battulakunta* to the south. This village of *Śundekkāyikkanavāyippatti* together with *Pālamānpatti*, *Santēppāleya*, *Chinna(tantiya)mūrtināyanipatti*, *Guyyamanāyanipatti*, *Kīlekkōttappatti*, *Kāpulappatti*, and *Śilīnāyanipatti*, was given as the subsistence for the village of *Gangavarappatti*. To these were added two channels flowing from the forest of *Tondēkkutyappan*, the tolls from *Kāttināyanpatti*, *Toravali-sungam* and *Mūngilanai*.

(Vv 67-79) *Virabhūpa*, a devout worshipper of *Vishṇu*, was born in the family of *Viśvanātha Nāyaka*. He was living gloriously. He constructed a *mandapa* of rare sculptures in front of the shrine of *Sundaranāyaka* and presented the goddess *Minākshī* with a golden *karacha* (mailcoat studded with gems). The munificence of this prince is praised. He held the *birudas*, *Samayadrōhara-gaṇḍa*, and *Dakṣiṇa-samudrādhipati*, and was the lord of *Ayyāvalipūr*. He was the grandson of *Viśvanātha Nāyaka*, and son of the king *Krishna* by *Lakshmamā*. At the request of this prince *Virabhūpa*, the village was granted by *Vira-Venkatapatidēvarāya* and it consisted of 142 shares

(Vv 80-198) Here follows the list of donees

(V 199) Praise of *Venkatapatidēvarāya*

(V 200) States that *Krishṇakavi*, the son of *Kāmakōti* and the grandson of *Sabhāpati* wrote this document, and

(V 201) that it was engraved on copper by *Virañchārya*, the son of *Gaṇapaya*.

(Vv 202-206) The usual benedictory and imprecatory verses

At the end of the document is the sign-manual of the king, *Śrī Venkatēśa*.

No. 22 —MOTUPALLI PILLAR INSCRIPTION OF GANAPATIDĒVA,
A D. 1244-45.

By PROFESSOR E. HULTZSCH, PH.D., HALLÉ (SALE)

This inscription is engraved on four sides of a pillar of the *mandapa* in front of the Virabhadrasvāmin temple at Mōṭupalli in the Bāpatla taluka of the Guntūr district¹. I edit it from a set of excellent inked estampages received from Rao Sahib H. Krishna Sastri, who has already noticed the inscription in his *Annual Report on Epigraphy for 1909-10*, p. 106 f.

With the exception of a few syllables near the edges of the pillar (e.g. in ll. 169-171), the inscription is well preserved. The alphabet is Telugu. The characters are on the whole well formed, but there are some letters (e.g. the dentals, linguals, r, l, and i) which it is not quite easy to distinguish from each other without paying regard to the context. The lingual *ḷ* is used twice in the word *pankila* (ll. 89 f., 102). Of peculiar spellings may be mentioned *klup'a* for *klṛipta* (ll. 85, 149) and *yavvāna* for *yauvāna* (l. 13).

The languages are Sanskrit (ll. 1-152, 166-173) and Telugu (ll. 152-166). The Sanskrit portion consists mostly of verses, which are 29 in number (ll. 2-131, 166-173). The remainder of the inscription is in prose. Of rare Sanskrit words the following deserve to be noted — *anāṣṭa-riṣa*, 'an island' (line 136 f.), *amālīman*, 'purity' (verse 17), *aśīya*, 'a number of horses' (v. 20), *ānandathu*, 'joy' (v. 1), *āmṛēḍana*, 'repetition' (v. 4), *āstamēdha* = *āstamēdhika* (v. 12), *ap-rinhh*, 'to spread' (v. 27), *ūśhmala*, 'glowing' (v. 13), *han*, 'to glitter' (v. 16), *kalamba*, 'an arrow' (v. 12), *krīdāyita*, 'sporting' (v. 4), *ganḍa*, 'a hero' (v. 18), the same = *gandasaila*, 'a boulder' (v. 26), *guñjā*, 'a kettle drum' (v. 23), *ghrini*, 'a ray' (v. 27), *damara*, 'tumultuous, terrible' (v. 20), *Trīdaśaparivṛḍha* = Indra (v. 13), *Padmaśāsā* = Lakṣmī (v. 5), *parimōṭara*, 'cracking' (v. 18), *Magharanmanu* = Indranila (v. 27), *rangat*, 'rolling' (v. 3),² *lambāpataha*, 'a kind of drum' (vv. 12, 25), *Lōpāmudrādayita* = Agastya (v. 15), *Śrīutsaśaśhas* = Viṣṇu (v. 8).

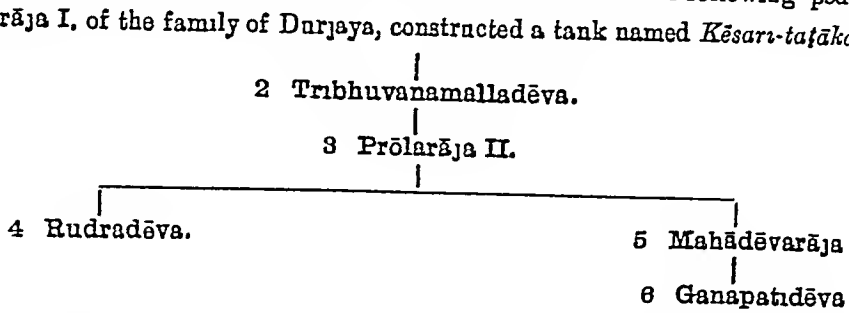
The Mōṭupalli pillar-inscription is an edict of the (Kākatīya) Mahārāja Gaṇapatidēva (l. 135 f.). It opens with an invocation of Svayambhūdēva. From the *Pratāparudriya* we know that Śiva under the name Svayambhūdēva was the family-deity (*kula-dēvata*) of the Kākatīya dynasty.³ Verses 1-4 of the inscription invoke Gaṇēśa, Sarasvatī, the digit of the moon on Śiva's head, and the Boar-incarnation of Viṣṇu, respectively. Verses 5-15 contain a mythical and legendary genealogy of the Kākatīya kings. Verse 5 introduces Viṣṇu, from the lotus on whose navel sprang Brahmā. From the Creator's eye the Sun was produced (v. 6), and from the latter Manu (v. 7). In this family (*viz* the *sūrya-vaṃśa*), was born Ikṣhvāku (v. 8), in his family Māndhātṛi (v. 9), and in his family Sagara (v. 10), whose sons were burnt by Kapila, but attained salvation through the austerities of Bhagiratha (v. 11). In this family was born Raghu (v. 12), and in his family Daśaratha, who, being mounted on India

¹ Cf. Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 88.

² Professor Zachariae kindly informs me that the same participle occurs in two (unidentified) quotations of the commentary on the *Manthakōṣa* — *rangad bhāṅgāṃ sa Gaṅgāṃ* (verse 115) and *rangat-sarāṅgā-rucīḥ* (verse 126).

³ *Ind. Ant.*, Vol. XXI, p. 199, and see now K. P. Trivedi's edition, p. 135 ff.

in the shape of a bull, killed Śambara in the sky (v 13) Daśaratha's son was Rāma (v 14), in whose family was born Durjaya (v 15) Verses 16-22 furnish the following pedigree :—



The first king of this pedigree, Prōla I, is not mentioned in any other Kākatiya inscription but the Mōtupalli one, and in a Kāñchi inscription¹ the construction of the *Kēsari* tank is attributed to (his grandson) Prōla II. The successors of Prōla I are named in the same order in other Kākatiya inscriptions. Here and in a Hanamkonda inscription,² the second king bears the name Tribhuvanamalla, while a Chēbrōlu inscription calls him Bēta,³ and the Kāñchi inscription Betma. In another inscription at Hanamkonda, both names (Bēta and Tribhuvanamalla) occur.⁴ As pointed out by Rao Sahib Krishna Sastri, Bēta was his actual name, and Tribhuvanamalla a surname which he borrowed from his sovereign, the Western Chālnkya king Tribhuvanamalla-Vikramāditya VI.⁵ As Prōla I in the Mōtupalli inscription, Bēta is stated in the Chēbrōlu inscription to have been a descendant of Durjaya.⁷ The family of Durjaya is referred to also in inscriptions of other Telugu chiefs.⁸

Verses 23-27 praise king Gaṇapati in general terms without conveying any historical information. Verse 25 implies that he fought with the Kalingas. Verse 24, which is identical with verse 13 of his Kāñchi inscription⁹ and with verse 19 of an unpublished inscription on a pillar at the Pākhāl lake,¹⁰ and verse 26 allude to the crest of the Kākatiyas, which, as we know also from the *Pratāparudriya*,¹¹ was the figure of a boar.

After this long preamble of 27 verses, the *Mahārāja* Gaṇapatidēva informs us of the actual object of his pillar-inscription. It is an *abhaya sāsana* (l 139 f), i.e. 'an edict (assuring) safety', to foreign traders by sea whose vessels might be wrecked on the coast of his territories. While formerly the whole cargo of such ships became forfeited to the state, he promised that henceforth nothing but the usual custom duties would be levied on it. These are specified in the Telugu language in ll 152-166.

The inscription ends with two Sanskrit verses (28 f) stating that Gaṇapatidēva set up the pillar bearing this edict (*sāsana-stambha*) at Mōtupalli *alias* Dēśyūyakkondapattana in the Śaka year 1160 (expired), which was the year Krōdhin of the cycle. This year corresponds to A.D. 1244-45.

¹ *Ind. Ant.*, Vol. XXI, p. 200, verse 9. The Mōtupalli inscription shows that the word *kēsari* must not be connected with the preceding word *jagati*, as was done by me in editing the Kāñchi record.

² *Ind. Ant.*, Vol. XI, p. 17.

³ Above, Vol. V, p. 142.

⁴ *Ind. Ant.*, Vol. XXI, p. 197.

⁵ Above, Vol. IX, p. 265 f.

⁶ *Idem*, p. 260.

⁷ The words *taṭō-bhāt* do not necessarily imply that Bēta was the son of Durjaya, as I had understood them above, Vol. V, p. 142.

⁸ See above, Vol. VI, p. 224 f and p. 268, and Vol. IX, p. 260, note 2.

⁹ *Ind. Ant.*, Vol. XXI, p. 200.

¹⁰ See my *Annual Report on Epigraphy for 1902-03*, p. 6, para. 12.

¹¹ *Ind. Ant.*, Vol. XXI, p. 198.

General Cunningham¹ and Colonel Yule pointed out that Motupalli is mentioned by the Venetian traveller Marco Polo, who calls it Mutali. "This was formerly under the rule of a king, and since his death, some forty years past, it has been under his queen"² By this king and his queen are meant Ganapati and his daughter (not queen) Rudramba.³ Rā Bādur Venkayya showed that the former reigned sixty-two years, from A. D. 1199-1200 to 1260-61, when he was succeeded by Rudrāmba.⁴ Marco Polo is supposed to have visited South India about A. D. 1290,⁵ as, however, he dictated his work to his fellow prisoner Rusticano at Genoa in A. D. 1298-99,⁶ his statement that about forty years had then passed after Rudrāmba's accession to the throne turns out to be fairly correct. He mentions as chief produce of the country diamonds which "are found both abundantly and of large size,"⁷ and muslins which "look like tissue of spider's web"⁸ As he calls the whole Kalahatiya kingdom after Mutali, it seems that this town was its chief port in the thirteenth century. The fact that Ganapati selected Motupalli as the site of his edict to mariners points to the same conclusion.

TEXT.

A — South Face

- 1 श्री¹⁰ स्वस्ति श्रीस्वयम्भूदेवाय न-
- 2 मः ॥ इच्छासिद्धे¹¹ हिमगिरिसुता-
- 3 नद्योरालवाल देव लवोद-
- 4 रकरिपति वदनेनैर्दयामः । यस्य
- 5 क्रीडापरिणतिभुवो मेरुशृंगस्फुलिगास्त-
- 6 दृश्यते दुरिततिमिरीत्वारणाकार्यैश्च-
- 7 र्याः ॥ [१ ॥*] ता विधाटचतुर्जिह्वारगे-
- 8 कोद्योगनर्त्तकीं । वदेमहि गिर देवी संवि-
- 9 दबुधिचंद्रिकां ॥ [२ ॥*] जयति सुकुटगगा[र]-
- 10 गदभस्तरगप्लवनचतुरहसीविभ्रमा च-
- 11 द्रलेखा । उपहरति दृशोर्या शर्वसर्व्वेय-
- 12 रत्वप्रकृतिनियतमुक्तापट्टवधप्र-

¹ *Ancient Geography of India*, p 512 f

² Yule, *Marco Polo*, 2nd ed., Vol II, p 316

³ Cf. *Ind Ant*, Vol LXXI, p 199, and a note by Mr Prakasa Rao of Coimbatore, reprinted from the *Hind* in the *Quarterly Journal of the Mythic Society* (Bangalore), Vol III, p 132

⁴ *Annual Report on Epigraphy for 1905-06*, p 80 f. The inscriptions themselves prove that the doubts expressed by Miss Duff (*Ind Ant*, Vol LXXII, p 325 f) are quite unjustified

⁵ Yule, *op cit*, Vol II, p 251

⁶ *Idem*, Vol I, Introduction, p 50

⁷ On the diamonds of South India see the articles of Mr P Sampat Iyengar and Mr S Krishnaswami Aiyangar in the *Quarterly Journal of the Mythic Society*, Vol III, pp 117-132

⁸ "The districts about Masulipatam were long famous both for muslins and for coloured chintzes. The fine muslins of Masalia are mentioned in the *Periplus*" Yule, *op cit*, Vol II, p 319, note 3, and *Hobson Jobson*, p 429. The *Massalia* of the *Periplus* and the *Μαζαλία* of Ptolemy have been identified with Masulipatam, see *Ind Ant*, Vol VIII, p 149 f., and Mr Scheff's translation of the *Periplus* (New York, 1912), p 262

⁹ From an inked estampage supplied by Rao Sahib H Krishna Sastri

¹⁰ Expressed by a symbol

¹¹ Read "सिद्धे"

- 13 तीति ।[। ३ ॥^१] देव[:*] श्रीकमनीययव्वनवनक्रीडा-^१
 14 यितामेडनस्नातचानुगृहीतसू-
 15 करतनुः पु[ष्णा]तु वो वाच्छित । क्षोणी-
 16 सुद्वरतो महाव्विजठरादिक्रा-
 17 तनीराजना चक्रे यस्य फणीयरो निजफ-
 18 णामाणिव्वदीपोत्तरैः ।[। ४ ॥*] अधिजलनिधि
 19 शेषे कोपि पर्य्यकशेषे विहरति कि-
 20 ल देव' पद्मवासासहाय' । प्रस-
 21 वसवनयष्टो^२ विष्टपानामसु-
 22 य स्वयमजनि हि नाभीपद्मतः पद्म-
 23 योनिः ॥ [५ ॥*] विश्वैनसा च तमसां च निरा-
 24 करिणुरभोरुहा च हरिता च विक्ता-
 25 सहितुः । तस्येवणाज्जगदशेषमि[द]
 26 सिष्टक्षोराविर्ज्वभूव भगवानय-
 27 मगुमाली ॥ [६ ॥*] ततो मनुरभू-
 28 न्नात्ता श्रेखर नयदर्शिना । विश्व-
 29 राजन्यमूर्द्धन्यचूडामणिरिवा-
 30 पर' ॥ [७ ॥*] इच्छाकार्णास'^३ तस्मिन्नभवद-
 31 भिजने भूभुजा चक्रवर्ती साक्षा-
 32 क्षीवन्सवक्षा' स्वयसुदित इव
 33 त्रातुकामो धरित्री' । एकच्छत्र'^४ समस्त
 34 जगदनुभवतो यस्य सद्दीपमा-
 35 ल सूक्तैकव्याणि चक्रे समुपहृ-
 36 तकर विश्वराजन्यचक्रं ।[। ८ ॥*] आ पूर्व्वत्प-
 37 र्व्वर्तेन्द्रादमरकरितटक्रीडितोच्चा-
 38 वचायादा च प्रत्यङ्गहीम्राद्वरु-
 39 णपुरवधूदत्तसकेतशृंगात् ।
 40 यस्यान्यस्वाम्यशून्य क्रमससु-
 41 पनत चेतमाहुर्धरित्रीं भूमा-

^१ Read 'दीवन'.
^२ Read 'दी'.

^३ Read perhaps 'यष्टा'
^४ Read 'च्छत्र'.

^५ Read 'कुर्मास'
^६ Read 'पूर्व्वी'.

- 42 विश्वावभूमौ^१ समजनि जनने तस्य
 43 मांघाटनामा ।। ८ ॥*] शासन्मही परिहृ-
 44 तान्यनृपातपत्रां तदंशमौक्तिक-
 45 मभूत्सगरो नरेन्द्रः । यस्याश्वमे-
 46 धतुरगं भुवि मार्गमाणैः खातस्त-
 47 नूजनिवहैरयमंबुराशिः ।। १० ॥*] अधः^२
 48 [नि]रवच्छत्सुर्वीधुरा स भगीर-
 49 थः कठिनकपिलक्रोधालीढस्वधश्चवि-
 50 सुक्तये । गगनशिरसो गगां रुद्रो-

B.—East Page.

- 51 तत्सांगमतधिराद्वनिमनघैस्ता-
 52 दृग्भिस्तेस्त्वपोभिरनीनयत् ।। ११ ॥*] मान्येक्षि-
 53 न्नन्ववाये जनिमक्तत रघुर्लैत्रया-
 54 त्वाप्रसंगप्रैखन्नभीरलंवापटहरव-
 55 भयोद्धांतविद्देयिपांथः^३ । अथ य-
 56 स्याश्वमेधं कचिदपहरतो भाति प-
 57 ल्युः सुराणां प्रत्यंगं यत्कलवन्न-
 58 णपटलमिषाक्षीणमच्छां सद्धसं ।। १२ ॥*] भासी-
 59 दा चक्रवालाव्यणतिषु चरणान्क्रांतराज-
 60 न्यचक्रस्तब्धंतत्यां महत्यां तदनु दश-
 61 र[थो] नाम राजाधिराजः । पूर्व स्वर्गोप-
 62 र्गो त्रिदशपरिवृढं पुंगवीभूतमारादा-
 63 रुद्धासह्यशौर्योभलभुजमवधीदं-
 64 बरे शबरं यः ।। १३ ॥*] प्राग्दिष्टैर्विष्टपानां^४ तदत द-
 65 शरथः पुत्रकामेष्टिमिष्टा पुत्री जातस्त-
 66 दास्ताममरपुरवह्नी रामनाम्ना त्रि-
 67 धाम्ना । येन प्राबन्धि सिंधौ श्रवणबलवता व-
 68 धुरः कोपि पंधास्तूर्ण^५ निस्तीर्णमरणः किम-
 69 परमसधो लंठिता दाशकंठाः ॥ [१४ ॥*] सत्यं भ-

^१ Read °विष्वाव°

^२ Read °देवि°.

^३ Read अथ.

^४ Read पथा°.

^५ Read °पाथ°.

- 70 द्रासननिभभुजावत्तया वीरलक्ष्म्या जात-
 71 स्तस्मिन् चित्तिपतिकुले दुर्जयो नाम राजा ॥
 72 यद्यात्राया ह्यसुररजःपीत-
 73 [तो]याः समुद्रा लोपासुद्रादयित-
 74 चुलुकात्याहिताना स्मरति ।[१५ ॥*] अथ निरविशदु-
 75 र्वा^१ तत्कुलोदन्वदिंदुः सकलजलधिवेलामेख-
 76 ला प्रोलराजः । कनदुसकरवालाकालका-
 77 लावुवाहाम्युदयहृदयशल्यप्रद्र-^१
 78 वद्राजहसः ।[१६ ॥*] कुलगृहममलिन्नो^२ जन्म-
 79 भूमि लहिन्न^३ पदमतिमधुरिम्ण^४ प्रेम-
 80 धाम प्रधिन्न^५ । प्रतिनिधिसुदधीना सच[यं]
 81 तोयसृष्टेरतुलमन्नत केसर्याख्यया
 82 यस्तटाक ।[१७ ॥*] अथ चतुरवुराशिरशनां
 83 भुवमस्य सुतस्त्रिभुवनमन्नदेव इति
 84 भूमिपतिर्व्युभुजे । निजभुजदर्पसप-
 85 दसमर्पितक्लृप्तकरप्रतिभटगडकठप-^६
 86 रिमोटनचडभुजः ।[१८ ॥*] अशिषदय समस्तां त-
 87 स्य पुत्रो धरित्रीमशनिरतिनृपाणा^७ भूप-
 88 तिः प्रोलराज. । प्रतिसमरधरित्रिप्रद्र-
 89 वच्छदुसेनाचरणवहलधूलीप-
 90 किळ्व्योमगगः ।[१९ ॥*] अथ भुवमधिचक्रे त-
 91 स्य पुत्रः समतात्करदन्तपतिचक्रशक्र-^७
 92 वालाद्रिवप्रा । उमरसमररगतगद-
 93 श्रीयशत्रुविहितमहितभूभृदिद्रवो
 94 रुद्रदेवः ।[२० ॥*] अथ निजभुजशैले तत्कनीयानशे-
 95 यामधित डरणमेना^८ श्रीमहादेवराजः ।[*]
 96 प्रणतिविमुखमासोद्यद्रणे कादिशीक गि-
 97 रितटगृहमेधि क्षापतोना कुटुव ।[२१ ॥*] अम-
 98 रतरिवाव्येरत्रिनेतादिवेदुर्मदन इव

^१ Read °हृदय°^६ Read प्रधिष.^७ Read °चक्रां चक्र°.^२ Read °गृहम°.^६ Read °हृष°.^८ Read धरिष°.^३ Read महिष^७ Read °ररिनु°.

- 90 मुद्रुभाजीवनानददायी¹ । सध² गणप-
 100 तिदेवः श्रीमहादेवराजादजनि भुवनभू-
 101 त्वे भूभुजा चक्रवर्त्ति ॥ [२२ ॥³] यावद्वज्रै-

O —North Face.

- 102 यात्रानुरगनुररज.पञ्चिका
 103 श्रीमन्महा तावते तापदेव यत-
 104 सज्जनगरीषीयिपुत्रेषु गुणाः ।
 105 पाथः पोरोगया यविनुत वितनु
 106 चाधोरगैरायणं ते प्रत्युषे
 107 घात[मु]चे[⁴]यवसमपि तदा पा-
 108 ययस्वादयार ।[। २३ ॥⁵] कोलाकोभू-
 109 नृगाक्षो न वसति⁶ कमले श्रीरिति श्रीव-
 110 राज प्रातो नेपा प्रियस्वोर[सि]
 111 रतिमिरतो जग्नगड प्रसुता । ५-
 112 त्याभापे मयीनामुषसि सङ्कु-
 113 तुलु सयप सानुताप इस्ता-
 114 न्या यद्विपुली पिनमितवदना
 115 गडपाडी पिधत्ते ।[। २४ ॥⁷] कडूलाखडलै-
 116 रागपट ४५५५मनभात-
 117 भूमीनगीता ४५५५मनदुमयन-
 118 विटपमतभान्नाविहडा.⁸ ।
 119 गाव गाव रमते सुगु-
 120 रनृमो⁹ विह्वल यन्य तादृ-
 121 उभयानारभन्दापटधुरय-
 122 दुपातरतान्तराणि ।[। २५ ॥¹⁰] यात्रा-
 123 रमे दिमि दिमि पुरा प्रस्यितेद्विपा-
 124 नेमोको जालो¹¹ प्रतिगिरतपि¹² दैज-
 125 रन्नीमराज । यशस्तमे प्र[न]-
 126 रन्नीमराज¹³ नय्य दृष्टो¹⁴ [त]-

¹ Read मुद्रुभाजी.

² Read सध. See also the same word occurs (Ind. Ant., Vol. XXI,

³ Read [मु]चे[⁴].

⁴ Read [मु]चे[⁴].

⁵ Read [मु]चे[⁴].

⁶ Read [मु]चे[⁴].

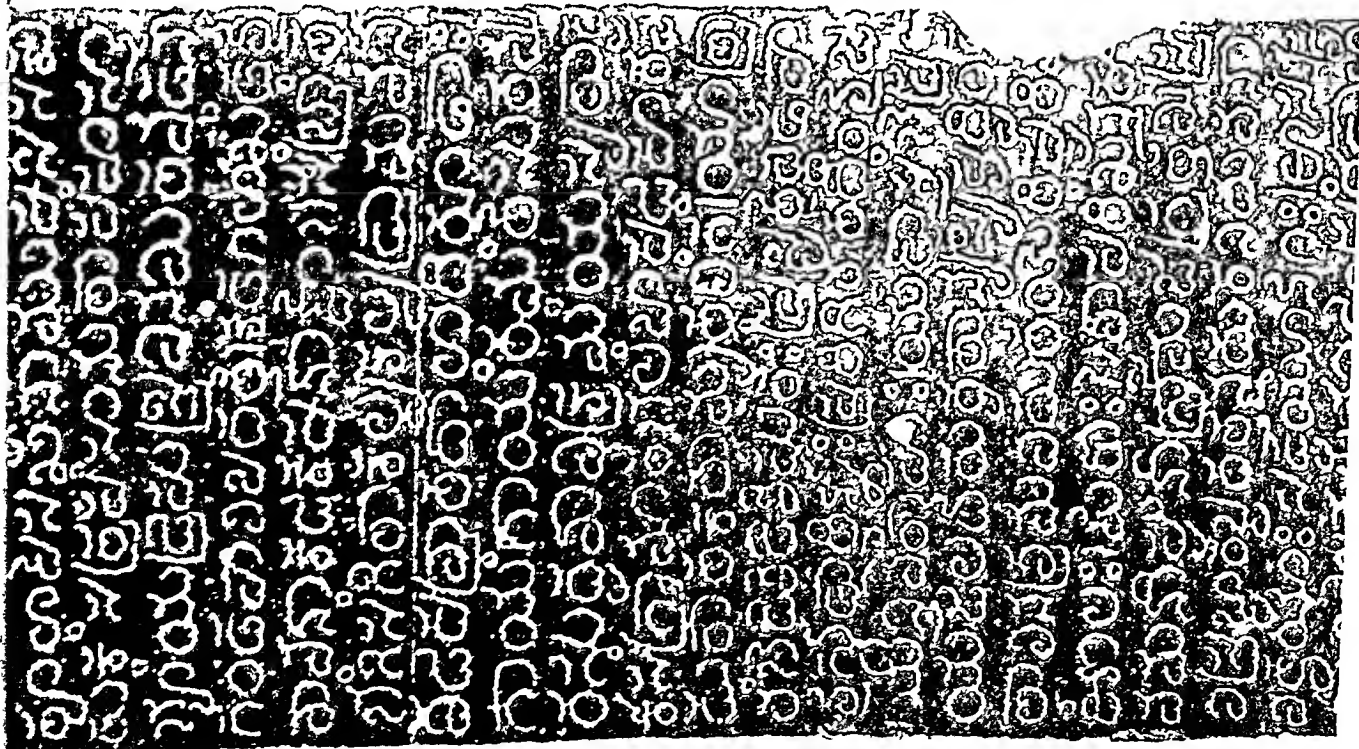
⁷ Read सध.

⁸ Read [मु]चे[⁴].

⁹ Read प्रतिगिरतपि.

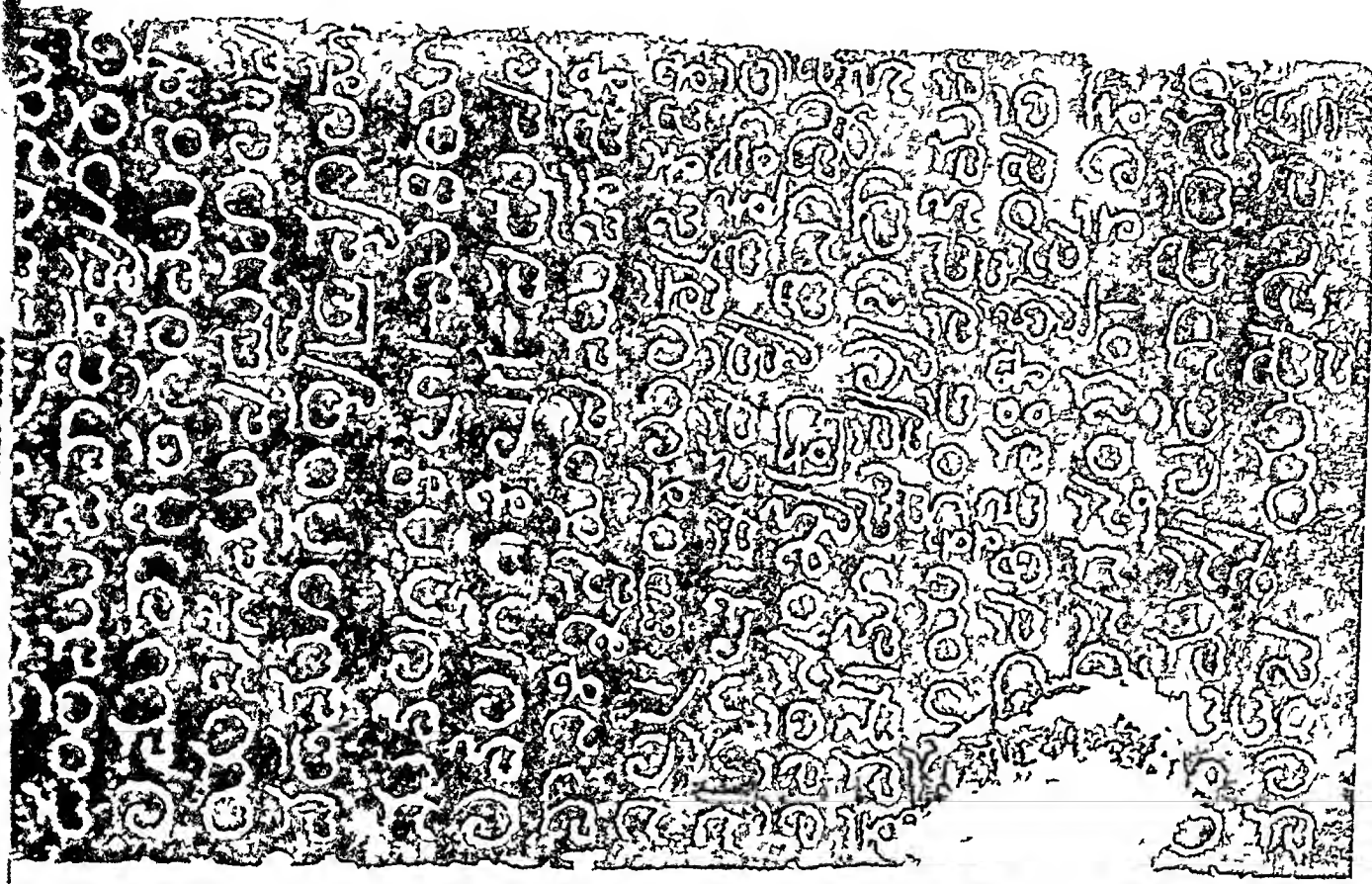
¹⁰ Read प्रतिगिरतपि.

A — South face



112 111 116 115 120 122 124 126 128 130

B. — East face



155 160 162 164 166 165 170 172

Scale one third

131

136

135

140

142

144

146

148

L. Hultsch

Collotype by Gebr. Plettner

- 127 क्वालीनश्चमविधुतये तिष्ठती[वा]-
 128 दिक्कोलः । [२६ ॥ *] मेरोः स्वैरोपरिखन्नाघ-
 129 वमणिष्ठणिग्रामजाग्रत्तमिसा-
 130 विस्रव्यारव्यतत्तन्मधुरनिधुवना-
 131 विद्ययोः सिद्धयूनो । आसंनस्व-
 132 ण्वकूटस्थि[त]सुरविटण[स्कांध]दोला-¹
 133 धिरूढस्वर्गस्त्रीवर्गीरात्र्यनुदिन-²
 134 मभवन्त्यदशांस्यतरायः ॥ [२७ ॥³]
 135 तेनानेन श्रीगणपतिदेवम-
 136 हाराजेन सकलदीपातरी-
 137 पदेशातरपट्टनेषु गता-
 138 गत कुर्वाणैभ्यः सांया-
 139 त्रिकेभ्य एवमभयशास-
 140 नं दत्तं । पूर्वं राजानः
 141 पीतपात्रेष्वन्यदेशादेशां-
 142 तरप्रवृत्तेषु दुर्वातेन समा-
 143 पतितेषु भग्नेष्वतीत्यसंगते-
 144 पु च सभृतानि कनककरितुर-
 145 गरत्नादीनि वस्तूनि सकलानि
 146 वलादपहरति । वयम-
 147 पि प्राणेष्वीपि गरीयो ध-
 148 नमिति समुद्रयानकृत-

D — West Face.

- 149 महासाहसैभ्यस्तेभ्यः क्लृप्तशु-³
 150 क्लादते कपया कीर्त्यं धर्माय च
 151 सर्वं वितराम इति ॥ तवशुल्क-⁴
 152 परिमाणं एकमुट्टिङ्गुम-
 153 टिनि सुप्ययिंठनु ओकटि [1*]
 154 श्रीगंधसु तुलासु ओक-
 155 टिकि । ग १ ८ । कर्पूरमुनक्

¹ Read °विद्ययोः.

² Read °श्रीयोः.

³ Read इति.

⁴ Read तवशुल्क.

- 156 चीनिकर्पूरानक सुत्याल-
 157 कू वेल । ग १कि ८ ॥≡ पंनीर (i)
 158 दतसु जवादि कर्पूरतै-
 159 लसु रागि तगरसु रि[से]-
 160 य सोससु पट्टुल प-
 161 वडसू गधद्रव्यालकू-
 162 नु वेल । ग १कि ८ १ ।- मिरिया-
 163 ल वेल । ग १कि ८ ॥- पट्लु एल्ल-
 164 वानिकिनि स्वरूपसु ओकटिकि-
 165 नि ८ ५॥ पोंकलु लल ओकटिकि-
 166 नि । ग १ ८ ३ । षट्षष्टाधिकैकाद-
 167 श्रयतसंख्ये क्रोधिनाम्नि श-
 168 कवर्षे । मोट्टुप्पल्यभिधाने^१
 169 [दिश्यू]यक्कीडपट्टने^२ मह-
 170 [ति ॥] [२८, ॥*] [ग]णपतिदेवः कीर्त्यै स्थापित-
 171 [वांम्हा]सनस्तभ । कलिका-
 172 [ल]कईमसुलदनादिधर्मा-
 173 वलवयटिमिव [७ २८ ॥*] श्री[: ॥*]

TRANSLATION OF THE GRANT PORTION.

(Lane 135) By this glorious *Mahārāja* Ganapatidēva the following edict (assuring) safety has been granted to traders by sea starting for and arriving from all continents, islands, foreign countries, and cities

(L 140) Formerly kings used to take away by force the whole cargo, viz gold, elephants, horses, gems, etc, carried by ships and vessels which, after they had started from one country for another, were attacked by storms, wrecked, and thrown on shore

(L 146) But We, out of mercy, for the sake of glory and merit, are granting everything besides the fixed duty^३ to those who have incurred the great risk of a sea-voyage with the thought that wealth is more valuable than even life^४

^१ Read °पट्ट°

^२ The bracketted letters at the beginning of ll 169 171 are broken away on the original pillar. The reading देश्यू in line 169 is warranted by another Mōtupalli inscription (No 805 of 1909), which reads *Dēśiyuyya-gondaraṭṭana*, see Rao Sahib Krishna Sastri's *Annual Report for 1909-10*, p 51.

^३ With *kṛpīa sūka* cf *kṛpīa kara* in line 85

^४ Cf Horace, *Carm*, I, 1 —

"Luctantem Icarus fluctibus Africum

"Mercator metuens otium et oppidi

"Laudat rura sui, mox reficit rates

"Quassas, indocilis pauperiem patit."

- (L 151) The rate of this duty (is) one in thirty on (all) exports and imports¹
 (L 154) On one tola of sandal, 1 pagoda $\frac{1}{4}$ fanam²
 (L 155) On 1 pagoda's value of (country) camphor, Chinese camphor, and pearls, $\frac{3}{4}$ and $\frac{1}{4}$ fanam
 (L 157) On 1 pagoda's value of rose-water, ivory civet, camphor-oil, copper, zinc, *riseya* (?), lead, silk threads, corals, and perfumes, $1\frac{1}{2}$ and $\frac{1}{2}$ fanam
 (L 162) On 1 pagoda's value of pepper, $\frac{1}{4}$ and $\frac{1}{2}$ fanam
 (L 163) On all silks, $5\frac{1}{2}$ fanams per bale (? *śarūpa*)
 (L 165) On every lakh of areca-nuts,³ 1 pagoda $3\frac{1}{4}$ fanams

(Verse 23 f) In the Śaka year eleven hundred and sixty six, named Krōdhin, at the great Dēsyūyakkondapattana (also) named Mōttuppalli, Ganapatidēva set up for the sake of glory (thus) edict-pillar, which resembles a staff for the support of the eternal (law of) justice (*dharma*) which is stumbling in the mire of the Kali age

No 23—HANSOT PLATES OF THE CHAHAMANA BHARTRIVADDHA, SAMVAT 813

By STEEN KONOW

These plates belong to Sukla Dalpatram in Hānsot, a town in the Anklēsvar tāluka of the Breach District, Bombay, situated in 21° 35' N and 72° 19' E, on the left bank of the Nerbada. There are apparently two plates, measuring 11 $\frac{1}{4}$ " × 8 $\frac{1}{4}$ ", the first of which carries twenty and the second 16 lines of writing. The existence of the plates was already known to the late Professor Kielhorn, who possessed a photograph of them,⁴ and a somewhat fuller notice has been given by Mr D R Bhandarkar,⁵ who has also been good enough to let me have impressions of the plates.

The writing seems to be, in several places, rather indistinct. Moreover the portion of the grant containing the names of the donces has, according to Mr Bhandarkar, evidently been tampered with. It is not therefore possible to read the whole grant with certainty. Everything however which is of importance from the point of view of history, can be made out.

The alphabet belongs to the southern class and is most closely related to that in use in the Valabhi inscriptions. The form of the initial *ā* in l 33 is peculiar. The same is the case with the initial *ē* in l 32, cf l 19. The shape of individual *aksharas* is also in other instances inconsistent. Thus the *ja* in *-Dhrūbhata-*, l 9, looks almost like *da*, and the *tth* in *=chaturtthabhāgaḥ*, l 15, is different from the form used elsewhere in the inscription. The shape of the compound

¹ *ekṣumaṣi-digumaṣi* must be the same as *egṣiṣiṣi digumaṣi*, 'export and import, shipping and unshipping,' in Brown's Telugu Dictionary.

² *ga* is the usual abbreviation for *ganda* or *gadyāna*, 'a pagoda,' see above, Vol VIII, p 130. The symbol which marks the next coin of lower denomination is perhaps meant for *rūka*, 'a fanam,' which, according to Brown's Telugu Dictionary, used to be abbreviated by an *r*. Here and in the next lines, $\frac{1}{4}$ is expressed by a vertical line and $\frac{1}{2}$ by a horizontal dash, cf. Rao Sahib Krishna Sastri's remarks, above, Vol VIII, p 130. For specimens of British coins on which the synonymous terms *rūka* (Telugu), *panam* (Tamil), *fulam* (Persian), and *fanam* (English) occur, see Edgar Thurston's *Coinage of the East India Company* (Madras, 1890), Plate xiv 3 6, and Plate xvi 9.

³ *pōmkalu* (also above, Vol VI, p 238, text line 145) is the same as *pōkalu* in Brown's Telugu Dictionary.

⁴ *Ep Ind*, Vol IX, p. 62, n. L.

⁵ See *Progress Report of the Archaeological Survey of India, Western Circle*, for the year ending 31st March 1908, p. 41.

nda, in which the *ḍa* looks like *dha*, is also used in Valabhī inscriptions¹ It is possible that the same form of *ḍ* is also used in the compound which I have read *ḍdh* in *Bhartrivaddhaḥ*, ll 6, 11, 30 Mr Bhandarkar reads this name as *Bhartrivaddha*, and he is perhaps right, because the word *vaḍḍa*, great, is a well-known Prakrit word² The sign for final *t* occurs in l 32 and the numeral symbols for 800, 10 and 3 are used in l 36 The symbol for 800 has been formed in the way which is well known from other higher numerals by adding the symbol for 8 after the symbol for 100 The *visarga* has apparently been used as a sign of interpunction in ll 33 and 34

With regard to orthography we may note *n* for *m* in *=vanṣe*, l 2 (but *=vamṣyair*= l 21), and the common doubling of consonants after *r*, thus *svarggē*, l 31, *kirtty*=, l 7, *chaturttha*-, ll 15, 16, *-pravarddhamāna*-, l 34, *dharmm*-, ll 27, 30, *sūryya*-, l 14, *-pūrvam*, l 15, etc The doubling is not however consistent, compare *adhvaryu*, ll 13, 17, *-pūrvu*, l 19, but *-pūrvam*, l 15, and *Arjuna*-, ll 14, 18, 19 Also in other respects there is some inconsistency Thus we find *-pañcha*, l 10, but *pañchabhīr*=, l 25, *-chamchalam*, l 21 The writing is, on the whole, careless in several places *T* has been written instead of *tt* in *-jagatrayaḥ*, l 7, *d* for *dd* in *-ōdyōtita*-, l 5, *ā* for *ā* in *sōdhuk*, l 27, *g* for *ḥ* in *gūm*-, l 23, *i* for *m* in *pryātrajō*, l 8, *ru* for *ri* in *Bhartrivaddhaḥ*, ll 6, 30, but *Bhartrivaddhaḥ*, l 11, *=nripānām*, l 31, *ru* for *i* in *-yasōbhruvridhayaē*, l 12 A superfluous *y* has been added in *-putryōr*=, l 12, the *anusāra* has been omitted in *-dāya*, l 28, *-likhita*, l 34, the *visarga* in *-pātuhai samyukta syāt*=, l 25, and an *n* in *pārthivēndrā*, l 30, while an *anusāra* has been used instead in *=ētām*, l 30 A whole demi-stanza has been miswritten in l 29. There are also numerous instances of wrong sandhi Compare *-pakshō śrī*, l 3, *-rasaḥ anēla*-, l 4, *-āravindō pra*-, l 6, *sutah vīgata*-, l 6, *-trayaḥ ānata*-, l 7, *pryātrajō pra*-, l 8, *-yasaugha*-, l 9, *=asmābhī mālā*-, l 12, *-vāstavyāya Adhvaryu*-, l 13; *-putrāya Akūr*-, l 14, *-grahanē udala*-, l 14, *-sīmānyāya Adhvaryu*-, l 17, *-putrāya Arjuna*-, l 18, *=yam udahapūrvā āditya*-, l 19, *=ēbhyaḥ Arjuna*-, l 19, *likhitam ētan*=, l 32

In spite of such instances of carelessness, however, I do not doubt that the grant is a genuine one, excepting of course the portion containing the names of the donees

The grant belongs to a hitherto unknown branch of the Chāhamānas, who must have resided in Broach The name *Chāhamāna* itself is not distinctly legible in the impressions Professor Kielhorn and Mr Bhandarkar however have both read it, the former in a photograph of the first plate, the latter in the original, and the signs which can be read in the impressions favour this reading The family worshipped Śiva, as will be seen from the attribute *Paramamāhēśvara* attached to the names of two of its members, and from the name *Mahēśvaradāma* worn by the first member mentioned in the grant We are introduced to six generations First we have the *Rājan Mahēśvaradāma* His son was the illustrious *Bhīmadāma*, the father of *Bhartrivaddha I*, whose son again was *Haradāma*, the father of *Dhrūbhata*, whose son *Bhartrivaddha II* issued the present grant *Bhartrivaddha II* was an ardent worshipper of Mahāśvara (Śiva), and he is styled a *Mahāsāmāntādhipati*, who had obtained the five *mahāsabdhas*,³ i.e. he was a feudatory prince. He must have lived about the middle of the eighth century, and if we allow thirty years for each generation his family may be traced back to about 500 A D It will be seen that *Bhartrivaddha*'s father had the name *Dhrūbhata*, which is a shortened form of *Dhrubhatta*. It is worth noting that the same name *Dhrūbhata* was used as a surname by the Valabhī *Mahārājādhirāja Śīlāditya VII*, whose *Alinā* plates⁴ are dated Valabhī Samvat

¹ See Bühler's Table VII, Col VII, No 43

² See *Ep Ind*, Vol V, p 216, n. 3,

³ See Hēmachandra's *Deśināmamālā*, vii, 20.

⁴ *Gupta Inscr*, pp 171 ff

447, i.e. A D 700 Bhartivaddha II was accordingly a contemporary of Śīlāditya VII and also of his father Śīlāditya VI. The use of the same name in the same vernacular form at about the same time in two families, which ruled as neighbours to each other, can hardly be accidental, if we remember that Śīlāditya VII is the first one in five generations of Valabhi rulers who mentions any such surname, and also that the name Dhruvabhata or Dhṛubhata does not occur elsewhere in the genealogy of the Valabhi kings. It seems probable that there has been some connexion between the two families, and it is possible that Bhartivaddha II's sister was married to Śīlāditya VI, so that Śīlāditya VII may have worn the name of his maternal grandfather.

Bhartivaddha is clearly designated as a feudatory prince, and it seems also possible to decide to which dynasty he owed allegiance. The Hansot plates are dated, in ll 34 ff., during the reign of a king Nāgāvalōka, and in the year (*samvatsara*) 813, and the grant was issued on the occasion of an eclipse of the sun (ll 14 and 19). There can be no doubt that this date should be referred to the Vikrama era, and as such it has been calculated by the late Professor Kielhorn¹ to correspond to the 28th October 758 A D.

The identity of the paramount sovereign of the Broach Chāhamānas, king Nāgāvalōka, was not at first apparent. Professor Kielhorn² was inclined to identify him with the Nāgāvalōka who is mentioned in the Harsha inscription of Vīgraharāja,³ where we are told in v 13 that the Chihmāna Gūṭaka I "attained to pre-eminence as a hero in the assembly of the glorious Nāgāvalōka, the foremost of kings." In his Synchronistic Table for Northern India⁴ Kielhorn had suggested that this Nāgāvalōka might be identical with the Pratihāra Nāgabhatta, but later on⁵ he came to different results and reminded⁶ of the fact that names ending in *avalōka* are used as *titles* of Rāshtrakūṭa kings. Also Mr Bhandarkar⁷ was originally inclined to think that Nāgāvalōka was a Rāshtrakūṭa. Later on, however, he has discussed the question again⁸ and arrived at results which will, I think, be generally accepted.

A closer examination of the facts shows that king Nāgāvalōka of the Hansot plates cannot be identical with the Nāgāvalōka of the Harsha Inscription. The latter is dated in A D. 973 in the reign of Vīgraharāja. Now Gūṭaka, the contemporary of Nāgāvalōka, was six generations removed from Vīgraharāja and may accordingly be dated about A D 820, which would then be the time of Nāgāvalōka. This same Nāgāvalōka is probably also alluded to in the Pathārī pillar inscription of Parabala,⁹ which is dated on the 21st March A D 861. We are there told that Parabala's father, the Rāshtrakūṭa Karṅkarāja, defeated king Nāgāvalōka (vv 14 f.), whose time we would naturally suppose to have been about A D 830. It seems natural to infer from the way in which Nāgāvalōka is mentioned in both inscriptions that he was a ruler of considerable importance, and I think it will be generally agreed that Mr Bhandarkar has been right in returning to Professor Kielhorn's old identification of this Nāgāvalōka with king Nāgabhatta of the imperial Pratihāra dynasty. We know of him that he conquered king Chakrāyudha of Kanauj and founded the imperial Pratihāra dynasty, which ruled over a large portion of Northern India from that city for about two centuries. Mr Bhandarkar has shown¹⁰ that this

¹ *Ep Ind*, Vol IX, p 251, n 4

² *Ep Ind*, Vol II, pp 116 ff., compare the correction of the text, *ibidem*, Vol IX, p 62, n. 1.

³ *Ep Ind*, Vol VIII, Appendix.

⁴ *ibidem*, p 251, n 2

⁵ *Ind Ant*, Vol XL, pp 239 f

⁶ *ibidem*, p. 199.

⁷ *ibidem*, pp 62 and 251

⁸ *Ep Ind*, Vol IX, p 62, n. 1

⁹ *Loc cit*

¹⁰ *Ep Ind*, Vol. IX, pp 248 ff.

Pratihāra Nāgabhatta is identical with the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Nāgabhatta*, whose Buchkalā inscription is dated Vikrama Samvat 872, i.e. A.D. 815. Nāgabhatta was the son of the *Mahārājādhirāja Paramēśvara Vatsarāja*, and this Vatsarāja is no doubt the ruler mentioned at the end of the Jaina work *Harivamsapurāṇa* where we read,¹

śākēśhu=abdasatēśhu saptaśu dīśam pañchōttarēśh=ūttarām
pāt=Indrāyudha-nāmnī Krishna-nripa-jē śrī-Vallabhē dakṣhinām |
pūrvām śrīmad-Avanti-bhābhriti nripē Vatsādhirājē=parām
saurānām=adhimandalam jaya-yutē vīrē Varāhē=vatī ||

We learn from this stanza that Vatsa ruled in the west in Śāla 705, i.e. A.D. 783, at a period when Kanauj was still under the rule of king Indrāyudha, who is certainly the king Indrarāja whom king Dharmapāla defeated, after which he gave the sovereignty of Kanauj to Chakrāyudha. Now the Hānsōt plates are dated in A.D. 756, and Bhartrivaddha's overlord Nāgavalōka cannot therefore be identical with the Pratihāra Nāgabhatta, the son of Vatsarāja. Mr. Bhandarkar is however no doubt right in identifying him with an older Nāgabhatta, of the same family, whose name occurs in the Gwalior *prasasti* of the reign of Bhōjadīva, an edition of which we owe to Mr. Bhandarkar himself.² The genealogy of the Pratihāras is here carried back one generation further than in the materials utilized by Professor Kielhorn in his lists. After obeisance to Viṣṇu we are introduced to the Sun, in whose lineage Rāma arose. Rāma's brother Saumitri (Lakṣmana) acted as repeller, or perhaps, as doorkeeper (*pratihāra*) in the act of repelling (the foes) in the fight against Māghanāda. In his lineage arose Nāgabhatta I, who is said to have conquered the armies of the *Valacha³-mlēchchhas*, i.e. of the Baluchas. His brother's son was Kakkuka, who had a younger brother Dēvarāja, who is evidently identical with the Mahārāja Dēvaśakti of Professor Kielhorn's list. Dēvarāja's son was Vatsarāja, who "seized by main force the imperial sway from the famous house of Bhāndi." Vatsarāja's son again was Nāgabhatta II, who is described as a valiant warrior, and who is also stated to have defeated Chakrāyudha.

It will be seen that it is this second Nāgabhatta who must be identified with the Nāgavalōka of the Harsha and Pathārī inscriptions. Nāgavalōka of the Hānsōt plates, on the other hand, Mr. Bhandarkar identifies with Nāgabhatta I, and I think that this identification can safely be adopted. If Vatsarāja ruled in A.D. 783, Nāgabhatta, who was the brother of his grandfather, may well have been on the throne in A.D. 756, the date of our inscription. The wording of the Gwalior inscription naturally leads us to infer that Nāgabhatta's brother, the father of Kakkuka and Dēvarāja, did not rule or that he was older than Nāgabhatta, since his name is not mentioned and no particulars about him are given. The comparatively short and thoroughly conventional praise bestowed on Kakkuka and Dēvarāja makes us inclined to think that their rule must, at all events, have been short, and that it may very well be compressed within the twenty-seven years intervening between the date of the Hānsōt grant and A.D. 783, when Vatsarāja had already ascended the throne.

I therefore agree with Mr. Bhandarkar that Nāgavalōka, Bhartrivaddha's overlord, was Nāgabhatta I of the Pratihāra dynasty. His family had not however then established itself in Kanauj but had its capital farther to the west. Vatsarāja is in the *Harivamsapurāṇa* described as the king of the western quarter, and if we remember that the Avanti-king, i.e. the ruler of Malwa, is said to hold sway over the Eastern quarter, this localisation takes us to Lāṭa and

¹ See *Gazetteer of the Bombay Presidency*, Vol. I, Part II, p. 197, n. 2.

² *Archaeological Survey of India, Annual Report*, 1903-4, pp. 277 ff.

³ See the correction by Bhandarkar, *Ind. Ant.*, Vol. XL, p. 240, n. 12.

Western Rājputānā and well agrees with the fact that Nāgavalōka was the overlord of the Chāhamānas of Broach. Similarly the Rāshtrakūta *Mahārājadhīrāja* Dhruvarāja is stated¹ to have defeated Vatsarāja "in the centre of Marn". We have also seen that Nāgabhatta I is in the Gwālior inscription stated to have defeated the Baluchas. What is meant is probably the Musalmān attacks on Western Rājputānā in the eighth century.² Everything tends to show that the late Mr Jackson was right in supposing that these rulers were Gurjaras, and that their head quarters were at Śrīmāla, the present Bhinmāl.

If we now turn to the family of the grantee of the Hānsot plates, it will be seen that the first of his ancestors mentioned in the grant is designated as *rājan*, which does not imply that he was a ruling prince. Only conventional praise is bestowed on the four next generations. We are told, it is true, in the usual way that other kings bowed down to them, but there are no attributes which show that they were kings. Then follows Dhṛvṛhatadēva, of whom we hear that he conquered the territories of all his adversaries and made the whole world resplendent with his fame. His son, the issuer of the grant registered in the Hānsot plates, is the first in the family who is expressly designated as a feudatory ruler. Now assuming that he held sway over Broach, it is in itself little likely that his ancestors should have ruled over that part of India, because we find the Gurjaras in power down to A D 736. It is of interest to note³ how the Gurjaras of Broach, who were originally worshippers of the Sun, became Śaivas from the reign of Dadda III, who lived at the end of the seventh century. His son Jayabhata III, whose copperplate grants are dated A D 706 and 735, is the last of these rulers who is known to us. He is said to have obtained the five great sounds and to have been a *Mahāśāmantādhīpati*,⁴ in other words he uses exactly the same titles as Bhartrivaddha II. It seems natural to infer that the line of Gurjara feudatories in Broach became extinct with Jayabhata III, and that he was succeeded as ruler by the prince Bhartrivaddha, who was a Chāhamāna, and who owed allegiance to the Gurjaras of Bhinmāl, as had probably also been the case with his predecessors of the Broach dynasty of Gurjaras.

The grant was issued from Bhṛgukachchha, which cannot be anything else than a semi-learned Sanskrit form of the name Bharukachchha, the present Broach. The same form also occurs in the Bagumrā plates of Dhruvarāja II of Śaka 789⁵ and elsewhere. The grant records the gift of the village Arjunadēvigrāma in the Akṛūrēśvara vishaya. Akṛūrēśvara is the present Anklēsvar tāluka in the Broach District, but I am not able to identify Arjunadēvigrāma. It has already been mentioned that the names of the donees have been tampered with. That portion of the inscription cannot therefore be read with certainty. The donees seem to be the Brāhmana Bhatta-Būta (?), the son of Tāvi, residing in Saujñāpadra (?), the Brāhmana Jaba (?), the son of Charamasarman (?) and a resident of Varamēvi (?) and the Brāhmana Bhātalla, the son of Bhatta-Vā, residing in Saujñāpadra (?). I cannot identify Saujñāpadra and Varamēvi and the reading of the names themselves is not certain. The writer of the grant was Bhatta-Kakka (?), the son of Bhatta-Vatsuva, and is called a *Valabhya*, i e, he hailed from Valabhī. This fact adds some probability to the suggestion hazarded above that there may have been some connexion between Bhartrivaddha's family and the Maṭṭarakas of Valabhī.

¹ See the discussion of this matter by the late Mr Jackson, *Bombay Gazetteer*, Vol I, Part I, p 466, where the authorities are quoted.

² *Ibidem*, p 467

³ Cf Jackson, *loc cit*, pp 113 ff

⁴ *Ind Ant*, Vol XIII, pp 77 f

⁵ *Ibidem*, Vol XII, p 181

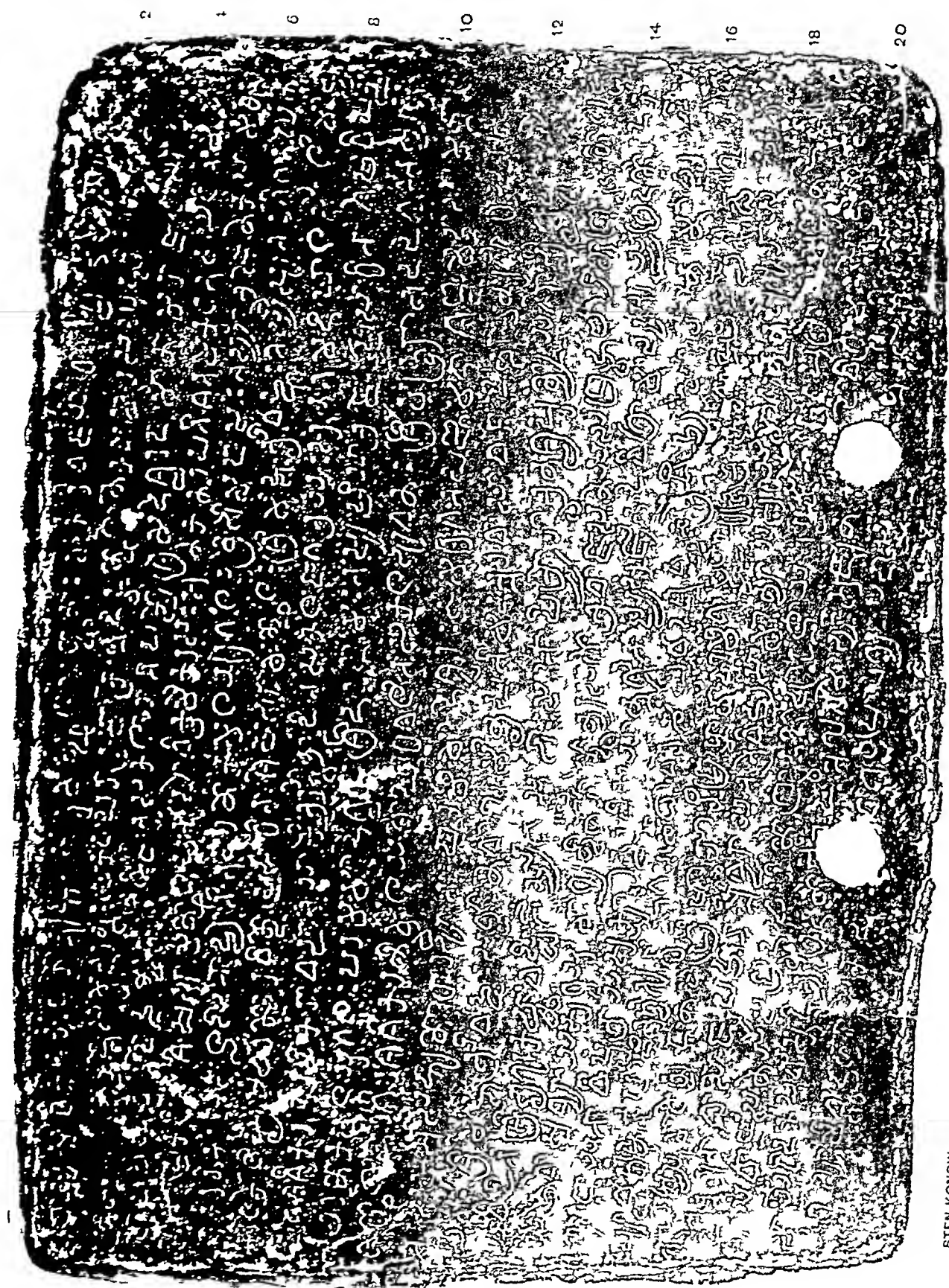
TEXT

First Plate

- 1 Ōm¹ svasti [!*] ²Vikata-katak ottunga[h] siddha-mandala-mandanah [!*]
 Mēru=iva jay-ādihū [as=Chāhamān
 2 kramah] [!*] [Tasmin=]vanśe samutpannah prakata-parūkiām-ūkrūta-dūmandal[ō]-
 nēka-samara-samghattī-ripu-[gaja-ghat-ū]-
 3 [tō]pa-vighatana-dōrddandah . [j]ta-sakal-ārātipakshō (kshah) śrī-Mahēśvara-
 dāmō nāma rājā [babhūva] [!*] [Tasya]
 4 [sutah] prakatit-āsśsha-bhū-mandala-piātūpō vikramakarasah³ anēka-naiapati-sata-
 makuta-tata-ghatita-ma[n]-
 5 [n]kai-nikā[mam-u]llasit-ō[d*]dyōtita charaṇa-kamala-yugalah śrī-Bhīmadāmah
 [!*] Tasy=ātmaajō=nēka-sūmanta-
 6 [kūta]-kōti-ghrishta-charan-āivindō(ndah) prasādhit-āsśsha-bhūmandalah śrīmad-
 Bhartrivaddhah⁴ [!*] Tasya sutah(tō) vigata ghana-
 7 [gagana]-śaśi-kara-([ka]ra)-nikai-āvadātayā kūtty=ānmūdita-sakala-jaga[t*]-traya(h)
 ānata-mahipūla-mauli-mā[rjji]-
 8 [ta]-charaṇa-kamala-yugalah parama-māhēśvarah śrī Haradāmah [!*] Tasya
 piy-ātrajō⁵ prasādhit-āsśsha-vipaksha-
 9 mandal-[ōdāra-śīh]⁶ śaśi-kai-nirmala-yaśaughā⁷-dhavalita-sakala-bhuvannah
 śrīmad-Dhrūbhatadēvah [!*] Tasya [su]-
 10 tah samasta-sadgun-ādihāi-bhūtah parama-māhēśvarah samadhigata-pāñcha-
 mahāśabdah(bdō) mahāsūmantādhi-
 11 patih śrīmad-Bhartrivaddhah⁴ sarvvān=ōv=ūgāmi-nripati-mahattara-vāsāvak⁸-ādīn=
 samanubōdhayaty=[astu vah]
 12 samviditam śrī-Bhrigukachohh-āvasthitau=yyath=āsmābhīh(bhur) mātā-putr(y)ōr=
 ātmanas=cha punya-yaśō-bhri(bhu)vridhdhayō [Saujñā]-
 13 padra⁹-vāstavyāyā¹⁰ Adhvaryu-Mādhyandina-Kaundinya-sagotra-Vājasanīya-
 sabrahmachārīnē brāhmana-Bhatta-
 14 Būtāyā⁹ Tāvi-putiāyā¹¹ Akrūrēśvara-vishay-āntarggatū(ta)[sya] Arjunadēvi-
 grāmā(ma)[sya] sūryya-grahānō¹² udaka-
 15 pūrvam sampratipādita¹³=chaturtthabhāgah || Nathā¹⁴ Vara[mō]vi-vā[daścha]vya-
 (vāstavya)-na(ta)-t-traividya-sūmānya-Mā[tha]ia-sa-
 16 [gōtrāya] Mādhyandina¹⁵ - sabrahmachārī - brāhma[na] - Charamasarmma⁹ - putra-
 br[āhmana-Jabāya]⁹ chaturttha¹⁶.
 17 ditah | Tā(ta)thā Saujñapadra⁹-vāstavyāyā ta[t*]-traividya sūmānyāyā¹⁷
 Adhvaryu-Mādhyandina-Asurāya[na-sagō]-

¹ Expressed by a symbol.² Read -rasō=nēka³ Read āt naja⁴ Read yaśa-ōgha-⁵ The reading of the name is doubtful⁶ Read -putrāy=Akrūr⁷ Here and in the next lines the grant has apparently been tampered with and new names have been entered⁸ Read tathā The ensuing aksharas are uncertain⁹ A cancelled fē is visible between the aksharas mā and dhya. There are also other traces of old letters under the present ones¹⁰ Read perhaps chaturtthabhāgah pratipādita,¹¹ Read -sāmānyāy=Adhvaryu.¹² Metre Anushtubh¹³ Read -Bhartrivaddhah¹⁴ The reading is not certain¹⁵ Read vāsāpāl ādīn=¹⁶ Read vāstavyāy=Adhvaryu¹⁷ Read grahana

2 4 6 8 10 12 14 16 18 20



2 4 6 8 10 12 14 16 18 20

STEN KONGW

SCALE 7

W GRIGGS & SONS LTD PHOTO-LITH

Handwritten text in a script, likely Tibetan, covering the main body of the page. The text is arranged in horizontal lines, with some characters appearing to be in a different script or dialect. There are two large circular holes on the left side of the page, suggesting it was once bound in a book. The text is dense and covers most of the page area.

- 18 trāya Vājasanēya-sabrahmachārīnē brāhmana-Bhātallāya Bhatta-Vā . . .
 putrāya Arjunadēvī-grā-
 19 mō=yam¹ udaka-pūrva ādityagrahanē [samn]datta ēvam=ēbhya² Arjunadēvi-
 grāmah sōdrangah [sōparka-]
 20 [rō] bhūmichchhidra-nyēyēn=ā-chāta-bhata-prāvēśyah sahābhyan tarasiddhi . . .³

Second Plate

- 21 [yatō]=smad-va[mśyai]r=anyatś=ch=āgāmi-nripatibhih prabala-pavana-prēm[t-ōda]dhi-
 jala-[taranga-chamchalam jī]-
 22 [va-lō]kam=abhāy-ānugatān=asārān=vibhavān=dirgha-kāla-sthēyasaś=cha guṇān=
 āka[layya sāmā-]
 23 [nya]-bhōga-bhū-pradāna-phal-ēpsubhih śasī-kara-rachuram chirāya yasa[ś=chi]-
 chishubhih s[ō]=yam=asmad-dāyō=
 24 numantavyah pālay[ī]tavyaś=ch=ēti y[ō] v=ājñāna-timura-patal-āvṛita-matir=
 āchchhindyād=āchchhidyamānam v=ānumō-
 25 [dēta] sa pamchabhīr=mmahāpātaka[h*] samyukta[h*] syūd=ity=uktam cha
 bhagavatē Vyāsēna[ī*] Bahubhīr=vvasudhā bhu[kta] rū-
 26 [abhih] Sagarādibhih⁴ [ī*] yasya yasya yadā bhūmis=tasya tasya tadā
 phalam || Yān=iha dattāni purā narōndrai-
 27 [r=ddā]nāni dharmm-ārthiha-yāsaskarāni [ī*] nirmālya-vānta-pratimāni
 tāni kō nāma sō(sā)dhuh punar=ādādita || Vī-
 28 [ndhyātavishv=a]tōyāsu śushka-kōtara-vāsīnah [ī*] kṛishṇāhayō hi jāyantē
 gū(bhū)mīdāya[m*] haranti yē || [Sva-da]-
 29 [tēm] para-dattām vā yō harita vasumdhārām ||(l) tai(tē)na jātā
 janētē cha narakē [pā]tītā dhruvam || Sarvā-
 30 n=ētā[m]⁵ bhāvinah pārtthivēndrā[n*] bhūyō bhūyō yāchatē
 Bhariruvaddhah⁶ [ī*] sāmēnyō=yam dharmma-sētu-
 31 r=nripānām⁷ svē svē kālē pālaniyō bhavadbhi[h] || Shashtir=vvaraka-
 sahasrāni svarggē mōdati bhūmi-
 32 dah [ī*] āchchhētā ch=ānumantā cha tāny=ēva narakē vasēt || Likhitam
 ātan=mayā Vālabhya-Bha[ttā-Kakkē]-
 33 [na]⁸ Bhatta-Vatsuva-sūnūnā Ūn-āksharam=adhik-āksharam vā sarvām=atra
 pramānam=iti yad=[upa]-
 34 m-likhita[m*] . Sriman-Nāgavalōka-prava[r]ddhamāna-vijaya-rājyē śri-Bhṛigu-
 kachchh-āvasthūtē(ta)-[Bha-]
 35 [tta]-Laluvā-dūtakah || Yat=ānkatō=pi suvisuddha-samvatsara-śat-āshtakē
 trayōda-
 36 [śā]dhikā 800 10 3

TRANSLATION.

(Line 1) [Victorious be] the Chāhamāna family, exalted with a large army, who has succeeded in adorning their territory, who is a receptacle of victory, like Mēru (which is lofty with large ridges, adorned with the circle of *siddhā*, the support of Jaya (the sun))

(Ll 2-9.) Born in that family was a Rājan named the glorious Mahēśvaradāma, who by valiant prowess invaded the circle of the quarters; whose staff-like arm (meant) destruction to the swelling of the frontal globes of the elephants of (his) foes in the encounters of

¹ Read =yam=udakapūrnam=āditya-.

² The reading is very uncertain.

³ Read =ēbhi-.

⁴ Read =nripānām.

⁵ Read =ēbhya=nyān-

⁶ There is a cancelled *ta* between *rā* and *d*.

⁷ Read *Bhariruvaddhah*.

⁸ The reading of the name is uncertain.

numerous battles, who had the entire party of (his) enemies. His son (was) the illustrious Bhīmadāma, who displayed his splendour over the whole compass of the earth, whose only pleasure was prowess, whose pair of lotus-like feet was made exceedingly resplendent and shining through the multitude of jewels fixed on the surface of the diadems of several hundreds of kings. His son (was) the illustrious Bhartrivaddha [I], whose lotus-like feet were rubbed against the edges of the crowns of numerous feudatories, who had subdued the whole compass of the earth. His son (was) the devout worshipper of Mahāśvara, the illustrious Haradāma, who delighted all the three worlds with his fame that was bright like the multitude of the rays of the moon in the skies where the clouds have disappeared, the pair of whose lotus-like feet were rubbed by the heads of kings bending before him. His dear son (was) the illustrious Dhrūbhatadēva, who acquired the exalted splendour of the territories of all his adversaries, who made the entire world white with the stream of his fame that was spotless like the rays of the moon.

(Ll 10-11) His son, who is a repository of all good qualities, the devout worshipper of Macēśvara, who has obtained the five great sounds, the great feudatory over-lord, the glorious Bhartrivaddha [II] informs all future kings, *mahattaras*, *vāsāpakas*,¹ and so forth,—

(Ll 11-19) Be it known to you that, in order to increase the fame and the religious merit of our parents and ourselves, the fourth part of the Arjunadēvī village, situated within the Akrūrēśvara district, has to day, on the occasion of the eclipse of the sun, after libations of water, been granted by us, while staying in the glorious Bhṛigukachcha, to the resident of Saujñāpadra, the Adhvaryu of the Mādhyandina branch and of the Kauṇḍinya *gōtra*, the student of the Vājasanēya (*samhitā*), the Brāhmana Bhatta-Bāta, the son of Tāvi. And likewise a fourth part is also given to the Brāhmana Jaba (?), the son of the Brāhmana Charimasarman (?), a resident of Varamēvi (?), belonging to the community of *trivēdīns* of that place, of the Māthara (?) *gōtra*, and a student of the Mādhyandina branch. Likewise this village of Arjunadēvī has, on the occasion of the eclipse of the sun, after libations of water, been granted to the member of the community of *trivēdīns* residing in Saujñāpadra, to the Adhvaryu of the Mādhyandina branch, of the Asurāyana (?) *gōtra*, the student of the Vājasanēya (*samhitā*), the Brāhmana Bhātalla, the son of Bhatta-Vā.

(Ll 19-25) Because now the village Arjunadēvī with the *udranga* and *uparikara*, according to the *bhūmichchhidra* rule, and not to be entered by *chāṭas* and mercenaries, with the *abhyantarāsiddhi* (has been given) to them, therefore this our gift should be sanctioned and preserved by future kings of our lineage and others, considering that life is unsteady like the waves of water shaken by violent winds, that possessions are followed by destruction and without value, and that virtue lasts a long time, wishing the result of the gift of land the enjoyment of which is common, and wanting for a long time to acquire fame resplendent like the rays of the moon. And whoever would rescind it or approve of its being rescinded, his mind covered by the veil of the darkness of ignorance, he would become connected with the five big sins. And it has been said by the holy Vyāsa (Follow six of the usual imprecatory stanzas).

(Ll 32-36) This has been written by me Bhatta Kakka (?) from Valabhī, the son of Bhatta Vatsuva. All that has been written above is valid, whether there may be syllables missing or redundant syllables (Issued by me) residing in the glorious Bhṛigukachcha, with Bhatta-Llalluva as messenger, in the reign of increasing victory of the illustrious Nāgavalōka. And in figures, in the year eight hundred increased by thirteen, 813.

¹ Perhaps officials whose duty it was to assign places of residence to strangers. Cf. *Ind Ant*, Vol VII, p 249, Vol. XII, p 183, n 38, Vol XIII, p 69, n 31, *Ep Ind*, Vol VI, p. 285

NO 24—KHAIRHA PLATES OF YASAHKARNADEVA,
[KALACHURI] SAMVAT 823

By RAI BAHADUR HIRA LAL, B A, JABALPUR

The Director-General of Archaeology in India having asked me to edit this inscription I do so from a set of estampages kindly supplied by him. Dr Vogel further used his good offices to secure the original plates from the Rēwah Daibār for my inspection. They were found in Khairhā (23°-12' N, 81°-30' E) by a Kōtwār named Bhajñā, while digging for earth to build his house. Khairhā or Khairā, as it is marked on the topographical maps, is a village in the Rēwah State about 8 miles south-west of the Buzhār Ry Station on the Katni-Bilāspur Branch of the Bengal-Nāgpur Ry, and about 14 miles south-east of Sohāgpur, the head quarters of the tahsil of the same name. The plates, two in number, were found with a bell-shaped seal attached to a ring in a large stone chest, and their excellent condition is due to this fact. The total weight of the plates and seal, all made of copper, is as much as 14 seers 5 chhittāks (nearly 29½ lbs).

The ring of the seal, a huge mass of 3 seers, was found cut at one end but all green with oxidation, which shows that the cut was not made recently. The ring is so stout and thick that it cannot be bent without applying some mechanical force, and it appears that the cut which was originally made for stringing the plates provided with suitable holes was never soldered. The bottom of the seal is circular and bears the legend *Śrīmad-Yasahkarnadēvah* in a single line running over the diameter, which is surmounted by the figure of Gaja-Lakshmi with two elephants, one on either side, pouring water on her with their trunks. Below the legend there is a figure looking like a Nandin (bull) with a bushy tail and a hump and two other figures of what appear to be incense burners. Letters and figures on the seal are raised instead of being sunk as on the plates, each of which is inscribed on one side only.

The characters are Nāgari neatly engraved, the average size of letters being ½". The language of the record is Sanskrit. As regards orthography the letter *b* is not distinguished from *v* at all, and the dental sibilant is employed for the palatal almost universally, there being two instances where the reverse has been done, viz, in the words *-bhāṣi* (l 19) and *salila-* (l 38). The old form of *z* somewhat resembling inverted commas in ll 8 and 30 is noticeable.

The inscription records the grant of a village and consists of three parts. The first portion in a variety of metres eulogizes the donor and his ancestors, the second, in prose, announces the grant, and the third gives the usual quotations of benedictive and imprecatory verses. The donor is king Yaśahkarnadēva of the Kalachuri dynasty. In this record he grants the village Dēulā Pamchēla in the Dēvagrāma *pattalā* to a Brāhmana named Gamgādhara-śarman, at the time of the *Samkrānti* on Sunday the 14th of the bright fortnight of the Phālguna month in the year 823.

The genealogy of the king commences from Viṣṇu and rapidly passes through the moon and Kārttavīrya of the Haihaya lineage to Yuvarājadēva of the Kalachuri family, the fourth ascendant of the donor. Yuvarājadēva is mentioned as having made the town of Tripuri like Indra's city. His son was Kōkalla, who was enthroned by his ministers. His son Gāngēyadēva is stated to have restored Kuntala to its people. After his death at Prayāga with his 100 wives his son Karnadēva succeeded him. He erected a golden temple at Kāśi called *Karnamēru* and founded the city of Karnāvati. Karṇa is recorded to have abdicated the throne in favour of his son Yaśahkarnadēva, himself taking part in his coronation. Yaśahkarnadēva is said to have rivalled Paraśurāma in destroying his enemies. He defeated

the Andhra king and worshipped Bhimēśvara near the Gōdāvarī. So far there is nothing new in the record, as the information exactly corresponds to what is given in the Jabalpur plate of the same king¹

What is most important in this record is the date, which evidently refers to the Kalachuri era, though it is not expressly stated. It is unfortunate that the details do not work out correctly. Having failed to reconcile the lunar day with that of the solar *Samkrānti*, working with the aid of Mr Sewell's Indian Calendar, I referred the matter to the author himself. Mr Sewell very kindly made calculations for me, but found the results unsatisfactory. He informed me that the 14th of the bright fortnight of Phālguna of the Kalachuri year 823 current fell on the 6th March 1072 A.D., but the week day was Tuesday instead of a Sunday, and there was no *Samkrānti* on that date. The Mīna *Samkrānti* had taken place on the 22nd February of that year on a Wednesday, that is 13 days earlier. He also tried the previous year. In that year Phālguna Śukla 14 fell on Wednesday, February 16th, A.D. 1071, but the Mīna *Samkrānti* was on Monday, February 21st. The expired year 823 however gave a Sunday for Phālguna Śukla 14 (24th February 1073 A.D.), but the Mīna *Samkrānti* in that year took place on Thursday, February 21st. Taking *chaturdaśi* as a possible mistake for *chaturthi* the details for the current year 823 gave the equivalent as Sunday, the 26th February, 1072 A.D., but here again the *Samkrānti* did not occur on that day. This naturally suggests that the record may be a forgery, but there are no indications of its being so otherwise. The style of the characters, which is the chief test in such matters, is exactly that of the Jabalpur plate of the same king and is quite in keeping with other records of the Kalachuri kings. It appears to me that the year given in this record must refer to the expired year 823, in which year we find the lunar day to agree with the date. Dr Kielhorn² in *Festgruss an Rudolf von Roth* has shown that in the Kalachuri records the years referred to were expired years and not current ones. Thus the only difficulty that remains to be solved is the *Samkrānti* day, and the only conjecture³ I can make on this point is that the record was possibly dated on the day on which it was actually handed over to the donee, though the grant was made on the auspicious *Samkrānti* day, on which the donor probably bathed at the source of the Narmadā at Amarakantaka, one of the holiest places in the Tripuri kingdom, and made the usual *samkalpa*. This is suggested by the vicinity of Khairhā to Amarakantaka, whence it is within 40 miles.

¹ *Ep Ind*, Vol II, pp 1 ff

² I am indebted to the Revd C. C. Herrmann, Ph.D., Principal of the Thoburn Biblical Institute, Jabalpur, for kindly translating for my use, from German into English, Dr Kielhorn's article on "Die Epoche der Cedi Aera."

³ A case of a similar nature which lends support to this conjecture is found in the Benāres plate of Karmadēva (*Ep Ind*, Vol II, p 297 ff) which is dated, at the end, on Monday vadi 9 of Phālguna in the year 793, while in the 10th line the *śrāddha* ceremony, which was the occasion for making the grant, is stated to have been performed on Saturday vadi 2 of the same month. That shows that the record was ready for delivery about a week after the *samkalpa* for the grant was made. By the way I may add that the supposition of Dr Kielhorn (*ibidem*, p 300) that the grant was made a month before and that Phālguna was a mistake for Māgha, because it is else impossible to reconcile the week day with the *devīyā*, appears to me unwarranted. Dr Kielhorn believed that the *śrāddha* ceremony was actually performed on a Saturday, while the *devīyā* of Phālguna in 793 fell on a Sunday and not on a Saturday. The second *tithi* of the dark fortnight of Māgha, on the other hand fell on a Saturday. I agree with him in this respect but I do not see why the month should be considered a mistake and not rather the day. My own idea is that Karna's father died on a *devīyā* and hence the *śrāddha* must be performed on that date, but as in the year 793 it fell on a Sunday, which is not an auspicious day for such ceremonies, it was performed a day before, and while *devīyā*, the anniversary day, could not be altered it had to be associated with the week day on which the ceremonies actually took place. This is in accordance with the present-day practice in the Jabalpur District, where Karna ruled.

That Yaśahkarnadēva was wont to make gifts on *Samkrānti* days would appear from his Jabalpur plate record, in which it is stated that the grant was made on the occasion of the Makara *Samkrānti*.¹ Here the date according to the Nāgpur Museum transcript of the lost plate is 'Monday, the 10th of the dark fortnight of Māgha 829 at the time of the Uttarāyana *Samkrānti*'. In this case too the details work out for Monday, the 31st December A D 1078 for the expired Kalachuri year 829, but the Makara *Samkrānti* had taken place a week earlier, viz on Monday, December 24th. As will be shown further on, this appears to be a more probable date for the Jabalpur plate than the one worked out by Dr Kielhorn, who was unaware of the date contained in the transcript, and who only tried to make the week day fit in with the day of the Lunar month and the *Samkrānti*.

But whatever the differences between the day and the date, I think there is no mistake in the year of the Khairhā inscription, and the new information that we gather from this record is accordingly that in 1073 A D king Karna had ceased to reign and that his son Yaśahkarna had come to the throne. If we were to assume the date of the Jabalpur plate to be 1122 A D as calculated by Dr Kielhorn, this would give an unusually long reign to Yaśahkarna, even if we consider the fact that Karna had abdicated the throne in favour of Yaśahkarna and that thus the latter may be expected to have had a longer reign than others. Our record shows that Yaśahkarna had defeated the king of Andhra and crushed the power of several of his enemies before it was written. It is therefore very likely that he had been in occupation of the throne for at least 4 or 5 years prior to this, and if we suppose that he lived for about the same period after he made the Jabalpur grant, his reign would extend to about 60 years, and his age to about 80 years, supposing his installation to have taken place at the age of 20. To a boy of lesser age a great king like Karna would not have entrusted the government of his kingdom, however law-abiding² son he may have been.

The new dating of the Jabalpur plate seems to contradict the theory³ that during Yaśahkarna's reign part of the Chōḍi dominion had passed into the possession of the Kanauj kings. That theory is based on an inscription of Govindachandradēva, who in the Vikrama year 1177 (A D 1120) sanctioned the transfer of some land which had originally been granted by Yaśahkarnadēva. There is nothing in the inscription⁴ to show that the transfer was made in the same year in which the district wherein the transferred land was situated passed into the hands of Govindachandra. In fact the context appears to show that it was otherwise. The district may well have been taken by the Kanauj king in the reign of Yaśahkarna's successor, who would certainly have refrained from confiscating his father's gift, and to the original donee it must have remained a gift of Yaśahkarna for all times.

There is a somewhat vague reference to two important historical events in verses 11 and 23. If I have correctly interpreted verse 11, there is an allusion to the conquest and restoration of the Kuntala country to its king by Gāṅgēyadēva. This kingdom included the Banavāsī, Hāṅgal, Puligere, Bilvola, Kūndī, Belgaum, Kisanād districts, etc., in the Hyderābād State and the Bombay Presidency and seems to have been the raiding ground of the neighbouring kings in the same way as the old Chakrakōṭya in Bastar.⁵ The Chālukya king Tailapa⁶ claims to have subjugated it about 973 A D, Kulōttunga-Chōḷadēva⁷ I is recorded to have defeated the Kuntala king about 1070 A D, and a century later Ballāla II.⁸ of the Hoysala dynasty established his supremacy over that country.

¹ *Ep Ind*, Vol II, p 2

² *Ep Ind*, Vol II, p 303

³ *Ep Ind*, Vol IX, p 179.

⁴ *Ibidem*, p 128.

⁵ Verse 16

⁶ *Journal Beng As Soc*, Vol. XXXI, p 124.

⁷ *Duff's Chronology*, p 91.

⁸ *Ibidem*, p 160.

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[illegible][illegible]

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

may have been either Rājārāja (1022-62) or more probably his brother and successor, Vijayāditya VII, who occupied the Vēngī throne with some interruption till 1077 A D. It was the latter's rule which was disturbed by outside invasion,¹ the Chālukya Vikramāditya VI having attacked him twice. In one of the South Indian inscriptions Vijayāditya is described as a warrior 'whose broad hands held weapons of war' and the same thing is perhaps alluded to in our inscription where in verse 23 'the play of arms of the ruler of the Andhra's' is spoken of as 'disclosing no flaw'. The dates of Vijayāditya and Yasahkarna fit in so well that there seems little doubt that the former was the Andhra king referred to.

With regard to geographical names occurring in the record Tripurī is the well-known Tewar 8 miles from Jabalpur, in the middle of which there is still a Śiva *linga* going under the name of Tripuresvara or the lord of Tripura or Tripurī. Karnavatī (v 14) has now been wiped out of existence. It was about a mile from Tripurī and the site is still known as Karanbēl—a name with double signification, retaining the memory of the founder in the first half and giving the distinguishing mark of the site in the second half, there being a jungle of *bēl* trees planted to supply leaves to the numerous Śiva *lingas* once enshrined there. The Kuntala and Andhra countries have been referred to before. Prayāga and Kāśī, the Gōdāvarī and Kalinga are too well known to require any description. With regard to the village Dēulā Pamchēla and to Dēvagrāma, *pattalā* in which it was situated, I am indebted to Rai Bahādur Pandit Jīnaki Prasād, Secretary to His Highness the Mahārāja of Rēwah, for instituting an enquiry in the Rēwah State, from which it appears that close to Khairhā there are 2 villages named Dēogavān and Dēogain, the former being a corruption of Dēvagrāma and the latter a diminutive of the same, where there are a number of very old wells and water reservoirs together with remains of old buildings. I am therefore inclined to think that Dēogavān, close to the village Arjhulā, with which it appears to have been amalgamated but again separated by the Settlement Department of the State, represents the head quarters of the *pattalā* (a *parganā* like sub-division) Dēvagrāma. Its great extent is indicated by the division of the old town into two villages, Dēogavān and Dēogain, the bigger portion being given a masculine and the smaller a feminine name, like husband and wife, though two yet one.² Dēulā Pamchēla, for which we should now expect some such form as Dēorā, is not traceable in the vicinity of Khairhā or Dēogavān, though there are several villages of that name in the adjoining district of Jabalpur. There are no materials available to show the extent of a *pattalā* in olden times, but if it included large areas, one of the Dēorās of the Murwārā tahsil in the north-east corner adjoining the Baghelkhand border may be identified with the village granted in this record. The meaning of the word Pamchēla added to it, would then be significant. Pamchēla was the tract of country to the east of the East Indian Railway line from Sihorā in the middle of the Jabalpur district, to its northern border, the whole of which abuts on Baghelkhand. Sir Wilham Sleeman³ in mentioning the 52 *garhs* of the Gond king Sangrām Shāh, says that Pachelgarh was the country lying between the rivers Burma (Barmā) and Mahānadi (*chhōtī*) or the Pargana of Kombee (Kūmbhī) which corresponds to the tract referred to above.

A word with regard to the third portion of this record, which contains an unusually large number of benedictive and imprecatory quotations. Mr Pargiter⁴ remarks that it was a common practice in making grants of land in Ancient India for the donor to emphasize the gift and endeavour to secure its permanence by inserting in the deed of the grant one or more verses which were considered as sacred regulations regarding gifts of land. Such verses either affirmed

¹ See *Godavari District Gazetteer*, 1907, p. 21

² Such names are very common in that part of the country, for further examples of which see the *Jubbulpore District Gazetteer*, p. 122

³ *Journal Beng As Soc*, 1837, p. 645

⁴ *J. R. A. S.*, 1912, p. 240

the beneficent nature of such gifts, or proclaimed the number of blessings which accrued to those who made such gifts and those who scrupulously respected them, or denounced the inequity of those who deprived grantees of the land given and declared the punishment which awaited such evil doers. In our record there are no less than 16 verses of this class, but this method of guaranteeing the enjoyment of the grant by the grantee was not only confined to India but is spread over a wide territory and is found even in the documents of grants made by the early Anglo-Saxon kings. My attention was first drawn to this by Mr C. E. Low, C.I.E., who kindly translated for me one of the documents in Latin issued by Ethelbert King of Kent, granting land and right of fishing to the Abbot of Laminge, who was at the time of granting (740 A D) Cuthbert, now Archbishop.

The following which is a free translation of an extract¹ shows the spirit of the age.—“But because care must be taken that no one may presume in future to deny our donation of this day's date and call it doubtful, it is my pleasure to execute this document, by which I forbid not only all my successors and heirs, but even myself, that they should not dare to act in any way at any time other than has been arranged by me : which if by chance they neglect to observe, and fill the days of the present life without worthy satisfaction, let them know that they are incurring the wrath of the Almighty and are cut off from the fellowship of all the saints, since they have attempted to dishonour the most holy place of the most blessed virgin. But those who take care to increase this (grant) and demand nothing contrary to it, let them hear the voice of the most merciful Judge saying to the righteous. “Come, ye blessed of my father, receive the kingdom which has been prepared for you since the beginning of the world” Verses 25, 29, 31, 33, 34, 36, 37, 39 and 40 of our inscription express similar ideas, in an oriental style.

TEXT.²

First Plate

1 श्री³ नमो ब्र(व)ह्मणे(:) ॥

‘जयति जलजभा(ना)भस्तस्य नाभीसरोजं जयति जयति तस्माज्जातवानज्ज(म)।
सूतिः । अथ जयति स तस्यापत्यमत्रिस्तदक्षय(स्त)दनु जयति जन्म प्रा-

2 मवानविविधः⁵ ॥ [१*] ‘अथ वो(वो)धनमादिराजपुत्रं गृह्णामातरमज्जवा-
[न्]वस्व⁷ । तनय(य) जनयाव(व)भूव राजा गगनाभोगतडागराज-
हंसः । [१ २*] ⁸पुत्रं पुरुरवस-

¹ The original is as follows —Uerum quia cauendum est ne hodiernam donationem nostram futuri temporis abnegare ualeat et in ambiguum deuocare presumptio, placuit mihi hanc paginem condere per quam non solum omnibus meis successoribus atque heredibus set etiam mihi ipse per interdicto ne aliter quam a me constitutum est nullo tempore quippiam agere audeant. Quod si qui forte obseruare neglexerint et absque digna satisfactione presentis uitae impleverint dies, sciat se omnipotentis domini iram incurrere et a societate sanctorum omnium segregatum. Quoniam sanctissimam beatissimae uirginis Mariae locum deonestare conatus est. Qui uero haec agenda custodierint nihilque inrogarent, aduersi auribus percipiant nocem clementissimi iudicis iniquitatis ad pios. Venite benedicti patris mei percipite regnum quod uobis paratum est ab origine mundi. (See Earle's *Handbook to the Land charters and other Saxon documents*, p 35, Kemble, No 86 B 1, 8)

² From impressions supplied by Dr Vogel and the original plates.

³ Expressed by a symbol.

⁴ Metre Mālinī.

⁵ Read ‘नसिदनु

⁶ Metre Aupachchhandasika.

⁷ Read ‘नजवाववस

⁸ Metre . Vasantatilaka.

- 3 मौरसमाप स्रु[दि]वस्य सप्तजलरासि(शि)रसायनस्य । आसीदनन्यसमभान्यस-
(श)तोपभोग्या यस्योर्व्वसी(शी). च सुकलत्रमिहोर्च(र्व)रा च ॥ [३*]
¹अत्र[1*]न्वये
- 4 किल स(श)ताधिकसति[मि]धयूपीप[रु]ड्यमुनोक्तविविक्तकीर्तिः । सप्ताब्धि(वि)-
रवरस(श)नाभरण[1*]भिरामविस्त्र(श)भरासु(श)भरतो भरतो व(व)भूव ॥
[४*] ¹हिलागृही-
- 5 ता(त)पुनरुक्तसमस्तसत्रो गोत्रे जयत्यधिकमस्य [स] कालं(र्त्त)वीर्यः । अत्रैव
हैहयनृपान्वयपूर्व्वपुंसि राजेभि(ति) नाम शशल[स्म]णि चक्षमे यः
[1 ५*] ³स हिमाच-
- 6 ल इव रु(क)लचू(चु)रिवन्समसूत⁴ क्षमान्(भ)ता भर्ता । सुक्तामणि-
भिरिवामलवृत्तैः पूत महीपतिभिः ॥ [६*] ¹तत्रान्वये नयवता(तां) प्रवरो
न(नृ)पेन्द्रः [पौ]रंदरी[मि]व पुरीं
- 7 त्रिपुरा(रीं) पुनानः ॥ (1) ⁵आसीनातन्वृषगन्धगज[1*]धिरार्जनिमायकेसरियुवा⁶
युवराज[दि]वः ॥ [७*] ¹सिंहासने नृपतिसिंहममुथ स्रुमाखरूपन्नवनिभर्तुर-
माल्यमुख्याः ॥ (1)
- 8 कोकल्लमर्षवचतुष्टयवीचिसंघसंघट्टरुद्धच[तु]रगचसूपचारम् ॥ [८*] ⁷इन्दुप्रभां
निदति हारगुच्छ जुगुप्सते चंदनमाक्षिपन्ती । [य]त्र प्रभौ दूरतरं
प्रयाते वियोगिनीव प्रति-
- 9 भाति कीर्तिः ॥ [1 ९*] ⁸मरकतमणिपट्टप्रौढवक्षाः क्षिताक्षी नगरपरिषद्देर्घी-
(र्घ्य) लघयन्दोर्हयेन ॥ (1) शिरसि कुलिस(श)पातो वैरिणा वीरलक्ष्मी-
पतिरभवदपत्यं यस्य गाङ्गे-
- 10 यदेवः ॥ [1 १०*] ⁹स वीरसिंहासनमौलिरत्नं स विक्रमादित्य इति प्रसिद्धः ।
यस्मादकस्मादपयात्मिच्छन्नकुन्तलः कुन्तलतां व(व)भार ॥ [११*] ¹प्राप्ते
प्रयागवट(ट)मूलनिवेश(श)वन्धो⁹,
- 11 सार्धं शतेन गृहिणीभिरमुत्र मुक्ति ॥ (1) पुत्रे¹⁰स्य खड्गदलितारिकरीन्द्र-
कुम्भमुक्ताफलैः स ककुभोर्चति [क]र्षदेवः ॥ [१२*] ¹कनकसि(शि)-
खरवैल्लहैजयन्तीसमीर-

¹ Metre Vasantahaka.

² Metre Āryā

³ Read ⁰शस्त्री

⁴ Read ⁰वयं

⁵ This is probably the engraver's mistake for ⁰नदान् ⁰ Both the Jabalpur and Kumbhi plates read 'as sug-
gested (see *Ep. Ind.*, Vol II, p 3, and *Journal Beng. As. Soc.*, Vol. XXXI, p 117)⁶ Read ⁰निमायि⁰, as suggested by Prof. Kielhorn, *Ep. Ind.*, Vol II, p 3, n. 18

⁷ Metre Upajāti.

⁸ Metre Māhāt.

⁹ Read ⁰वन्धो

¹⁰ Read पुत्री

- 12 ग्लपितगगनखेलखे(खे)चरोचक्रखेदः ॥(1) किमपरमिह कास्या(श्या) यस्य
दुग्धाब्धि(ब्धि)वीचीवलयव(व)हलकीर्त्तिः कीर्त्तन कर्णमेरुः ।[1 १३*] ¹अय
धाम श्रेयसो वेदविद्याव-
- 13 लीकन्दः स्व.स्रवन्त्याः किरोट [1*] ब्रह्मस्तंभो² येन कर्णावतीति प्रत्यष्टापि
क्ष्मातलत्र(त्र)ह्ला(लो)कः ॥ [१४*] ³चाजनि⁴ कलचुरीणां स्वामिना तेन
ह्णान्वयजलनिधिलक्ष्मां(क्ष्मां) श्रीमदा-
- 14 वल्लदेव्या । शशभृदुदयस(श)ङ्गाकुब्ध(क्षुब्ध)दुग्धाब्धि(ब्धि)वेलासहचरितयश श्रीः
श्रीयघः(शः)कर्णदेव. ।[1 १५*] ⁵चन्द्रार्कदीपवति पर्वतराजपूरुषकुभावभा-
सिनि महाब्धि(ब्धि)चतुष्कमध्ये [1*]
- 15 चके(के) पुरोहितपुरस्कृतिप्ल(पू)तकर्मा धर्मान्म(त्त)नो ऽस्य हि पितैव
महाभिषेक ।[1 १६*] ⁶न खलशलभगोष्ठीपक्षपातस्य पात्र न खलु
कलुषचर्याकज्जलान्नारकारः⁶ ।
- 16 कलयनि(ति) कलिनामन्युन्नमं य[स्त्रि]यामातमसि जयति जम्बू(म्बू)दी(द्दी)प-
रत्र(त्त)प्रदीपः ।[1 १७*] ⁷चिन्तामणिकुम्भशुक्तिशुग्मक्रोडे स्याद्यदि कामधे-
नुदग्ध [1*] दृ[स्त्रे](दृश्येत) दृसो(शो)स्तस्य दा-
- 17 नः(तुः) मो(सा)दृश्यं(श्य) धवलारुणेक्षणस्य ।[1 १८*] ⁸यः ककुप्कुञ्जरो(रा)-
लानस्त[म्भ]सत्र(त्र)ह्लाचारिणः । क्ष्मोपान्तेषु जयस्त[भा]नुदस्तभयदुच्चकैः
।[1 १९*] ⁹यो ब्र(त्र)ह्मणा पाणि[षु] पंचषाणि दा-
- 18 ता निधत्ते पयसः पृषन्ति [1*] तैरेव ढण्णामवधूय ते च रत्नाकरेपि
प्रथयन्त्यव[जा](ज्ञां) ।[1 २०*] ¹⁰महीभर्ता महादानैस्त्वैस्तुलायुग्धा-
दिभिः । गरिम्णा [मि]रत्य[र्य] क्त-
- 19 तार्थयति योर्थिनः ।[1 २१*] ¹⁰स्वर्गराजगजदन्तरुचीनि चीरनीरनिधिसं(श)खसु-
(शु)चीनि ॥(1) सा(शा)ङ्गितल्पफणिकचुकभाशि(भांसि) स्कीततां दधति
यस्य य-

¹ Metre: Śāhni² Read ब्रह्म⁰³ Metre: Mālinī⁴ Read अजनि This is another instance of the engraver's ignorance, which culminates in the name of the king written as यघ'कर्णदेव for यश कर्णदेव in the following line⁵ Metre: Vasantatilaka.⁶ Read कज्जलोद्धारकार.⁷ Metre. Bhadravirāj The third pāda wants a syllable as suggested by Prof Kishhorn, *Ep Ind*, Vol II, p 4.

The defect can be remedied by reading दशोत्तदःख

⁸ Metre Anushtubh⁹ Metre Indravajrā¹⁰ Metre Svāgatā

[The page contains dense handwritten text in Devanagari script, which is mostly illegible due to extreme fading and significant damage to the manuscript. The text appears to be organized into several horizontal lines across the page.]

- 20 सा(शा)सि ॥ [२२^{*}] ¹अन्ध्राधीस(श)मरन्ध्रदीर्घलसित ²स्वच्छब्रमुच्छिन्दता
येनाभ्यर्चयत भूरिभिः स भग[वा^{*}]न्भीमस(श्व)रो भूष[णैः] । ³यस्याभ्य-
र्चयता प्र-
- 21 नृ[त्य](त्त)ल[ह]रोभूवत्तिगोदावरी (।) ³गायत्युन्मदहसता(ना)दमधुरैः सो(स्रो)-
त[.]स्वरैः सप्तभिः ।[। २३^{*}] ⁴कुर्वन्मही ब्रा(ब्रा)ह्मणसादरिचित्रनिव(व)-

Second Plate

- 22 ह्रणः । सार्द्धं परसु(शु)भा(रा)मेण यः सार्द्धमधिरोहति ।[। २४^{*}] स च
परमभट्टारकमहाराजाधिराजपरमेस्व(श्व)रश्रीवा-
- 23 मदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेस्व(श्व)रपरममाहेस्व(श्व)रत्रिकलिं-
गाधिपतिनिजभु-
- 24 जोपार्जितास्व(श्व)पतिगजपतिनरपतिराजत्रयाधिपतिश्रीमद्यस (शः)कर्णदेवः ॥ श्रीग-
(म)हादेवी । महाराजपुत्रः [।^{*}]
- 25 महा[म]त्री । महामात्य[^{*}] । महासाव(म)न्त[^{*}] । महापुरोहितः । महा-
प्रतीहारः । महाक्षपटलिकः । महाप्रमात्रः । म-
- 26 हास्व(श्व)साधनिकः । महाभा(भा)डागारिकः । महाध्यक्षः । एतानन्याश्च
प्रदास्यमानग्रामनिवासिजनपदाद्याद्वय यथार्हं सस्मा(म्मा)नयति वो(वो)-
- 27 धयति समाज्ञापा(प)यति विदित(त)मेतदस्तु भवता यथा सवत् ८२३
फाल्गुनमासि सु(शु)क्लपक्षे चतुर्दि[^{*}]स्या(श्या) रवी सक्रांतौ(तौ) वासुदेवो-⁵
- 28 देसे देवग्रामपत्तलाया देउलापचेलग्रामाः(मः) ससीमापर्यन्तः चतुराघाटविसु-
(शु)द्धः । सजलस्थलः साम(म)मधूकः । सगर्तोषर । स-
- 29 निर्गमप्रवेस(श) । सलवणाकरः । सगोप्रचारः । सजाङ्गलानूपः । वृक्षा-
रा[मो^{*}]द्भेदोद्यानवृणादिसहितः । कान्वस्य(स)गोत्राय आप्लवन-
- 30 नामदग्नित्री(त्रि)प्रवराय व(व)हृ[च^{*}]सा(शा)स्त्रिणे सीआपौत्राय च्छीतपद्म-
पुत्राय गगाधरस(श)र्म्माणे ब्रा(ब्रा)ह्मणाय मातापित्रोराम[न^{*}]श्च पुण्य-
- 31 यसो(शो)भिहृदये ग्रामीयमस्माभिः सा(शा)सनत्वेन सप्रदत्त । अत्र चाभ्यर्थना
दातुर्भवति [।^{*}] ⁶सर्वान्येन्माविनः⁷ (।) पार्थिवेन्द्रान्भूयो
- 32 भूयो याचते रामभद्रः । सामान्योय धर्मसेतुर्नृपाणा काले काले पालनीयो
भ[वद्भिः] ।[। २५^{*}] ⁴व(व)हृभिर्वसुधा भुक्ता राजभिः सग-

¹ Metre Śārdūlavāridita² Read स्वच्छन्द⁰³ These words are quite clear in the estampages⁴ Metre Anushtubh⁵ Read °द्वीह्रे There is a short stroke with a small bar to the right at the end of L. 27.⁶ Metre Śālmī,⁷ Read सर्वानितान्मा⁰.

- 33 रादिभिः । यस्य यस्य य[दा] भूमिस्तस्य तस्य त[दा] फलं ।। २६*
^१सुवर्णमेकं गामेकां भूमेरथेक[मं]गुलं [१*] हरद्वरकमाप्नो[ति*] याव-
 दाह(भू)तस-
- 34 प्लवं ।। २७*^१तडागानां सहस्रेण अस्व(श्व)मेधस(श)तेन च । गवा
 कोटिप्रदानेन भूमिहर्ता न सु(शु)ध्यति ।। २८*^१सदत्ता^२ पर-
 दत्तान्वा यो हरेत वसुंध-
- 35 रां । स विष्ठायां कृमिर्मूला पिष्टभिः सह मज्जति ।। २९^१पालकृष्टां
 महीं दद्यात्सवी(वी)जा सस्यसा(शा)लिनीं । यावत्सूर्यकृतांलोकान्ताव-^३
- 36 त्स्वर्गे महीयते ।। ३०^१षष्टि वर्षसहस्रा[णि] स्वर्गे वसति - भूमिदः ।
 आच्छेत्ता चानुमन्ता च तान्येव नरके वसेतु(त) ।। ३१^१वारिहीने-
 श्वरणेषु सु(शु)[ष्क]कोटर-
- 37 वासिनः [१*] कृष्णसर्पास्तु जायन्ते ब्र(ब्र)ह्मदेवस्वहारिणः ।। ३२*^१अन्यायेन
 हृता भूमिरन्यायेन तु हारिता । हरतो हारयन्त(त)श्च दहत्यासप्तमं
 कुलं ।। ३३*^१अ-
- 38 स्मत्कुलक्रमगताः ससुदाहरन्ति अन्यैश्च दानमिदमभ्युपमोदनीयं । लक्ष्मि-
 (क्ष्मी)श्वला श(स)लिलद्दु(बु)द्दु(द्दु)[द*]वक्षराया दानं फलं परमतः प्रतिपा-
- 39 लनीयं ।। ३४*^१प्रजाहितार्थं स्थितम्, प्रक्षेप्ता धर्मेषु, विद्वानु(न्) प्रतिपाल-
 येतु(त) । यो लोभमोहादरते दुरात्मा सो ऽन्यो ब्रजेद्दु(द्दु)र्गतिमासु(शु)
 कृष्टां [॥ ३५*],
- 40 ^१यानीह दा(द)त्तानि पुरा नरेन्द्रेर्दानानि धर्मार्थयशस्कराणि [१*] निर्मात्य-
 व[१*]न्तिप्रमितानि तानि को ना[म] साधुः पुनराददीत ।। ३६*^१
^१भूमि यः प्रति-
- 41 गृह्णा(ह्णा)ति यश्च भूमिं प्रयच्छति [१*] उभौ तौ पुण्यकर्माणौ नियतं
 स्वर्गगामिनौ ।। ३७*^१सं(श)खो भद्र[१*]सन च्छत्रं वरास्त्रा(श्वा)
 वरवारणाः । भूमिदानस्य चि-
- 42 न्हा(ह्णा)नि फलमेतत्पुरंदर ।। ३८*^१अस्मिन्वसे(शे) परिशीणो यः
 कश्चिन्(न्)पतिर्भवेत(त) ॥ (१) तस्याहं हस्तलम्नोस्मि सा(शा)सनं न
 व्यतिक्रमेत् ॥ [३९*]^१ज्ञाताम्-
- 43 विभ्रममिदं वसुधाधिपत्यमापातमात्रमधुरो विषयोपभोगः । प्राणास्तृणायजलवि-
 (वि)न्दुसमा नराणां (१) धर्मः सखा परमहो
- 44 परलोकयाने ।। ४०*^१धर्मलेखित्रीवाच्छूकेन लिखितं(त)मिति ॥ मंगलं
 महाश्वो[ः] ॥

^१ Metre Anushṭubh^२ Metre Vasantatilaka^३ Read सदत्ता परदत्ता वा^४ Metre Upajāti^५ Read °कृतालीकसाव°.^६ Metre : Indrava.

TRANSLATION¹OM¹Om¹ salutation to Brahmā—

(Verse 1) Glorious is (the god) whose navel is a lotus (*i.e.* Vishnu), glorious is the lotus which is his navel (and) glorious is (the god) born from that lotus (*i.e.* Brahmā) Glorious also is his offspring Atri, and glorious is the friend of the ocean who took his birth from Atri's eye (*i.e.* the moon)

(V 2) Now the king who is the swan in the lake of the expanse of heaven (*i.e.* the moon) begat as his offspring Bōdhana, the son of (that) primeval king (*rāja i.e.* moon) (and) son-in-law in the house of the friend of lotuses (*i.e.* the sun)

(V 3) This son of the god who is the elixir produced from the seven seas obtained, as the son of his own body, Purūravas, who had both Urvāsi and the earth here for his faithful wives to be enjoyed by him with their hundreds of unrivalled blessings

(V 4) In this family forsooth was born Bharata, whose pure fame is proclaimed by the Yamunā, hemmed in by more than hundred posts of horse sacrifices (offered by him), Bharata, who delighted in the welfare of the earth, made lovely, by the ornament, the jewelled girdle of the seven seas

(V 5) Highly glorious is in his family that Kārtavīrya who, though he had no need of them, wielded with ease every weapon, (and) who allowed the title of king (*rāja*) only to the Moon, the ancestor of the family of these Haihaya princes

(V 6.) Resembling the Himālyā, the lord of mountains, that lord of princes begat the Kalachuri race, which is purified by rulers of spotless conduct, as (the *vamsā*, bamboo) with pure round pearls

(V 7) In this family was a prince, foremost of the prudent, who purified the town of Tripurī so that it was like Indra's City—Yuvārjadēva, who destroyed the lords of princes blinded by passion, as a young lion does powerful infuriated elephants

(V 8) The chief ministers of that ruler of the earth placed on the throne his son Kōkalla, a lion-like prince, the progress of whose armies, consisting of four parts (*viz.* elephants, chariots, horsemen and soldiers on foot), was checked (only) by their encountering the masses of waves of the four oceans

(V 9) That lord having gone far away, his fame shows like a forsaken woman, deriding white sandal, it reproves the lustre of the moon, and is a reproach to a string of pearls

(V 10) His son was Gāngēyadēva, a thunderbolt falling on the heads of enemies (and) the lord of the fortune of heroes, with a chest broad like an emerald tablet, (and) with smiling eyes, (and) with his two arms surpassing the length of a city bar

(V 11) The crest jewel of crowned heads, he became famous under the name of Vikramāditya, wishing to run away from whom with dishevelled hair (the king of Kuntala) who was deprived of his country came to possess it again²

(V 12) When, fond of residing at the foot of the holy fig tree of Prayāga, he had found salvation there together with his hundred wives, his son Karnadēva honoured the quarters with the pearls from the frontal globes of the majestic elephants of his enemies, cleft by his sword

¹ In the first 24 verses I have adopted Dr Kielhorn's excellent translation of the Jabalpur plate, with such alterations as the clearer and better readings of this inscription have necessitated

² The meaning of the second line of this verse is very obscure. The writer evidently plays on the word *kuntala* and has brought about what is called *cirōdhābhāsa* when he says *akuntalaḥ kuntalatām babhāra*, *i.e.* a hairless person bore hairiness (an apparent contradiction). The enlogist evidently seems to convey that Gāngēyadēva was so noble that he restored the Kuntala country to its king who was defeated and was running away with dishevelled hair (a second pun on the word *akuntala*)

(V 13) Of him whose fame is like the circle of waves of the milky ocean, need we say more than that here at Kāśī there is a temple (erected by him), Karnamēru, (so lofty) that the wind of the flags which wave from its golden spires lessens the fatigue of the damsels of heaven, when playing in the sky

(V 14) He set up the pillar of piety, called Karnāvati, the foremost abode of bliss, the root of the creeping plant—knowledge of the Vēdas, the diadem of the stream of heaven, the world of Brahman on the surface of the earth

(V 15) That lord of the Kalachuris begat on the illustrious Āvalladēvi, (another) goddess of fortune produced from the ocean of the Hūna family, the illustrious Yaśahkarnadēva, the glory of whose fame is co-extensive with the billows of the milky ocean which rose (when he arose), mistaking him to be the rising moon

(V 16) Of this law-abiding (son) the father, whose acts were purified by the respect which he paid to the family priests, performed himself the great inauguration ceremony in the midst of the four great oceans, made resplendent, as by a full jar, by the king of mountains, and illumined by the moon and the sun

(V 17) Glorious is that jewel lamp of Jambūdvīpa which sends forth its rays in the darkness of night of the Kali age, never filled with partiality to wicked people (as an ordinary lamp is filled with) the fallen wings of night moths (and) never emitting the lampblack, base conduct

(V 18) If the milk of the cow of plenty were (put) within the two oyster shells trimmed with the gems which grant every desire, then there would be seen a likeness with the eyes of that beautiful (king) whose eyes are both white and red

(V. 19) He erected high pillars of victory near the ends of the earth, as companions of the posts to which the elephants of the quarters are fastened

(V 20) This bountiful (lord) puts five or six drops of water into the hands of the Brāhmins and they with these already quench their thirst and afterwards show their contempt even for the mine of precious stones (i.e. the ocean)

(V 21) In weight (like the mountain) Mēru, this ruler of the earth exceedingly gratifies suppliants by bestowing on them (gold) equal to his own weight and by other great gifts

(V 22) Bright like the tusks of the elephant of the king of heaven, pure like the shells of the ocean of milk, (and) lustrous like the skin of the snake which is the couch of Vishnu, his fame has become super-abundant

(V 23) Extirpating with ease the ruler of Andhra (even though) the play of (that king's) arms disclosed no flaw, he revered with many ornaments the holy Bhīmāśvara, passing close to whom the Gōdāvarī, with dancing waves as her eyebrows, sings (his praises) with the seven notes of her (seven) streams sweet like the cries of the intoxicated flamingo

(V 24) Crushing the power of his enemies and making over the earth to the Brāhmins he engages in a course of rivalry with Paraśūrama

(Lines 22-31) And thus the illustrious Yaśahkarnadēva, the *Paramabhattāraka*, *Mahārājādhirāja*, *Paramēśvara*, who meditates on the feet of the illustrious P M P Vāmadēva (Śiva), the great worshipper of Mahēśvara the lord of Trīkalīnga, who acquired (the title of) the overlord of the three kings, viz the master of the horse, the master of the elephant, the master of men, by the force of his own arms, having called together the illustrious Queen Consort, the Prince (half-apparent), the Prime Minister, the Chief Councillor, the Generalissimo, the Chief Priest, the Great Warden, the Chief Keeper of records, the Chief Interpreter, the Grand Equerry, the Chancellor of the Exchequer, the Head Overseer, these and other inhabitants of the village about to be granted, duly honours, explains (and) orders (as follows) —Let it be known to you that on (the occasion of) the *Samkrānti* on Sunday the 14th of the bright fortnight of the month Phālguna in the year 823, the village Dēulā Pamchēla, (situated)

in the *pattalā* Dēvagrāma is granted by Us in the name of Vāsudēva, by a charter, to the extent of its limits, with boundaries marked on its four sides, with lands and water, mangoes and Madhāka (*bassia latifolia*) trees, with hollow ground and saline soil, with (right of ingress) and egress, with salt-pits, with pasture for cows, with forest and river bank lands, with tree groves, creeper and plant gardens, grass, etc to the Brāhman Gangādhara-śarman, son of Chhitapāl (and) grandson of Siā of the Kāva gōtra, with the three pravaras [Kāva*], Āplavana and Jāmadagni, belonging to the Bahvricha (Rigvēda) -sākhā (branch), for increasing the religious merit and fame of (our) mother, father and ourselves And now this is the prayer of the giver —

(V 25.) Thus does blessed Rāma again and again conjure all these and future protectors of the earth —Common to men is this bridge of religious merit to be guarded by you from time to time

(V 26.) By many kings, Sagara and others, has the earth been enjoyed Whosoever at any time has been the soil, his at that time has been the fruit of the previous bestowment (thereof)

(V 27.) He who deprives (a Brāhman) of even a single gold coin, a cow or a finger of land, abides in hell until the deluge

(V 28.) The confiscator of land is not expiated by (excavating) a thousand tanks, by (performing) a hundred horse sacrifices (or) by the gift of ten million cows

(V 29.) He who resumes land whether given by himself or by another, is born an insect in ordure (and) grovels there with his ancestors

(V 30.) He who gives land furrowed by the plough together with seed and abounding with crop, abides in heaven so long as the sun continues to give light to the world

(V 31.) The giver of land dwells sixty thousand years in heaven, the confiscator and he who consents to such an act, live so many years in hell

(V 32.) They who seize property dedicated to Gods or Brāhmans, are born as black serpents residing in dry caves in woods destitute of water

(V 33.) (If) land (is) wrongly appropriated or wrongly caused to be appropriated, the usurper and his agent burn (in perpetual fire) until the 7th generation

(V 34.) Those of our lineage declare that this gift should be approved by others Fortune (of men) is fickle like bubbles of water on this earth, gift alone is its fruit, therefore it should be preserved

(V 35.) For the good of the people the laws have been established The wise one should keep them in justice The reprobate who from avarice or delusion shall usurp, will promptly incur a painful hell down below

(V 36.) The gifts which have been here granted by former princes producing virtue, wealth and fame are comparable to the remains of offerings to the gods What good man could resume them ?

(V 37.) He who receives land and he who gives, both are doers of meritorious acts and certainly go to heaven

(V 38.) A conch, a couch, an umbrella, good horses, and good elephants are the indication of land gift This is the fruit, O Purandara

(V 39.) If any king is born in this family whose treasury is exhausted, of him I beg with clasped hands,—“let him not resume this grant”

(V 40.) This sovereignty of the earth totters like the wind and the clouds, the enjoyment of realm is sweet but for an instant, the breath of man is like a drop of water on the tip of a blade of grass Only religious merit is the friend on the journey to the other world

(L 44.) Written by the illustrious Vāchchhūka writer in (the department of) religion. Let great happiness attend

No 25—MAHADA PLATES OF YOGESVARADEVAVARMAN

BY B C MAZUMDAR, M R A S

This charter was unearthed in the year 1890 at a place not far from the village Mahādā in the Feudatory State of Sōnpur. The name of the village Mahādā occurs in the text of the grant. The Mahādāja of Sōnpur, B M Sing Deo Bahadur, has been good enough to hand the plates over to me for publication.

There are altogether three plates, of which the first has only been inscribed on the reverse. The height of the plates is $3\frac{3}{4}$ ", and the length of the first plate $8\frac{1}{2}$ " and of the second and third 9". There is at the upper edge, about the middle of the side, a small circular ring hole, through which a plain copper ring was passed, the ends of which had been left unsoldered. The weight of the plates including the ring is 63 tolas.

The characters in the main agree with, or strongly resemble, the modern Bengali letters. The letters *ka*, *ha*, *pa* and *ya* resemble those old letters which have been retained in modern Nāgarī, while letters such as *sa* (eg l 7), *tya* (l 8) and *tha* in *stha* (l 12) strongly remind of Modern Oriyā characters. Orthographical mistakes such as *-sadvu-* for *-sabla-* (l 1), *-singha-* for *-simha-* (l 4) are such as are characteristic of modern Oriyā writers. We also find the modern Oriyā pronunciation of *ri* as *ru* in *-rugūda-* (l 18). This pronunciation commenced to prevail from the time of the influence of the Gānga-Rājās in Orissa.

The grantor is Śrī Yōgēśvara Dēvavarman (l 24), grandson of Sōmēśvara Dēvavarman, and the son of Śrī Dhārana (or Vārana) Dēvavarman¹ (ll 15, 16 and 17). He is said to have been the ruler of Baudh² (l 5), and his ancestor is said to have come from Ayōdhya, —a scion of the Solar dynasty (lines 2 and 3) belonging to the Kāsyapa-gōtra. Two emblems have been claimed by the grantor for his family—one, a lion on the banner (l 4), and the other a *divya-rāja* (l 6)³. It has been mentioned (l 1) that the kings of this family had attained the *pañchamahāsabdas*. This designation marks them as feudatories⁴. The grantor is said to have also the title *gaja* (line 33), though virtually he was a lion (l 34). It may be noted that *Gajapati* has long been the title of the Rājās of Purī and Khorda.

The grantee is a Brāhmana Madhusūdana (l 17) of the Vatsa-gōtra, a *hōtri*, and a student of the Rīgveda with the Brāhmanas (l 18). The names of his father and grandfather were Purushōttama and Gadādharma (lines 14 and 15), respectively. All these names are very generally given to men at the present day in Orissa.

Of the six villages granted, the principal village is Champāmalla, identified by me with Chāmpā-māl in Sōnpur. Of the 5 villages (*Pañchapallikā*) granted along with Champāmalla, Mahādā and Mēdhā (modern names) could only be identified. The grant was made to secure the good will or grace of the god Vaidyanātha (l 23), on whose lotus like feet the grantor has been described to be a bee (l 9). There is only one temple in the State of Sōnpur which is dedicated to Vaidyanātha⁵. This is the finest temple that exists in Sōnpur. The local tradition is, that Rājā Anangabhimā-Dēva of Purī built it. The grant was made on the bank of the river Mahānadi called Chitrōtpalā in this record. The name Chitrōtpalā for Mahānadi is widely and popularly known, and Rājā Sir Sudha Deo, the late Feudatory Chief of Bāmīā, gave the

¹ It is difficult to decide whether the name begins with *dha* or *ra*, as both the letters look alike in this record.

² A tributary state adjoining the State of Sōnpur.

³ By *divya rāja* the bird peacock is meant and not the moon, as in the crest of the present kings of Band.

⁴ See *Ep Ind*, Vol V, p 216, n 3.

⁵ Situated on the bank of the river Tāl in the village which is also called Vaidyanātha, about 12 miles from Sōnpur.

title *Chitrōtpalā* to his poem describing the Mahānadi, which was composed and published years ago. In the bed of the Mahānadi (within a stone's throw from the palace of the present Mahārāja of Sōnpur) there is a hillock called Lankēsvari bearing an inscription in letters resembling those engraved on the plates of the Sōmavamsi-Guptas. I could not decipher this inscription, as the letters have become faint and illegible by being constantly washed by the river. I identify this Lankēsvari as the Lankāvaritaka of this record (l. 13).

A word regarding the probable date of this record. It need hardly be pointed out that the plates of Yōgēśvara Dēvavarman are later than those of the Sōmavamsi-Guptas who flourished between 1000 and 1100 A.D.¹ As the present rulers of Sōnpur have been ruling the state in an unbroken continuity from the time of the first ruler Māhārāja Madangōpāl² from about 1615 the Dēvavamsians must have flourished previous to the 17th century. We get it in the local tradition that the State of Sōnpur was acquired by Madangōpāl, when the Rājās of Puri declined in power and the new Rājās of Baud held the State of Sōnpur under them. We know that from about 1565 A.D., the Puri Rājās declined in power and shortly after that date Mukunda Dēva died. It is nearly 40 years after this time that the present rulers of Sōnpur acquired the state. The present rulers of Baud are of the Kāśyapa-gōthra, claim descent from the Sōmi dynasty, and have got a peacock as the family emblem. But on reference to the genealogical tree of the Baud family (kindly supplied to me by Mr J. Rāo, Dewan of the State), the names of the rulers mentioned in this record are not met with.

I do not think that the present rulers of Baud are descendants of Sōmēśvara, for if it had been so the genealogical tree would not have omitted the names of Sōmēśvara, his son and grand-son. On reference to the list of names of the rulers of Baud it does not appear to be likely that the present Rāj family commenced to rule Baud more than two decades before the date of Madangōpāl of Sōnpur. It is probable that the ancestor of the present rulers of Baud usurped the territory previously held by three rulers in succession, from Sōmēśvara to Yōgēśvara. I shall not be far wrong, if I make Yōgēśvara Dēvavarman a contemporary of Mukunda Dēva of Puri. First, the facts I have set forth do not stand against the possibility of what I have suggested. Secondly, the second verse in the Indravajrā metre (ll. 33 to 35) refers, I suspect, by way of a pun to Mukunda Dēva.

It is there stated (lines 33 to 35) that Mukunda (Vishnu) having entrusted the government to the grantor, was sleeping in the ocean with a light heart. We know that the Rājās of Puri extended their influence so far as Sōnpur, we cannot also dismiss the local tradition, that the temple of Vaidyanātha was built by Anangabhima Dēva. That the Rājās of Puri lost their dominion to the west and to the south after the death of Mukunda Dēva, is also very well known. There was no necessity of mentioning it in the charter that the grantor got the kingdom to rule from god Mukunda, if he was not really under an overlord. Of many names of Vishnu the name Mukunda was selected perhaps to refer to the Rājā who was really the overlord of Yōgēśvara Dēvavarman.

The grant is dated in the 33rd year of the glorious reign of the grantor's grandfather, Sōmēśvara-Dēva, on the 7th day of the bright fortnight of Māgha, while the sun was in Makara and the moon in Mīna, in the Rēvati-yōga. [Mr Sewell has been good enough to calculate which dates in the course of the 16th century would fulfil all these requirements. There are three of them, viz. Sunday, 9th January 1508, Sunday, 10th January 1535 and Sunday, 11th January 1562. Only the last one can be meant if there is an allusion to Mukunda Dēva in l. 35.—S. K.]

¹ *Ep. Ind.*, Vol. III, p. 333

² See *Bengal District Gazetteers*, Vol. XVI, Sambap'ur, p. 21

³ Cf. n. 3, p. 218

⁴ See *Bengal District Gazetteers*, Vol. XIII, Puri, p. 31

TEXT

First Plate

- 1 Ōm¹ svasti [i*] Pañcha-mahāśadva(bda)-samanvitā² mahi-maṇḍalā-
 2 śvara-aridurdhara-vara-bhuj-āsī-bhāśva(sva)ra-prachanda-prōdyad-di-
 3 nakara-kula-nandana-kalikāl-ānvaya-Kāśyapa-gōtra-
 4 k-āvō(va)ninātha-kamala-vara-bhūshana-singha(mha) dhvaja-lāñchha-
 5 va(na)-[Va]jra(dha)-pura-var-ādhiśvara-Ajō(yō)dhya-vimirggata si-
 6 nghā(mhā)sana-manu-makuta-pata-varddhana-d[v*]ja-vā(īā)ja-lā-
 7 [ñchha]na-śatru-dhvija-pandakāśha-³ śatru-mandalika-[sa*]mudvahana-danda-
 8 satya-māttanda dēva śīi-Vaidyavā(nā)tha-pada-pa-

Second Plate, First Side

- 9 nkaja-bhra(m)mara-mah[ā*]bhūpati-nru³-chakravartti-śīi-Sōmē-
 10 śvaradēva-chūdē varddhamāna-ji(vi)jaya-rā[jya]-samva[tsa]ram vūrna(?) -
 11 kachūvarkamundam⁴ 33 śri(di)-Māghē māsē śukla-pakshē tithau
 12 saptamyām Makara-sthitē savitarī Minarāśi-sthita(tē) chandramasī
 13 Ravi(vau) Rēvatyām=amrita-yōgē Chitrōtpalāyās=tirē Lla(La)mkāvartta-
 14 ka-sannidhau Vatsa-sagōtrasya Gadādhara-nāmna[h*] pautrāya Vatsa-sagō-
 15 trasya Purushōttu(tta)[ma*]-nāmnah putiāya Kāśye(śya)pa-sagē(gō)trasya śri-Sōmē-
 16 śvaradēvavarmanah pautrah Kāśyapa-sagōtrasya śri-Dhārana-

Second Plate, Second Side

- 17 dē[va*]varmmanah putiāh Vatsa-sagōtrāya Madhusa(sū)dana-nām[n*]ē vā(brā)-
 18 hmanāya āsa[t*]trānta-hautia-vēda-Ru(Ri)gvēda-mantra-vrā(brā)hman-ādhyā-
 19 yinē Mahadā-Atrāndēlā-Mēdhak-ākhyā-dvē-Kōkatidēva-
 20 pañchapallikā-sahitam Champāmalla-grāmam chatuh-simā-pa-
 21 ri[oh*]chhinnā[m*] sa-jala-sthala[m*] sa-machcha(matsya)-kachchap-ādika[m*]
 sa-vitap-āranyam
 22 nidhi-vāmphaya⁵-sahitam sarvy-ōpadrava-va(vi)va[r*]jitam ayum ⁶sa-
 23 hitam āyui-ārōgya-rā[jya]-vivri[d*]dh[y]aita[m*] śri-Vaidyanātha-dēvasya priti-

Third Plate, First Side

- 24 kāmā[h*] śri-Yōgēśvaradēvavarmma pradadē [i*]
 25 Bhūmim yah pratigrihnāti yaś=va(cha) bhūmim prayachchhati [i*] u-
 26 bhau dvau punya-karmmanāu niyatau svaigya(rgga)-gāminau ||
 27 Mā bhūd=aphala-sankā vah paradatt-ēti pārthiva(vāh) [i*] sva-
 28 dattāt=phalam-ānantyam para-datt-ānupālānē || Gām=ēkām
 29 suvarnam=ēkam bhūmēr=apy=a[r*]ddham=a[ngu]la[m*] [i*] haran=narakam=āpnō-
 30 ti yāvad=ābhūtasamp[la]vam || Yad-vairi-bhūpāla-vilāsini-
 31 nām=utkshipta-hānē(rē)shu payōva(dha)rēshu | asru-piavāhah prithu-chā=

¹ Expressed by a symbol² Read perhaps *pundarikākarsaka*-³ Read *nri*-⁴ These words are unintelligible to me The final *mundam* probably represents the Telugu numeral for "three"⁵ Read *bāmphaya*- This word is a Sanskritised plural of the modern Oriyā word *bāmphā* "well" which is, in its turn, derived from Sanskrit⁶ I cannot make out this word

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Third Plate, Second Side

- 32 va(pa)-ya[shu][r*] vin=aiva sūtrēna samāsasañja || Yasy=ā-
 33 nvayē bhūpatir=ēsha jātah yaśō-gaja¹ ity=ānita-
 34 rāja-simbah [i*] Yasmīna(n) vinikshipya dhuran=dharitryāh
 35 susvā(shva)pa vārddhan muditō Mukundah || Yasy=āvarōdha-
 36 stana-chandanānām prakshālanād=vāri-vihāra-kālē | Chi-
 37 trōtpalā Svānavatī[m*] gat=āpi (i) Gang=ōrmī-sa[m*]saktam=iv=ā-
 38 vibhātī² ||

No 26—RATAUL PLATE OF CHAHADADEVA

By DAYA RAM SAHNI, M A

The fragmentary copper-plate which is discussed in this note was acquired for the Director-General of Archaeology in 1911 by Mr J R Pearson, ICS, District Officer of Meerut. The circumstances which led to its discovery were described in a forwarding note. It is stated that this inscribed fragment belonged to a copper-plate which was found, some thirty years ago, by a resident of the village of Rataul Tahsil Baghpat, District Meerut, while he was excavating a piece of land belonging to him in order to dig out old bricks. The plate, which is said to have been imbedded in a domical structure nine or ten feet below the surface, was broken to pieces by the diggers and all the other fragments are said to have been lost. This is much to be regretted, for, as it will appear from the sequel, the inscription incised on the plate was of considerable interest.

The surviving fragment is deposited in the Museum of Archaeology at Delhi, and measures 10½" in width at the top by 3½" in height. It is complete only on the upper side, but a rough estimate of the total breadth of the fragment may be formed with the help of the missing portions of the verses that remain. It is impossible, however, to find out the entire height or the total number of lines as it is not known what portion of the plate is broken off at the bottom.

The extant portion of the document consists of parts of six lines. Of the seventh line the top bars of some letters and superscript vowel strokes of three syllables remain. The inscription is engraved in the Nāgarī characters of the beginning of the 13th century A D. The height of the letters in the first line varies from $\frac{9}{16}$ " excluding the vowel-marks to $\frac{11}{16}$ " with them, and from $\frac{3}{8}$ " to $\frac{1}{2}$ " in the remaining five lines.

In respect of orthography we observe that the words have been spelt with accuracy throughout with the exception of the omission of the *anusvāra* before *dur* in *kulakēdur=*, in line 3 and the substitution of *śā* for *sā* in *-sāthritā* in line 2. No distinction has been made between the letters *v* and *b*. It is noteworthy that the rules of *sandhi* have been nowhere disregarded. The doubling of *chh* in *āchchhettur* (line 2) and of *n* in *svasminn=ālāntō* (line 4), etc., show that the author and the scribe were well versed in grammar. The consonants before and after *r* have been doubled in some cases and left unaltered in others, in accordance with the optional character of the rule concerned. The *anagraha* is not indicated.

The language of the inscription, as far as it goes, is metrical Sanskrit with the exception of the first line. The remaining five lines contain portions of six verses which were numbered. The first verse, which is in the Āryā metre, covers the entire extant portion of line 2. Of its

¹ We must scan *gaḥ ētya*² Cf. *Raghuvamśa*, VI, 48

first foot (*pāda*) ten *mātrās* out of twelve survive, so that the loss on the left side is two *mātrās* or one long or two short syllables. It may also be assumed that the inscription opened with a short benedictory formula. The last foot of the verse wants four or seven *mātrās* according as the metre employed was *Āryā* or *Giti*. The second verse terminates in line 3 and has lost the first thirteen syllables of the first half. This and the next two verses are in the *Śloka* metre. The fourth verse presumably ended in line 4. The next or fifth verse, which terminates in line 6, is in the *Śārdūlavikīṛita* metre. The portions which remain include the last five syllables of the first foot, the whole of the second quarter and the last thirteen syllables of the last. Of the last verse the first five syllables only remain.

The object of the document was presumably to record a gift of land to one or more Brāhmanas. This may be inferred, in the absence of the grant portion, from the first verse which affirms that the grantor and the grantees earn an everlasting bliss, whereas the land bestowed upon a Brāhmana becomes a danger to him who appropriates it. That the donor was the chief heir apparent, the illustrious Chāhadadēva, whose name is engraved in large characters in the top line, needs no demonstration¹. The remainder of the inscription contains a part of the genealogy of Chāhadadēva. Verses 2 and 3 eulogise a ruler whose name is missing. He is described as the 'sole moon of the Chāhamāni race' and the 'lord of the land of Śākambhari'. Verse 4 records that after that ruler Annōrāja bore the burden of the world. The first half of the fifth verse praises a son of Annōrāja who is described as 'having focussed in his own abode the prosperity of the quarters after he had conquered it'. We meet with no other proper name until we come to verse 6, where we find the name of Prithvirāja.

We proceed to fill up the gaps in the above account. The name between Annōrāja and Prithvirāja is readily ascertained from a short inscription on a pillar of an ancient building at Madanpur which records the conquest of Bundelkhand by Prithvirāja, the son of Sōmēśvara and grandson of Annōrāja in Vikrama Samvat 1234². It is obvious that the Prithvirāja of our inscription is the great Chāhamāni prince of Delhi and Ajmer. The name of Annōrāja's predecessor was Jaidēv according to the transcript published by Kavi Rāj Shyāmal Dās of Mewar of the important rock inscription at Bījhōli³. This transcript is faulty in many respects and it was, no doubt, for this reason that the late Prof. Kielhorn preferred to publish an imperfect dynastic list of the Chāhamānas in his Synchronistic table for Northern India⁴. I understand that Mr. Bhandarkar is intending to re-edit the inscription. In the meantime we are fortunate in having another valuable record to refer to. I mean the important historical manuscript poem entitled the *Prithvirāja-vijaya* written by a Kashmir Pandit and now preserved in the Deccan College at Poona. Mr. James Morison⁵ has proved the authenticity of this work both from internal evidence and from that of inscriptions⁶. This poem, which contains a contemporary narrative of Prithvirāja's career, begins with a complete genealogical account of his race. According to this, Annōrāja's father was Ajayarāja. We now see that what Kavi Rāj Shyāmal Dās's Pandit read as Jaidēv in the Bījhōli inscription must in reality be Ajayadēva, an ordinary variant of Ajayarāja.

We now come to Chāhadadēva himself who issued the copper-plate. The last extant verse of our inscription begins with the genitive singular of 'Prithvirāja,' which might suggest that a son of this ruler was mentioned in this verse. This seems plausible in view of the fact that

¹ In mediæval grants the sign manual of the granting ruler is often carved at the top or bottom of the document.

² *Archæol. Surv. of India*, Vol. X, p. 98, and Vol. XXI, pp. 173 f.

³ *Journal Beng. As. Soc.*, Vol. LV, Part 1, p. 30.

⁴ *Ep. Ind.*, Vol. VIII, Appendix I.

⁵ *Vienna Oriental Journal*, Vol. VII, pp. 188 ff.

⁶ Mr. Morison mentions only two inscriptions, namely, the Bījhōli rock inscription and the Harsha stone inscription which supplies the names from Gūvaka to Vighararāja II. To these Gen. Cunningham added the Madanpur pillar inscription, *Archæological Survey of India, Reports*, Vol. X, Plate XXXII, No. 10.

Hasan Nizāmī in his *Tājū-l-Maāsir* states that Prithvirāja had a very able son who, after his father's execution, was appointed to the government of Ajmer¹ The *Hammīra-Mahākāvya*, which according to Kirtane contains a historic narrative from Prithvirāja to Hammīra, makes Hammīra the successor of Prithvirāja at Ajmer, though it is not apparent how he was related to him² In the dynastic table extracted from the *Prithvirāja-vijaya* by Mr. Monson, Hammīra appears as the younger brother of Prithvirāja No son of the latter seems to be recorded in this poem

We see from what has been said above that the surviving portion of the inscription supplies no clue as to the place of Chāhadadēva in the Chāhamāna pedigree Nor do the Sanskrit poems referred to in the preceding paragraph mention his name It is true that in the genealogical tree of the Chāhamāna tribe published by Tod, Chāhadadēva (spelt Chahādeo) is shown as the younger brother of Prithvirāja But as Tod's account of the Chahamānas is based on the *Prithvirāja Rāsā* which has been proved to be a forgery,³ we cannot accept this information as correct unless it is supported by some more reliable source For the present, the question must remain an open one

There is one thing, however, about this prince which seems to be fairly certain, namely, that he is in all probability the same as the ruler of that name who flourished at Narwar (ancient Nalapura) in Gwalior State in the first half of the 13th century A D We shall examine the evidence in the following paragraphs

General Cunningham has shown from an inscription discovered by him in the ancient fort of Narwar that the rulers of that place included a line of five chiefs the last of whom, Ganapati, was reigning in 1298 A D (Vikrama Samvat 1355)⁴ The genealogy of this family opens with Chāhadadēva, whose coins bear dates Vikrama Samvat 1295 to 1311 (A D 1255)⁵ There is, however, an earlier ruler named Malayavarmadēva whose name figures in numismatic works under the Narwar family His coins bear dates Samvat 1280, 1283 and 1290 and have been found at Narwar, Gwalior and Jhansi Gen Cunningham was of opinion that Malayavarmadēva was a ruler of Narwar but that he belonged to a different dynasty and was ejected from Narwar, by Chāhadadēva who was consequently the founder of the above-mentioned family of Narwar⁶

Now, as the Chāhamāna Chāhadadēva of the inscription under review flourished just about this time, if we are to judge from the type of characters used in it, I am inclined to think that the founder of the Narwar family was no other than his namesake of the Chāhamāna tribe When precisely Chāhadadēva or his family migrated to Narwar, cannot yet be determined. It may have happened after the downfall of Prithvirāja when his followers escaped from Delhi and Ajmer in large numbers The Muhammadan historians tell us very little about this period But we learn from the *Hammīra-Mahākāvya* that not long after the defeat of Prithvirāja the Chāhamānas were turned out of Ajmer, when they retired to Ranathambhōi, which continued in their possession until Hammīra-dēva was slain and the town captured by Alāu-d-dīn in 1299 A D⁷ It is surprising that the *Hammīra-Mahākāvya*, as it exists,⁸ does not

¹ Elliott, *History of India*, Vol II, p 216 According to Tod (*Rajasthan*, II, p 451) Prithvirāja had a son by name Ramsi who was slain in the battle with Shahabū d-dīn

² *Ind. Ant.*, Vol VIII, pp 61-62 *Rajasthan*, II, p 451

³ *Journal of Beng. As. Soc.*, Vol LV, Part I, pp 5 ff

⁴ *Archæological Survey of India, Reports*, Vol II, p 316, and *Ind. Ant.*, Vol XXII, p 81

⁵ Cunningham, *Coins of Medieval India*, pp 92-93 and Pl X

⁶ Later, Cunningham changed his opinion and declared that Malaya may have belonged to the same family The latter view seems to me to be unlikely

⁷ This last event is narrated by Muhammadan historians in detail Cf *Tārīkh-i-Firoz Shāhī* in Elliott, *History of India*, Vol III, pp 171-179

⁸ Mr Kirtane made his analysis from a copy which is dated in Vikrama Samvat 1542, i.e. 136 years after the death of Hammīra

It will be observed that in the inscription, Chāhadadēva is called a *Mahākumāra* or chief heir-apparent. The grant must consequently have been issued by him before his enthronement.

1 1 °[Ma]hākumāra śrī-Chāhadadēvah ||
1 2 kirttir=anamtā dyauh paratia dātuh pratigrahitnś=cha I
āchchhēttau=viparītā bhūr=vrū(biā)hmanasāt(sāt)-kritā .
1 3 vikramah I Chāhamāna-kulaikēduṣ=viḥbhuh
Sākambhari-bhuvah ||2 Va(Ba)bhūva bhuvanābhōga
1 4 dhīpah ||3 Tatō=rnnōrāja-nripatir=va(ba)-
bhūra jagatibharam I svasmim=ālānitō yē[nā*]
1 5 — — — — — tanjō=sya cha svāvāsaika-
nivāsinih samakarōj=jivā digamtaśnyah [I*] — — — —
1 6 — — — — — sya dāsavad=ami
chērus=ohiram numadāh ||5 Prithvirājasya*

⁸ Read *hēmduṛ=*

No 27—TWO CAVE-INSCRIPTIONS AT DALAVANUR

By PROFESSOR E. HULTZSCH, PH D, HALLE (SAALE)

These two well preserved inscriptions are engraved on a pillar in a rock-cut cave at Dalavānūr in the Tindivanam taluka of the South Arcot district. They were first brought to notice by the late Rai Bahadur V Venkayya in his *Annual Report on Epigraphy for 1904-05*, p 47. I edit them from inked estampages received from Rao Sahib H. Krishna Sastri.

The first inscription (A) consists of a single Sanskrit śloka, each pāda of which, as in the Mahēndravādī cave-inscription,¹ occupies a separate line.

The second inscription (B) is divided in two sections, of which the first is written in Tamil verse, and the second in Tamil prose.

The alphabet of A is Grantha of exactly the same type as at Mahēndravādī. The Tamil inscription B exhibits less archaic forms and, as suggested by Mr Venkayya, was probably engraved at a later date than A. The following Grantha letters occur in B—*srī* (l 1), *śa* (l 7), *śa* (l 8), [*b*]ra (l 11), and *dāsan* (l 13 f).

The inscription A states that the cave which contains it was made on the hill at the order of a king Narēndra or Satrumalla and named (after himself) *Śatrumallēśvarālaya*, i.e. 'the Īśvara (Śiva) temple of Satrumalla'. Satrumalla is known to have been a surname of the Pallava king Mahēndravarmān I, who reigned about the beginning of the seventh century.² Perhaps Narēndra, 'the Indra among men,' is a mere variant of the name Mahēndra, 'the great Indra,' and Narēndra Śatrumalla has to be identified with Mahēndravarmān I, whose inscriptions show the same alphabet as A.

The first section of B states in Tamil the same fact as A, viz. that Narēndra founded the *Śatrumallēśvarālaya*. It gives the name of the locality as Venbettu and confirms the surmise that Narēndra belonged to the Pallava family by calling him 'the king (who wore) a beautiful garland of *tonḍa*,' and Pōttaraiyan, i.e. 'the Pallava king'.³ The second section of B records the name of the composer of the preceding Tamil stanza.

A.—SANSKRIT INSCRIPTION OF NARENDRA SATRUMALLA.

- 1 Dand-ānata-narēndrēna
- 2 Narēndrēn-aisha kārtaḥ [1*]
- 3 Śatrumallēna śailē-smm⁴
- 4 Śatrumallēśvarālaya[h] [11*]

TRANSLATION.

Narēndra Śatrumalla, who has humbled kings by (his) army, caused to be made on this hill this (temple named) *Śatrumallēśvarālaya*.

B.—TAMIL INSCRIPTION MENTIONING THE PALLAVA KING NARENDRA.

First Section

- 1 Śrī [11*] Tonḍay-an-dār
- 2 vēndaṇ Narēndira-

¹ Above, Vol. IV, No 19

² Above, Vol. VI, p. 320.

³ For Tamil *pōttu* = Sanskrit *pallava* see *South Ind. Inscri.*, Vol. II, p. 341, note 1.

⁴ Read *smmā*.

- 3 Ppōttaraiyan Vo-
 4 ṇbottaiṇ-ṇeṇḥ[ā]-
 5 l miṇa miṇiṇdu ka-
 6 ndāṇ sara-miḥka-vo-
 7 ṇ-jaiṇaiyan Śa-
 8 tturumallēsva-
 9 iaiṇaiyan-ṇṇi=Ara-
 10 nukk=idam=āṇiv=angu¹ [||*]

Second Section.

- 11 Ivv-ūr [B]iṇam-
 12 mamangalavan
 13 Śellan Śivadā-
 14 san śolhiya-
 15 da [||*]

TRANSLATION

First Section

Prosperity! The king (who wore) a beautiful garland of *tonḍai*,² Narēndra-Pōttaraiyan, whose cruel bow bristled with arrows, made with great joy in the south³ of Vopbettu⁴ (this temple) named *Śatrumallēsvarālaya*, to be the residence of Hara (Śiva)⁵

Second Section.

Brahmamangalavan Śellan Śivadāsa of this village composed this

No 28 — KUDIMIYAMALAI INSCRIPTION ON MUSIC

By RAO BAHADUR P R BHANDARKAR, B A, L M & S (Bo), INDOR.

This inscription, which I edit from an inked estampage supplied by Rao Saheb H Krishna Sastri, was discovered in the year 1904 at a place called Kudimiyāmalai in the Pudukkōttai State, Southern India. It is written on a rock on the slopes of the hill behind the Śikhūnāthasvāmīn Temple. Close to it on its right side is a rock-cut shrine called Mēlaiṇkōvil, in front of which is a *mandapa*, constructed of cut stone. The inscription at the right end of the 6th and 7th sections is covered by the basement of this *mandapa*, but it is easily seen that only the last few notes in each sub section (line) are lost, in addition to the words *saṁāptāḥ svarāgamāḥ*

¹ In this stanza *tonḍai* (l. 1) seems to rhyme with *kandāṇ* (l. 6 f)

² Mr S Krishnaswami Aiyangar, whom I consulted on this passage, divides *tonḍaiyandār* into *tonḍai* + *am* + *tār* and remarks as follows — "The garland (*tār*) is one of the usual insignia of the kingly office. Sometimes the personal noun *tārāṇ* is used for 'a ling'." — *Tonḍai*, or *āḍondai* is the name of a creeper (*Capparis horrida*) which, as tradition asserts, furnished the materials for his garland to the Pallava or ruler of Tondai maṇḍalam, just as the palmyra (*panai*) to the Chōra, the *āṭṭi* (*Bauhinia racemosa*) to the Chōla, and the nir tree (*vāmbu*) to the Pāṇḍya

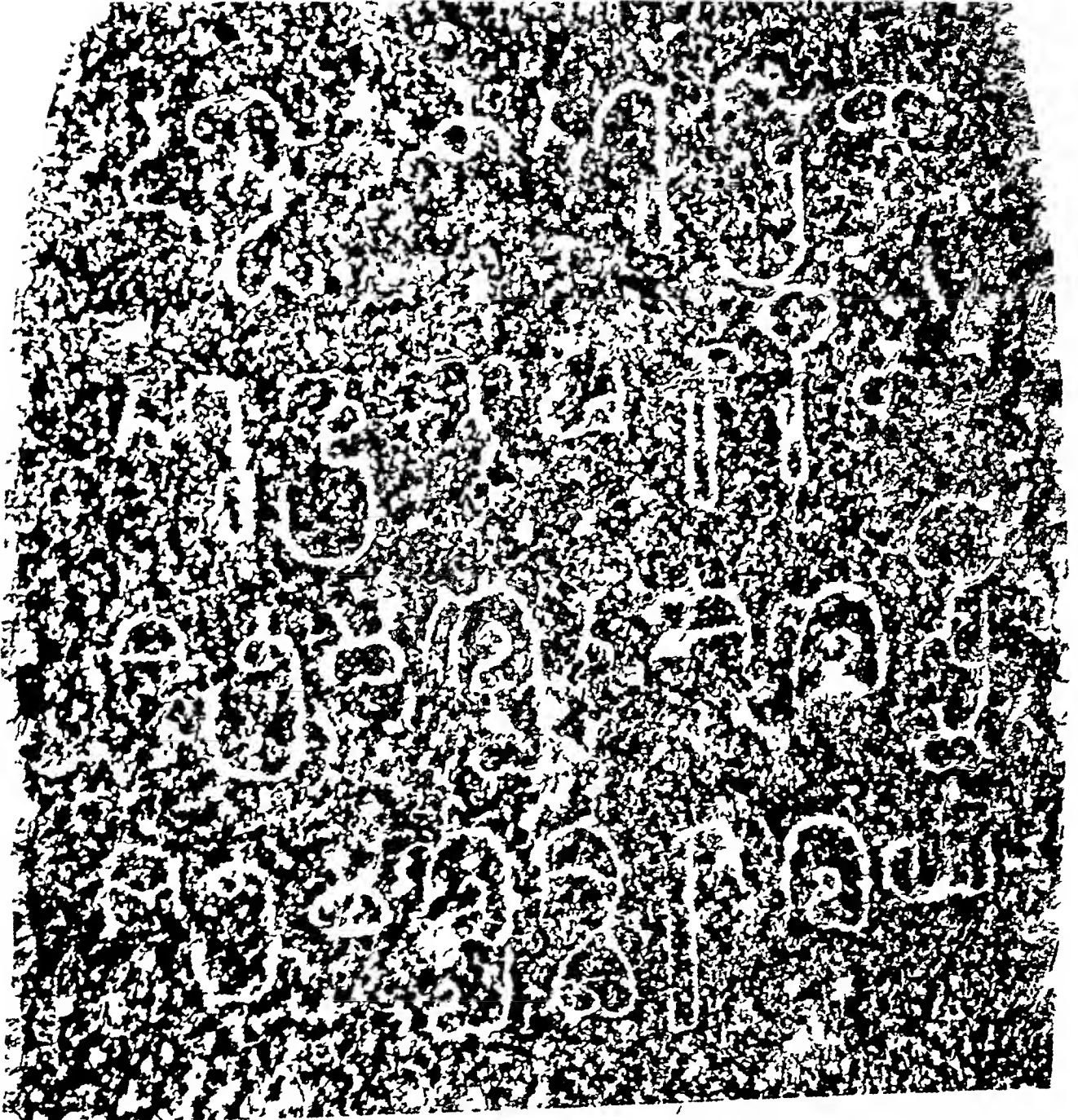
³ The syllable *pāl*, which follows the noun *ten*, is one of the many affixes of the locative case

⁴ This name may be composed of the Tamil *ven*, 'white,' and Kaunaḍa *beṭṭu* (usually *beṭṭa*), 'a hill'; or the second portion of the word, *peṭṭu*, may be identical with Tamil *paṭṭu*, a frequent ending of village-names.

⁵ The last word of line 10, *āngu*, is a mere optative.

Cave-inscriptions at Dalavanur

A -- Sanskrit inscription of Narendra Satrumalla.



Collotype by Gebr. Plettner

B — Tamil inscription mentioning the Pallava king Narendra

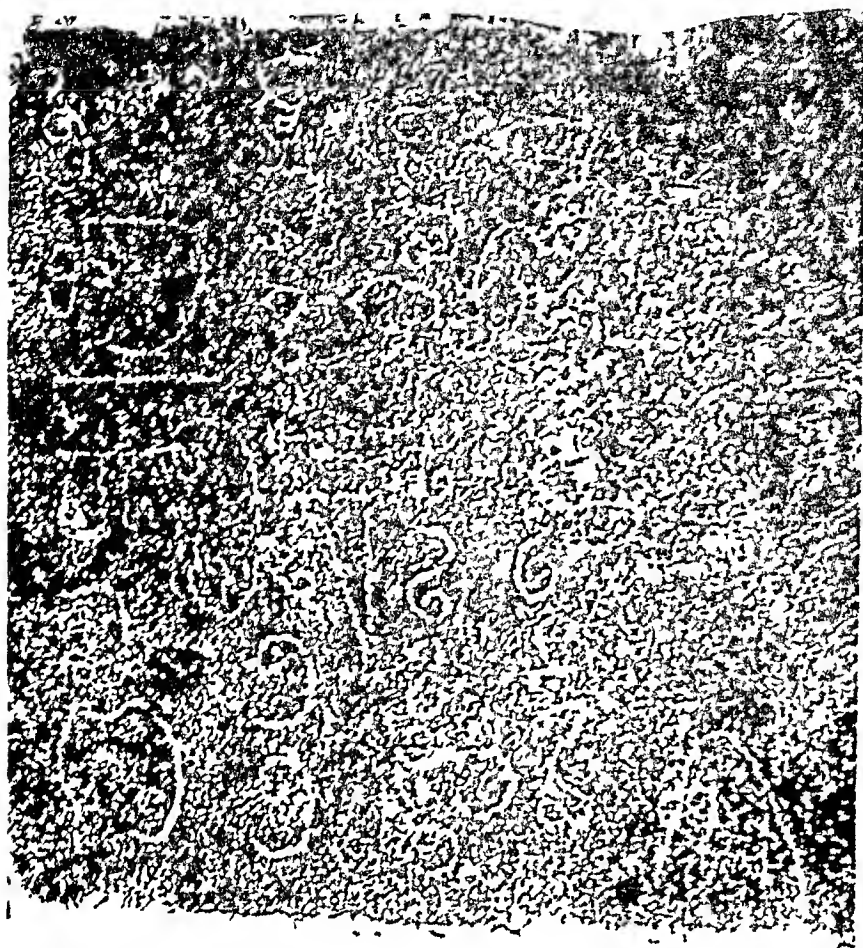
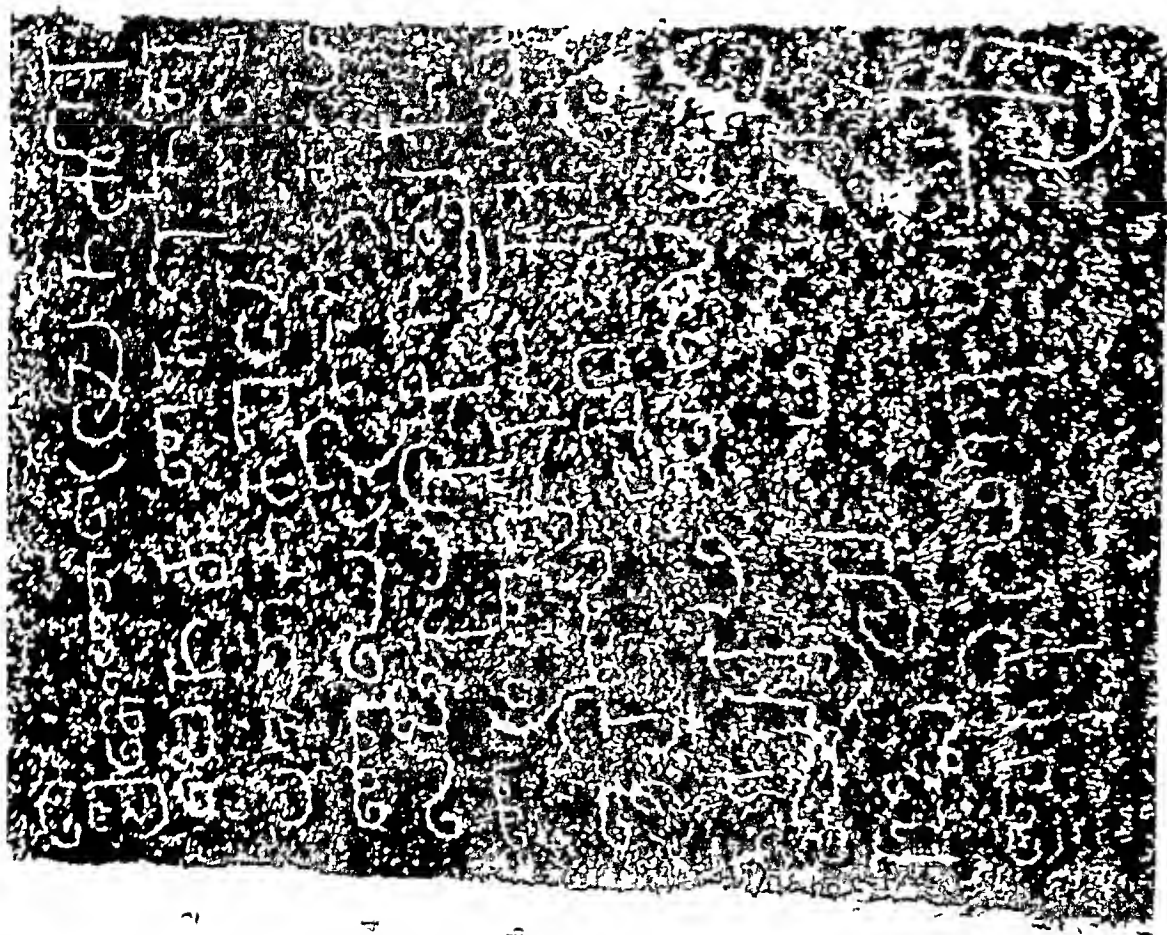


Plate 2

12

11



2

4

6

8

10

The characters seem to belong to the 7th century. They closely resemble those of the early Chalukya period. In particular, it may be noted that the letter *ē*, as in Pallava inscriptions of this period, is almost identical with *ba*. Other peculiarities to be noted are, (1) the use of a small *ma* below the line to indicate a final *m* in the first line of the heading of Section I; (2) the two dots of the *visarga* are sometimes joined by a line, as in l. 2 of the same heading; and (3) the *ā-mātrā* of *hā* in the same line is represented by a stroke above, and not to the right of *ha*. The dots above the letters, which mark the notation, are in several cases doubtful, and in the absence of a clue to their meaning (see below) I have only kept such as were broad and deep.

The most ancient Sanskrit work, which treats of music, is the *Bhāratiya-nāṭya-sāstra*. This treatise, as it has come down to us, shows signs of having been handled and re-handled, and all its parts are not of the same age. The chapters treating of music are among those which show this re-handling to a very marked degree, and for reasons which I have given elsewhere¹ they cannot be assigned to an earlier period than the 4th century A.D. This work while defining different modes of music (*jātis*), does not give actual examples in notation, so that it is impossible for us to obtain a clear notion of the music of that period.

The next treatise available to us is the *Samgīta-ratnākara* by Śārṅgadēva, written between A.D. 1210 and A.D. 1247. Though the author of this work gives examples in notation of the modes of music (*jātis*) defined by Bharata, he evidently does so on the authority of some previous writer or writers, though he does not name them. This is clear from the fact that after giving such an example he adds that the music resembles some particular kinds (*rāgas*) existing in his own time. Incidentally it may be mentioned that these examples of *jātis* often do not agree with Bharata's definitions, so that they must be regarded as belonging to a later period. Anyhow in the *Samgīta-ratnākara* we have, in notation, music belonging to the author's own period as well as that of some previous period, and examples of the latter the author must have borrowed from earlier works available to him. As a matter of fact many writers on music intervened between Bharata and Śārṅgadēva, but though the latter gives a string of their names, their treatises are unknown to us except in a few scattered quotations given by later authors. In short, at the present day the earliest music in notation available to us is that given in the *Samgīta-ratnākara*. Unfortunately the attitude of the author of this work is to explain away discrepancies by interpreting ancient rules so as to make them agree with the actual practice of the day, as I have pointed out elsewhere,² so that only a few of such discrepancies are actually noted by him.

In these circumstances, it is easy to imagine the great value of the discovery of any noted music belonging to a period earlier than that of the *Samgīta-ratnākara*. The Kudimiyāmalai inscription supplies such music. The inscription is in characters of about the 7th century A.D., i.e. about six centuries before Śārṅgadēva, the author of the *Samgīta-ratnākara*. It is divided into seven sections corresponding to the seven³ classical *rāgas* of the time, viz. (1) *Madhyamagrāma*, (2) *Shadja-grāma*, (3) *Shādara*, (4) *Sādhārīta*, (5) *Pañchama*, (6) *Kaṣṭhamādhyama*, and (7) *Kaṣṭhika*. Each section consists of a collection of groups of four notes, arranged in sub-sections of sixteen, each sub-section taking up one line of the inscription. Of course, only those notes are used which are proper to the particular *rāga*. Each group in a sub-section ends in the same note. The note in which a particular *rāga* must be ended is called the *nyāsa* (*jīval*). That sub-section, which consists of groups having the *nyāsa* for their ending note, is put the last in a section. The other sub-sections are arranged according to the position of the ending note in the Hindu gamut *sa, ri, ga, ma, pa, dha, ni*. A sub-section consisting of groups ending in *sa* preceding one of groups ending in *ri* and so on

¹ *Ind. Art.*, Vol. XLI, pp. 158 f.² *Loc. cit.*³ See below.

The notes employed in the music of this inscription are as follows —

sa ra ga . a (antara) ma pa dha na ka (kākalī)

The relative vibration-frequencies of these notes determined from the data in the *Bhāratīya-nāṭya-sāstra* are¹ respectively

| | | | | | | | | |
|---|----------------|-----------------|----------------|---------------|---------------|----------------|----------------|----------------|
| 1 | $\frac{10}{9}$ | $\frac{32}{17}$ | $\frac{5}{4}$ | $\frac{4}{3}$ | $\frac{2}{1}$ | $\frac{3}{2}$ | $\frac{15}{8}$ | $\frac{15}{8}$ |
| C | D ₁ | E _b | E ₁ | F | G | A ₁ | B _b | B ₁ |

In the *Samgīta-ratnākara* these notes had the same value, but it seems that the values $\frac{10}{9}$ and $\frac{5}{4}$ for *ga* and *ni* respectively had probably come into use also,² which differ from the other values only by a comma. We can, therefore, with certainty, accept these values for the various notes in this inscription. The alternative values of *ga* and *ni* will not affect the character of the music.

In the notation of this music two points deserve special notice — (1) Each note is expressed by a combination of the initial consonant in the name of the note with the vowels *a*, *i*, *u*, or *ē*, e.g. we have *sa*, *si*, *su*, *sē*, *ra*,³ *ri*, *ru*, *rē*, etc. Following the same rule, for the note *antara*, which begins with the vowel *a*, we must have the modifications *a*, *i*, *u*, and *ē*, and for the *kākalī*, *ka*, *ki*, *ku*, and *kē*. But in this inscription, we find *a*, *u*, and *ē*, and *ka*, *ku*, and *kē* only. The *i* and *ki* are wanting. In old Hindu music the *antara* and the *kākalī* received the same treatment and it is therefore to be expected that of *i* and *ki*, if one should be excluded, the other would be excluded on identical grounds.

I am not able to say what the different vowel endings are intended to indicate, but any one can see that it has no affinity with the similar nomenclature invented by Gōvinda Dīkṣit at a later period.⁴ The music in the inscription appears to be intended for the *vīṇā*, since it has been given the title *chatusṣprahārasavarāgamāḥ* or authoritative texts of notes produced by four *striking*s (of the string), and I think the vowel endings may indicate the particular ways of striking or plucking the string, such as are mentioned in various old works on music, e.g. the four *sāranās* mentioned in the *Samgīta-ratnākara*, p. 485.

(2) The second point in the notation deserving notice is the dots on the tops of some of the notes. I cannot suggest any explanation of this sign. I do not think, however, that it indicates the lowest of the three octaves as it does in the notation of the *Samgīta-ratnākara*.

The seven *rāgas* in which the music is written did not exist at the time of the *Bhāratīya-nāṭya-sāstra*, for none of them are mentioned in the chapters of that work specially devoted to music. That work, as has been already remarked, has received numerous re-handlings, and what is still more noteworthy, many quotations said to have been derived from it cannot be found in any of the manuscripts available to us. Thus Kallinātha quotes the following verses as from Bharata in his commentary on the *Samgīta-ratnākara*⁵ —

tathā ch=āha Bharataḥ |

pūrvarangē tu śuddhā syād bhinnā prastāvanāsravā |

vēsarā mukhya(lha)yōh kāryā garbhē gaudī vidhīyatē |

sādhārit(ran)=āmarshē syāt samdhau nirūhanam(nē) tathā ||

These verses are nowhere to be found in Bharata's work. Indeed Kallinātha ought to have seen that they go contrary to the teaching of that author, as he has himself noticed pre-

¹ *Ind. Ant.*, Vol. XII, pp. 254 ff.

² The grounds for this statement will appear in a subsequent article in the *Indian Antiquary*.

³ The name *ṛishabhā* begins with a vowel, but the consonant *r* is used in the case of that note.

⁴ Chinna Swami Mudaliyar's *Oriental Music*, pp. 14 ff.

⁵ *Samgīta-ratnākara* (Ānandāraṇa series), p. 165.

vously that Bharata speaks of four *gītās* only, viz the *māgadhi* and others,¹ which are quite different from these five. The alleged quotation proceeds further thus,—

mulhē tu madhyamagrāmāḥ śhadjāḥ pratimulhē tathā |
garbhē sādharitāś=ch=arva hy=avamarshē tu pañchamāḥ ||
samhārē laisikaḥ prōktaḥ pūrvavaragē tu śhādam(vah) |
chitrasyāsādasāngasya (?) tv antē karsikāmadhyamāḥ |
suddhānām uniyōgō=yam brahmanā samudāhritāḥ ||

These verses lay down the rules as to when the seven *suddha rāgas* are to be used in a *nāṭaka* (drama), and these are the very seven *rāgas* in which the music of this inscription is written. Though these verses are quoted by Kallinātha as from Bharata, that work has only got the following ²—

tataś cha pāryabandhēshu nānābhārasamāśrayam |
grāmadvayam cha partavyam yathā sādharanāśrayam ||
mulhē tu madhyamagrāmāḥ śhadjāḥ pratimulhē bhavēt |
sādharitam tathā garbhē vimarsē ch=arva pañchamam ||
laisikam cha tathā kāryam gāna[m] nirgrā(rva)hanē budhāt |*
samnuvittāśrayam ch=arva rasabhāvasamanvitam ||

In the first place let it be noted that only five names, likely to be understood as being those of the above mentioned *rāgas*, occur in these verses. Secondly, the manuscript A³ reads *madhyamāḥ* for *pañchamam*, which further reduces the number. The manuscript A, I may remark, is on the whole more trustworthy than those on which the printed edition is based. Thirdly, it must be remembered that none of these names occur as belonging to *rāgas* in the special chapters of the work treating of music. All this at once makes one think that the names, as used here, do not belong to *rāgas* at all, and this conjecture is borne out by the explicit statement contained in the first *śloka*, which Kallinātha has not quoted. From this *śloka* it is evident that the rules in the following verses are not for the use of *rāgas* of those names, but for the two *grāmas* and the *sādharana* mentioned in an earlier part of the work. Thus, music in the *madhyama-grāma* is to be used in the *mukha* portion of a *nāṭaka* and again in *vimarsa* (or *avamarsha*), music in the *śhadjā-grāma* in the *pratimulha*, music in the *sādharana* (*sādharitam* is thus a mistake for *sādharanam*) in the *garbha*, and music in the *laisika* in the *nirahana*.⁴

It is thus clear that the seven *rāgas* of this inscription did not exist in the time of the *Bhāratiya-nāṭya-sāstra*. When they came into existence is not known, the present inscription being their earliest record. They occur in the *Samgīta-ratnāvalī*, a treatise of a much later date (see above), and in a work called the *Nārādī-sikshā*, the date of which is not known, but which is presumably based on a certain work of Nārada, referred to in the *Samgīta-ratnāvalī*. What is more, the *Sikshā* mentions only these seven *rāgas*, whereas the *Ratnāvalī* mentions many others, thus showing that the former represents music of an earlier period.

I shall now proceed to discuss whether the music of the inscription agrees with the definitions of the seven *rāgas* as given in the two works. It must be remembered that out of the various modifications of these *rāgas* given in the *Ratnāvalī*, we have to deal with the *suddha* variety only, e.g. *suddha sādharita*, *suddha kaisika*, etc. In the *Sikshā* there is no mention of any modifications.

I. *Madhyama-grāma*—According to the *Ratnāvalī* this *rāga* contains the *kākalī* (*B* of the European music, if *C* represents the *śhadjā*) instead of the *nishāda* (*Bb*). According to the

¹ *Loc cit*, p 151, *Bharataḥ punar māgadhy ādayaś chālāra īca gītāḥ ukṭavān*

² See p 406 (ed Kāvya-mālā)

³ See *Ind Ant*, Vol. XLII, p 153, n 2

⁴ For *sādharana* and *kaisika* see *Bhāratiya-nāṭya sūtra*, pp 306-309. For the five *sādhās* (*mulha*, *pratimulha*, etc.), see pp 211-212.

Śikshā, however, this *rāga* contains the latter note. The music of the inscription agrees with this. Further, the *Śikshā* says that in this *rāga* the note *dhanata* is *durbala* (weak), which is borne out by the inscription. For, there are no combinations of notes ending in *dha*. A weak note is never made the *nyāsa* (final) or *apanyāsa* (a secondary resting note, the *nyāsa* being the final resting note). The final is *ma* (*F*)

II *Shadja-grāma*—According to the *R* this contains the notes *antara* (*E*) and *kākalī* (*B*), but according to the *Śikshā* it contains the regular notes *gāndhāra* (*Eb*) and *nishāda* (*Bb*). The inscription again agrees with this. But though the *Śikshā* says that the *nishāda* is only 'touched a little,' we have groups of notes ending in that note. The final is *ma* (*F*)

III *Shādava*—According to the *R* this contains the notes *antara* (*E*) and *kākalī* (*B*), whereas the *Śikshā* says it contains the *nishāda* (*Bb*) and says nothing about the other note, and we must therefore assume it to be the usual *gāndhāra* (*Eb*). In the inscription we find the *antara* (*E*) and *nishāda* (*Bb*). We have no groups of notes ending in the *antara*. Nor have we groups of notes ending in *pa* and *ni*. The *R* notices that *pa* is 'weak'. The final is *ma* (*F*)

IV *Sādhārīta*—According to the *R* this *rāga* contains the notes *gāndhāra* (*Eb*) and *nishāda* (*Bb*), but according to the *Ś* we ought to have *antara* (*E*) and *kākalī* (*B*). The inscription agrees with the latter. There are no groups ending in *antara* and *kākalī*. The sub-section of groups ending in *dha* precedes the one ending in *pa*, for which I have no explanation to offer. The final is *ma* (*F*)

V *Pañchama*—According to the *R* this contains *antara* (*E*) and *kākalī* (*B*) notes, but according to the *Ś*, *antara* (*E*) and *nishāda* (*Bb*). The inscription agrees with the latter. There are no groups of notes ending in the *antara* (*E*). The final is *pa* (*G*)

VI *Kaśīka-madhyama*—According to the *R* this contains *gāndhāra* (*Eb*) and *kākalī* (*B*) and leaves out *nishabha* (*D*) and *pañchama* (*G*)¹. The *Ś* simply says that the notes are the same as those of the *Kaśīka*, but the final note (*nyāsa*) is *madhyama* (*F*). In the *Kaśīka* it is *pañchama* (*G*). The *Ś*, in its definition of the *Kaśīka*, only makes a special mention of the *kākalī* (*B*), and we must therefore presume that the other notes, if they occur, must be the ordinary ones and among them the *gāndhāra* (*Eb*). Thus there is an agreement of the two works. The inscription, however, shows *antara* (*E*) and *kākalī* (*B*). There are no groups ending in these notes². The note *pa* (*G*) is altogether wanting, which agrees with what the *R* says in its definition of the *rāga*. But the note *ri* (*D*) does occur, though according to *R*'s definition it should be absent. In the *ākṣiptikā*, however, given as an example in the *R*, both *ri* (*D*) and *pa* (*G*) are found, though they are absent in the *ālāpa* and the *karana* given in that work. The final is *ma* (*F*)

VII *Kaśīka*—According to the *R* this *rāga* contains the *kākalī* (*B*), the other notes being the usual ones. The *Ś* also says the same (see above). In the inscription, however, we find the *antara* (*E*) instead of the *gāndhāra* (*Eb*). The final is *pañchama* (*G*). In group 4, l 33, we have *amamarē* which is a mistake, probably for *apamarē*, since nowhere else in the inscription does the same note occur consecutively.

It will thus be seen that there are discrepancies in the three works as to the nature of the *rāgas*. Even in the days of Matanga, a writer previous to Śārṅgadīva, the author of the *S R*,

¹ The *ālāpa* and *karana* given in the *S R* agree with this, but the *ākṣiptikā* does not. Further the *grāha* or initial note is said to be the *śadja* of the *tāra* octave (the highest of the three octaves). In the examples it is the *śadja* of the *mandra* (lowest) octave, probably a misprint.

² In the *Bhāratīya nāṭya śāstra* the *antara* and the *kākalī* are described as weak notes to be used under great restriction, and that they can never occur as finals. If we examine the inscription we find that this rule apparently holds good here also (see Sections IV, V, VI) except in Section VII. Even in this section it will be noticed that these notes are not the absolute finals (*nyāsas*) but only *apanyāsas* (intermediate resting notes), the real final of the *rāga* being the *pañchama*.

such discrepancies existed, as can be seen from certain quotations from that author which have come down to us. But on the whole the inscription agrees more with the *Nārādī-sikshā* than with the *S R*, which must be explained, I think, by the former work representing an earlier period of music. Further, the author of the *S R* consulted works on music from various parts of the country (see below), before writing about the music of an older period than his own, and he made a selection of definitions—on what principle we do not know. The music in the inscription, on the other hand, must have been current at the time of its composition in the district in which the inscription is found. We have seen that this music is in much better agreement with the *Nārādī-sikshā* than with the *S R*, which was influenced by musical treatises of different parts of the country (see the introductory *ślohas* and frequent references to the Southern Indian music in the *S R*). Mr Chinnuswami Mudaliar in his *Oriental Music* says that the Southern Indian Music is founded on the teachings of Nārada, whereas that of Northern India rests on the basis of Hanūmat's teachings¹. Mr Mudaliar gives no authority for his statement, perhaps it is a tradition. If so, the better agreement of the inscription with the *Nārādī-sikshā*, which we have noticed, would seem to lend colour to it, though a similar comparison with the treatise of Hanūmat (which is no longer extant) is necessary before one can make a definite statement. Of course, this refers to olden times. The more modern Indian music from the 16th century onwards has been greatly influenced by the music of the Arabs, in all parts of the country.

This treatise, according to the colophon, was composed by some king, who was the pupil of Rudrāchārya. It is impossible to say whether this Rudrāchārya be the same as Rudraṭa mentioned by Matanga (*vide S R*, p 82).

SECTION I

सिद्धम् ।² नमः (।) शिवाय(ः) ॥

मध्यमग्रामे चतुष्पहारस्वरागमाः

| | | | | |
|---|-------------------------|-----------|-----------------------|----------------------|
| 1 | सनेपुंस | गिनेगिस | नेधुनेस | सुपुनेस |
| | मिरगिस | रुगेनुंस | सगिनेस | नेमुपेसुं |
| | मिगनेस | पेमुनेस | रमिगसे | धुनेगिस |
| | नेपुनेस | पिमपिसे | गधुनेस | मुनेपु |
| 2 | नपेरुगे | मिगरग | नेसरगि | धुनेरगि ¹ |
| | सगिनेयुं | पेमुंरगि | [मुं]पेरुगे | गिसरगि |
| | सनेरगि | रुगेनुगे | पिगरग | नेपुंरगि |
| | सुगेरगे | गरमिग | पिनेरगि | सेरमिग ॥ |
| 3 | पुस[मुं]पे | गिसनेपुं | नेसनेपुं | मनिमयि |
| | धु[नें]सुपे | समुनेपुं | निमन्पि | रेगमुपे |
| | ³ धुस[नि]युं | मिधुनेपुं | सधुनेपुं ⁴ | नेसमुपे |
| | गुपेमुपे | सगिनेपुं | नेधुनेपुं | गिसमुपे ॥ |

¹ Of course, this is to be understood to mean that the two authors have recorded the music of their respective provinces.

² The *akṣara* सु and the vertical stroke after it are entered below the line. The headings are all written in the left-hand margin.

³ धु seems to be corrected from धि.

⁴ Originally नु was engraved in place of ने.

| | | | | |
|-----------------------------|---|---|--|---|
| 4 | नेपुंधुने
निमप ^१ नि
मिगसेनु
सनेधुने | मुंसधुने
नेसधुने
सेगसेनु
[मुं]गिधुने | रगिधुने
मुंनेधुने
गसेमुंने
निमधेन | गिसधुने
समिधुने
पुंसगुने
पेसुंगिने ॥ |
| 5 | मुंसपेसुं
नेगिसमि
धेसनेमुं
रगिसेमुं | गिनेसमुं
मुपेसमि
गसेपिम
नेसनेमुं | नेमिसमि
रगिपेसुं
सुंगेसुम
निसेपिम | सधुनेमुं
गिसपेसुं
मिधुनेमुं
रुमेगुमे ॥ |
| समाप्ता[.*] [स्व][रागमा:.*] | | | | |

SECTION II.

पङ्क्त्यामे चतुष्प्रहारस्वरागमाः

| | | | | |
|----|---|--|--|---|
| 6 | सगि ^२ धेस
गिनेधुसे
समुंगिस
रुगेधुसे | सुरुगेसुं
पुंसधेस
पुंधुनेस
धिमगेसुं | मिगधेस
पेनपेसुं
नेरगिस
सपुं[धेसु] | धेसेपेसुं
सगिपेसुं
धिनेपुंस
नेपुगिस ॥ |
| 7 | सुरुगेरु
पुनेगिर
धेसगिर
धुनेसरि | गेधुंसुरे
धेसनेर
पिसेगिर
नेपुसर | गिधेगिर
धिमगेरु
पुंगिधेरु
धेरुगिर | गसेगिर
रधेगिर
न[पे]गिर
गिरधेरु ॥ |
| 8 | गुपेरुगे
धुसरगि
रुगेसुगे
धुसेमिग | गिधेरगि
सपेरुगे
पिसेरगि
नेपुसेग | सधेरगि
मिरमिग
समिरगि
धिपसुगे | धेमुंरगि
धेगिसगि
[धे]गिरगि
गपेसुगे ॥ |
| 9 | नेपुंरपि
मुधेनपे
पुंसनेपुं
पसेगपि | पुंधुनेपुं
रगिनेपुं
धेनगुपे
धुसेगपि | गिधु[नेपुं]
गिरनेपुं
[सर]गिपे
धेसगुपे | नपेगुपे
नेसरपि
पिरगुपे
गिसगुपे ॥ |
| 10 | धुनेपुंधे
गुपंनधे
धुंसुगेधुं
सुरुगेधुं | गपिगधे
पिसेगधु
पेसुन[धे]
गेसुगेधुं | गिसनेधु
सेगनेधु
रगिपुंधे
सगिपुंधे | [नेपुं]गिधे
समिगधे
पिरगिधे
मिर[गिधे] ॥ |

^१ प is corrected from पि^२ The ग is preceded by an ऌ mātrā in addition to the ऌ mātrā.

| | | | | |
|----|-----------|---------------------|----------|-----------|
| 11 | नेगिधुने | धुसेधुने | गिपुधुने | सपुंधुने |
| | पुगिधेन | धेगिधेन | गिधुसने | र[धे]सने |
| | पुधुसेनु | रेगसेनु | गिमगिने | गसेपने |
| | पु[न]धुने | गपिधेन | पेसगिने | पिगधुने ॥ |
| 12 | गुनधेमु | सगि[धे]मु | गिधेसमि | सेरगमि |
| | रुमेसुमे | गिस[धे]मु | नेसधेमु | मरेगमि |
| | गेरुगुमे | रुगुधेम् | गधुनेमं | मिगधेमु |
| | पिरेगमि | मुगिधेमु | रेगधेमु | सपुधेभु ॥ |
| | | समा[ता][. खरागमा.*] | | |

SECTION III

पाडवे चतुष्पहारस्वर[१*]गमाः

| | | | | |
|----|----------------------|--------------------|------------|--------------|
| 13 | सधुनेस | मुधुनेस | नेधुरसे | मिनेधुस |
| | रुउमे[सुं] | मेसुपस | अमिपेसु | रिसधुसे |
| | मुनेधुसे | रधुनेस | धेमरिस | रिधेरिस |
| | धेनरिसे | मुधेरसे | सरधुसे | मिरधुसे ॥ |
| 14 | रधेमरि | धेनधेरुं | मिरधेरु | सरिधेरु |
| | अमिधेर | धुसुमेरु | मेसमेरु | रिसधेरु |
| | नेधुसेर | मुधेसरि | समु[धे]रुं | धिएसरे |
| | धुनेसेरि | धेरुमिर | मिरमेरु | रमिसेर ॥ |
| 15 | मेसुरेधु | सुरुनधे | सधुनेधु | रिसमुधे |
| | सनेमुधे | [रु]मेनधे | मिरनेधु | सेमुनेधु |
| | से[र]मुधे | नधेमुधे | उमेनधे | मि[र]मुंधे |
| | मुधेजधे | रिसनेधु | नेमुनेधु | सधेमुधे ॥ |
| 16 | नेधुने[मु] | रिधेनम | मसेअमि | धुसेअमि |
| | धुनेउमे | [अ]सेअमि | मेरुउमे | धिससेमं |
| | पधिएस | [रे]सुएस | धुनेउमे | धिसुएस |
| | पुंधेनम ¹ | नधेउमे | मिधुसेमु | धे[रुंउमे] ॥ |
| | | समाप्त[१' खरागमा*] | | |

¹ The & sign which is attached to this letter is probably due to a mistake

SECTION IV.

साधारिते चतुष्प्रहारस्वरागमाः

| | | | | |
|----|--|--|--|--|
| 17 | सपुंकेस
कसिपेस
पुंधुकेस
मैरपेसुं | मुंधेपुंस
सुरुपेस
मैरुमेसुं
मिरक[से] | धेपुंकेस
धेरुपेस
मिसेरसे
अमिरसे | रिसपे[सुं]
रिधेपुंस
रपुंकेस
पुंधेर[से] ॥ |
| 18 | सेपुंधेरु
उमेसुंरे
पुंधेमिर
मिरसुंरे | समेसुंरे
धसिधेर
धे[पुं]धेरु
सुरुमे[रे] ¹ | मिसेधुरे
धेरवेरुं
मिपुंधेरु
धि[म]धेर | पुंधेसरि
सधेसरि
सधेमिर
धेपुंसरि ॥ |
| 19 | धेसपुधे
सुरुसधे
रपुंसेधु
सेरपुंधे | पुंकेसधे
रिकेसधे
केरि[प]धे
रुधेपुंधे | सपुंसधे
मिरसेधु
मुंसपुंधे
सधेपुंधे | रिसपुधे
केसपुंधे
धिरेपधि
मिरपुधे ॥ |
| 20 | पुंसधेमं
संधेरुपे
² [से]पुंधेपुं
मि[रे]धेपुं | धेसधे[पुं]
रुपेरपि
धेसरुपे
केसधेपु | मएधिप
धेरुधेपुं
उमुंधेपुं
अमिरुपे | रिसधेपुं
मएमपि
धिपरेपुं
मुंस[धे]. ³ |
| 21 | पुसधेमु
सधेउंमे
.[पि]एम
सधुसेम | मिरसेमुं
रिसधेमुं
सुरेधिम
पुंकेसमि | सेमुअमि
पुंधे[स]मि
रेपुंधेमुं
मैसुधेमुं | अमिसेमं
धेपुं . . ³
मि[सुं]धेमुं
धि . .[सु] ⁴ |

SECTION V.

पञ्चमे चतुष्प्रहारस्वरागमाः

| | | | | |
|----|---|--|---|--|
| 22 | पुनेधुसे
समिरसे
सधेरिसं
नरुपेसुं | रपिमसे
धुनेमिस
नेपुंरिस
नेरमिसे | पिमपेसुं
नेसपेसुं
पुंसेरसे
धुरपि[से] | ने[उं]मैसुं
रिसमैसुं
धिअमिसि
मिअमै[सुं] ॥ |
|----|---|--|---|--|

¹ The letter in brackets may possibly be रु² The stone is here broken The missing letter must be a variant रु, probably पु, after it, the usual symbols of punctuation (see above)
Stone damaged here³ The stone is here mutilated The letter immediately following धि may possibly be ने. The usual words ending a section (see above) are also wanting.

| | | | | |
|----|--|--|---|---|
| 23 | मुपेसरि
रुडमेरु
धेनपेरुं
रनपेरुं | नेमुपेरुं
मधेवरि
रिसमेरु
धेन[मे]रुं | सधुनेर
नेधुनेर
मपिसरे
पिअमिरे | पिमसेर
पिरसेर
पुंधुनेर
स[उं]मेरु [u*] |
| 24 | पेमुंरमि
पिरपेमुं
रुपेसुमे
सेरअमि | रुमेउमे
पिमसेमुं
नपेउमे
रसेरमि | मपिअमि
नपेरुमे
मिसेरमि
धुसेपिम | नेरसेमं
रुधउमे
नेपुनेसुं
पिरसेमुं ॥ |
| 25 | धुनेसधे
रधुनेधु
अमिरधे
से[सु]पुधे | नधेपुधे
नेरिसधे
मुपुनेधु
रुमेसधे | पिरमिधु
मुपेमुधे
सेरमुधे
रमिपुधे | नेपुनेधु
रिसरिधे
पिसनेधु
धिनेमुधे |
| 26 | नेरुधेन
पुंरधुने
¹ [र]मिधेन
मुपुधेन | उंमुधेन
सुरिधेन
रिपुधेन
धेरुसने | रिसधुने
पेमुधेन
धेरुधेन
धिपुधुने | रनेधुने
मिरधुने
रुडमेन
सरिधेन ॥ |
| 27 | [र] ² एमपि
मपिरेपु
[र]मिउपे
रिपुनेपु | मेउमुपे
ने[उ]मुपे
रुनमुपे
धेरुनपे | रिसनेपुं
रुपेउपे
मिअमपि
सुपमपि | रधुनेपुं
धिएमपि
धेनरिपे
र[ने]मुं□धे ³ |

SECTION VI.

कैशिकमध्यमे चतुष्पहारस्वरगमाः

| | | | | |
|----|--|---|--|---|
| 28 | समुंकेस
रि[स]केस
धुंसेरिस
[सुं]रुंकेस | मुंधेकसि
सुंमेधसि
धेरिकेस
मिरकेस | धेमुंकेस
धेमुकेस
रिसरेसं
रमिकेस | मिरमिसे
अमिकेस
स ⁴ रि ⁵ केस
मे[सि].. |
|----|--|---|--|---|

Originally रि was written and then corrected to र.

² Stone broken The missing portion must be the usual punctuation.⁴ Originally सु was written and then corrected to सं.⁵ The form of this letter is somewhat abnormal. It is possibly च

also possible.

| | | | | |
|----|-----------|-----------|----------------------|----------|
| 29 | धिमसेर | धेरिसरि | रुधेसरि | सरिसरे |
| | सकेसरि | मुंधेमिर | के[स]मिर | मिकेसरि |
| | धुकेसरि | केसधेरु | रिकेसरि | धेरुसरि |
| | संपमरे | रमिधे[रु] | रिधमैरु | सके .. |
| 30 | धुकेसधे | मि[समु]धे | मधिसधु | सेकुसेधु |
| | केसमंधे | उमंस[धे] | रिधेसधे | सउमधे |
| | समंसधे | धिएमधि | धेसमंधे | सुंधेसधे |
| | धिरमधि | धेरुसधे | मुंकेसधे | मधि . |
| 31 | समैरुमै | रिसधेमं | केसउमै | धुरेसुमै |
| | ससंधेमं | केसधेमं | धिमएम | धुसेधुम |
| | [रु]मैधमै | सधेरुमै | रिकेसमु ¹ | धेकसिमं |
| | मधिरुमै | धमैरुमै | मिकेसमु | धे[स] .. |

SECTION VII

कैशिके चतुष्पहार[स्व]रागमाः

| | | | | |
|----|-------------|-------------|-------------------------|-------------|
| 32 | सउमैसुं | रिकेरिस | धेमुंधेस | मुंकेरिस |
| | रिधुकेस | धुकेरिस | केसधुसे | अमिकेस |
| | रुमैधसि | मैधमैसुं | सिधमैसुं | सकेरिस |
| | केसरिस | उमंधेस | धिसुमैसुं | क[सि] .. |
| 33 | मुंधेमिर | पिसेमि[र] | मैउमैरु | अमिमरे |
| | मिरमैरुं | सकेमिर | सुमैपकं | धेपंसरि |
| | उंमुकेर | मिअधिरै | अपिसेर | पेरुधे[र] |
| | [के]रसेर | मिसेधिर | सुपैसुं[र] ² | म[पि] .. |
| 34 | [सुं]रुं उं | सिधमैउ | मैध[मैउ] | मिअकेउ |
| | मपिसए | धु[सि]मि[अ] | धि[मके]उं | धेरुमैउ |
| | रसेमिअ | कुंसेमिअ | मिअमैउ | मैरुं[मै]उं |
| | रपमए | रुंउमैउ | मस .. | .... |
| 35 | सेकुसेसुं | रपैउ[मै] | [सुरैसुं]मै | पिएपिम |
| | सेमपैमं | रपैरुंमै | पिरे[अ]मि | रुधसुमै |
| | उमैरुमै | सरिपैसुं | धिपएम | एमपिम |
| | उमं[धे]सु | रिधेरुं[मै] | अपिए ³ | .... |

¹ Possibly मुं² Possibly रे.³ Possibly रे or रु⁴ This wanting letter must be a variant of स

Kudimiyamalai inscription on music

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| 36 | समिरधे | रुकेसधे | मिअमि[धि] | [पे]मुरधे |
| | र[मि]रधे | मिअ[प]धु | [कु]मरिधे | [र]मि[र]धे |
| | रुउमध | सिधेसुधे | [अ]पिमधि | धमुस[ध] |
| | [पु]एमधि | धेपुमधि | .. | ... |
| 37 | केरसे[क] ¹ | समुसके | सुरुसके | रिधुसके |
| | सुंर[म]कु | रमिसके | रिकसेके | एमसेकु |
| | मधिसेकु | धिससेकु | सेअमिके | धुरसेकु |
| | सधु[स]के | मिरसे[क] | ... | ... |
| 38 | धु[के]सपु | [के]स[सु]पे | सरिमुपे | रिसरुपे |
| | मु[के]समु | [के]सउपे | सम[ए]पुं | रिकेमपुं |
| | सधेसपु | मिधु[र]पु | [के]सरुपे | मुपेरपि |
| | सेकुसेपुं | मिसेमपि | .... | .... |

ओरुद्राचार्यशियेण परम-
माहेन्व[रे]ण रा[ज्ञा] शिय-
हिताल्य² क्ता खरागमा ॥

* [E]ttarkum ēlarkum [i]rai urja ॥

No 29 —SONPUR PLATES OF KUMARA SOMESVARADEVA.

By B C MAZUMDAR, B.A., M.R.A.S

This document, as will appear from its detailed description, consisted originally of four plates engraved on one side only, but in the place of the second and the fourth plates—now missing, two plates engraved on both sides were substituted, and one concluding line was attempted unsuccessfully to be engraved on the reverse side of the plate which was originally the third plate. When this document was unearthed by a cultivator in his field in 1908, the four plates now edited were found strung on a circular ring (supporting the seal), cut open at the lower end in such a manner, that all the plates could be taken out of the ring. The seal is rather peculiar as it does not contain any legend and as it is fashioned in imitation of a lotus. The inner side of the seal is hollow. The lower external ring of the seal consists of fifteen petals, and the middle ring contains fourteen petals. On the top surface there is a seated figure with the right arm outstretched to the knee, within the enclosure of a blossoming creeper. The figure seems to represent a goddess, and, if so, she is the representation of Lakshmi. I may state, however, that the posture indicating peaceful meditation is hardly consistent with the figure of any goddess.

¹ Possibly कु

Possibly नि

² Read °ताद्य.

³ The four following words are written in Tamil characters of about the same period. Literally translated they mean "These (stars) are appropriate (also) to eight and seven."

In order to describe the plates, I shall call the first one A, the plate beginning with *vibhūśha* B, the plate beginning with *janapadān* (engraved on both sides) C, and the plate smallest in size D. Though B is a little heavier in weight and is slightly dissimilar to A at the corners, it seems to be a genuine portion of the original document. Though the document is not concluded on plate B, it appears from the context that one or two sentences only were engraved on another, concluding plate, which is now missing. As this plate begins with *vibhūśha*, it is certainly in continuation of a missing plate which had *bhā* as its last letter. Neither plate C nor D is its next preceding plate. It therefore appears that the original grant consisted of four plates, the second and the last of which are missing.¹

When the original grant was first tampered with, the ring was cut open, and the plate C and another new forged plate (subsequently removed) must have been put in. My reasons for this supposition are, that in the first place the plate B cannot be linked with C, and in the second place the text after *sukhēna prativastavyam* (plate C, l. 21) is missing. That plate D is a later careless forgery by the son of the grantee named in plate C, is perfectly clear. The very words occurring on plate C have been repeated with some variations in plate D. The name of the grantee in plate C (ll 18, 19) is Udayakara, son of Vidyākara, grandson of Jayakara (miswritten Viyakara, compare line 11 of plate D) and great-grandson of Lakshmidhara, while the grantee appears in plate D as the son of Udayakara, bearing the name Bhābhakara Śarman. The reasons for these changes or forgery are not of course now apparent.

This copper-plate grant, as it is now edited, was found buried in a field, recently brought under cultivation, in the year 1908 in the village of Kēlgā in the Uttara-tira division of the Feudatory State of Sōnpur. The river Mahānadi flows right through the State of Sōnpur, and the portion lying to the left or the north of the river is called the Uttara-tira division, while the portion to the right or to the south is named Dakṣiṇa-tira. It is to be noted that the village granted has been described to be situated in the Uttaravallī-vishaya in the 8th line of the genuine plate A. The village Kēlgā, where the plates were unearthed, is about 18 miles to the north of Sōnpur town, and about seven miles from this village of Kēlgā is a village called Achēnda which I identify with Attēnda mentioned in the 9th line of plate A. It may also be noted that the village Kamalapura mentioned in plate C (l 17) as well as in plate D (l 10) is also in the Uttara-tira and is within a short distance from the village Kēlgā.²

If we abstract from a slight difference in size (due wholly to irregularity in giving proper shape to the plates), the plates A and B may be said to be alike, having been engraved at the same time by one engraver with letters fully similar. The first plate (A) is thinner, and is broken slightly at the right hand upper corner. The weight of plate A is 25½ tolas and that of B is 35½ tolas. There is a crack in the middle of plate A extending from *ra* of *paramēśvara* (l 6) to *hā* of *māhēśvara* (l 5). Both these plates (irregularly shaped) measure generally 8 inches × 4 inches. On the reverse side of plate B (at the top) a few letters in impression. Plate C was made almost similar to plates A and B. It measures 8¼" × 1¼" and has a weight of 37 tolas. The fourth plate or plate D is wholly dissimilar to the other plates. It measures 7" × 4½" and has a weight of 33½ tolas. The hole perforated at the

¹ [It is I think more probable that there were only three plates, and that the words inscribed on the reverse of plate B are the last ones of the original grant. The first half of the line forms the continuation of the last line on the obverse. The last half of the line probably gave information about the writer. The missing plate was probably inscribed on both sides.—S. K.]

² [Kamalapura is perhaps a Sanskritisation of Kēlgā.—S. K.]

top is also of a smaller diameter All the four plates, together with the seal which adheres to the ring, weigh 140 tolas

The letters engraved are similar in the main to the letters of the plates of the Trikalinra Guptas There is, however, sufficient evidence to show that they are of a later time The compound letters *runa* (l 1, plate A), *chchha* (l 3, plate B) in the genuine plates resemble wholly the modern Oriyā letters, while the letters *nga*, *nha* throughout and *rū* in l 10, plate A, resemble the modern Bengali compound letters The mistakes made by the engraver in engraving *ta* for *gu* (l 3, plate A) and *ti* for *bhi* (l 5, plate B), when copying from the original lines given to him, show that the letters given to the engraver resembled the modern Bengali letters, otherwise such mistakes could not occur The forged plates contain many words such as *tandapanā* (l 7, plate C), *gauda* (l 9, plate C), etc which have been used in their popular Oriyā sense The letter *ra* in plates A, B and C is on its way to be evolved into the form of modern Oriyā *ra* The forged plate D shows an earlier form of *ra*

This grant, issued from the town of Sōnpur (Suvarṇanapurāt, plate A, l 1), makes a mention of a *Paramamāhēśvara Paramabhāttāraka Mahārājādhirāja Paramēśvara Sōmakulatilaka Trikalīngādhipati Śrī-Mahābhavagupta-rāja dēva* to start with But from the manner in which this mention is made, it is difficult to say which Mahābhavagupta is referred to It is not clear whether Śrīmad-U[ḍ]*dyōta, who is called a Kēsarin, is really a lineal descendant of the Guptas The Brahmeśvara temple inscription at Bhuvanēśvara¹ of the twelfth century A D mentions this Uddyōta Kēsarin. It is quite evident that the Kōśala country (ll 4 and 9, plate A), within which the Sōnpur State was still then included, was being governed by the governors of the Guptas, for the whole tract of the Kōśala country is said to have been granted (*prasādīkṛita*) by Uddyōta Kēsarin to Abhimanyu Dēva (ll 4 and 5, plate A), and we learn that Kumārādhirāja Sōmēśvara-dēva of the Lunar race was the lord of the Sōnpur tract then known by the name Paścīma-Lankā (ll 5 and 8, plate A), at the time of this grant The people of Sōnpur know it by tradition that once the State had such a name as Paścīma Lankā A small rock in the bed of the Mahānadī within a stone's throw from the palace of the Mahārāja is called Lankēśvari, and this Lankēśvari has been referred to as Lankāvarttaka in the Mahādī copper-plates of Yōgēśvaradēvavarman² The Ratnapur stone inscription of Jājalla Dēva³ mentions the fact that this Rāja of Dakṣiṇa Kōśala defeated the Rāja of Andhra-Khimiḍi in Ganjām and also a neighbouring Rāja, Sōmēśvara by name I am inclined to identify the latter with the Sōmēśvara of this grant⁴

I have given practically the translation of Plate A Plate B contains only those imprecatory verses which are met with in other copper plate grants, as such they do not require to be translated Besides the name of the grantor and his ancestors, there is nothing of such importance in plates C and D that it is necessary to translate them The grantee and his ancestors belonged to the Hārīta gōtra, had five *ṛishis* for their *pravara* and were students of the Mīdhyaṇḍina Kāṇva śākhā,

TEXT.

Plate A

- 1 Ōm⁵ svasti [*] Śrī Suvarṇanapurāt || || Paramamāhēśva(śva)ra-Paramabha-
- 2 ttāraka-Mahārājādhirāja-Paramēśvara-(||) Sōma-kula-tilaka-Tri-
- 3 kaling-ādhipati-śrī-Mahābhavatapta⁶-rāja-dēva-pād ānudyāta-(||) śrī-

¹ Journ Beng As Soc, Vol VII, pp 558 ff. ² See above, p 219 ³ Ep Ind, Vol I, pp 32 ff

⁴ [Rai Bahadur Hira Lal identifies him with the Nāgavamsī king Sōmēśvara of the Kuruspal stone inscription, above, Vol. X, p 26—H. K S]

⁵ Expressed by a symbol.

⁶ Read -Mahābhavagupta-

- 4 mad=Udyōta¹kēsari-īāja-dēva-piasādīkriti²-Kōsala-īāy-ābhīsi³
 5 kta-śrī-Abhimanyudī(dē)vasy=ātīta-īāyē (||) Paramamāhēśvara-Pa-
 6 samabhattāi akī-Kuma(mā)rādhīnāja-Paramēsvai⁴-Paścimalank-ādhi-
 7 pīti-Sōma ku'a-kamala-kalikā-vikāsa-bhājyara⁵-kumv na-srī
 8 Sōmēsvaradēva-pādāh kusalinah⁶ || Uttaravallī-vishaya-sam⁷
 9 Kōsalō 17[15a*]-khandīya-(||) Attēndā-grānē (||) pratīvā-inō vrāhma-
 10 na-pu(h)alīsalān (||) bhōgi-bhōgīrūpa-pramukha samasta-

Plate B, First Side

- 1 vibhīś=cha bhūpatibbīh⁸ dānam=īdam=asmadiya[m](||) dharmma-gauravād=asmad-anurō-
 2 dhāch=cha (||) svadānam=iv=ānupālaniyam || tathā ch=ōktam dharmma-sāstī⁹ || Bhūmim
 yah
 3 prītigrihnātī (||) yas=cha¹⁰ bhūmim prayachchhatī [*] ubhau tau punyakaīmāṇau nīyatam
 svaigga-
 4 gāminau || Āsphōtayanti pitarō valkayanti (cha) pītāmahāh ||(I) bhūmidātā ku-
 5 lē jātah sa nas=trātā bhavishyati || ¹¹Vahutir=vvasudhā dattā īājabbīh Sagaiādītī¹² ||(I) ya-
 6 sya yasya yadā bhūmīs=tasya tasya tadā phalam || Mā bhūd=aphala-sankā¹³ vah pīra-da-
 7 it=ēti kīrtitāt ||(I) svadattāt=phalam=ānautyam paradatt-ān[u]pālāt || Svadattām pa-
 8 radittām=vē yō harēd¹⁴=vasundharām ||(I) sa viśthāyām hrīmur=bhūtva pītribbīh saha
 9 pachyatē || Gām=ēkām svarnam=ēkañ=cha bhūmēr=āpy-arddham=angulam [*] haran=
 narakam=āpnō-
 10 ti jāvad=ahntī¹⁵-samplavam || Iti kamala-dal-āmva-vandū¹⁶-lōlām śrīyam¹⁷=anu-
 11 chintya manushya-jivitañ=cha [*] sakalam=īdam=udahrītam [cha] vudhvā¹⁸ na hī sa tadā
 [pu]¹⁹

Plate O, First Side

- 1 janapadān(a) yathā-kāl-ādhyōyinaś=cha mandalapati-(||)vishaya-
 2 pati-(||) khandapati (||) dandapāsīkādīna²⁰ samasta-rāja-pād opajivīnō
 3 yathārham (||) mānayanā || vōdhayanā²¹ || samāshnapayanā || viditam=astu
 4 bhavatā[m*] || uparīlikhita-gramō=yam (||) piasiddha-chatuh-sīm āvachchhina²²
 5 sa-jala sthalah || su-matsya kachchhapah || sa-vītap āranyah | si-
 6 nidhīh || s-ōpanidhīś=cha || ²³s-āmva-madhuvan-ākīunah || suvarṇadanda-
 7 abidanda- || vandīh danda- || vandōpanā- || vijayavandāpanā- || trin-ōdaka-
 8 sāsānārddhika- || charavalivāda-²⁴ || āndhāruvā- || pratyandharuvā-padātī-ji-

¹ Read *Udyōta*

² Read *ābhīshikta*

³ Read *-bhīsvara Kumārī-*

⁴ Read *sambaddha Kōsala rājya*

⁵ Read *-sāstīc*

⁶ Read *Bahubhī-*

⁷ Read *sankā*

⁸ Read *-ābhūta-*

⁹ Read *frīyam*

¹⁰ Of the words engraved on the reverse I can only read *śaikh parakīrtitayō vīlōpyāh* Read *na hī purushaik*

¹¹ Read *pāsīkādīn*

¹² Read *chchhinnah*

² Read *prasādīkrita-*

³ Read *-Paramēsvara-*

⁴ Read *kusalīnah*

⁵ Read *patibbīh=dānam=*

⁶ Read *yas=cha*

⁷ Read *dibhīh*

⁸ Read *harēta va-*

⁹ Read *āmbu bindu-*

¹⁰ Read *buddhīā*

² Read *s-āmva*

²¹ Read *vōdhayanā samōjñāpayanti*

²² Read *bulivāda*

Handwritten text in Devanagari script, likely a manuscript page. The text is arranged in approximately 10 horizontal lines. The script is dense and appears to be from a historical document. There are some circular marks or holes visible in the paper.

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Handwritten text in Devanagari script, likely a manuscript page. The text is arranged in approximately 10 horizontal lines. The script is dense and appears to be from a historical document. There are some circular marks or holes visible in the paper.

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- 9 vyā-ādattā- || āntarāvaddi- || bhaviṣhyat(a)-kīr-ādi-sahitah || gō-gauda-
10 samētah || sa-khandapāliyah || sarvva-vādhā-vivarjita¹ || tāmvrasā-

Plate C, Second Side

- 11 sanēn-ākarikṛitya || sahladhāiā-purāsaram || ā-chandi ārka kṣhiti-kāla-
12 sama-bhōg-āntam || mātāpitrōr-ātmanās=cha² puṇya-yasō-bhivṛddhayē || bhagava-
13 nam Mahēsvara³-bhattārahām=uddi-ya || mahāsandhivigrahi-r[a*]vika-nāyaka-sri-
14 Mahīpītibhatti śī-Anu-nudha || anayōh pariśhnatna⁴ || pravarddhamāna-vijaya-rā-
15 jyē || prathama-samvatsarē || Māghamāsiya- || pūrnatithau || Kumāra-Hāritra-gō-
16 traya || pañchāiśa-pravaraya || Mādhyandina⁵-Kanna-sākh-ādhyāyānē || Sāvattthi-manda-
17 liya || Mahuvāli-vinirgatāya⁶ || Kamalapura-vāstavyāya || bhattaputra-La-
18 kṣhmīdhara-prapantṛāya || bhatta-Vra(Ja)yakara-pantṛāya || bhatta-Vidyākara-pantṛāya
19 bhattaputra Udayakāśasarmma⁷ amya[g*] dattō smabhih || Ātrēya-gōtrah
20 Āśhaya-pravarah || atō=sya vidhōyī-bhōja yathā diyamāna-bhōga bhāga-
21 kara-nīkar ādikam sampanayadbhih bhayadbhih sukhēna prativastavyam

Plate D³, First Side

- 1 pramukṭhah cha(ch=ā)nyāni sīmantra-janapadāh | shashtigābhūta-pramāna-
2 tih | yatharha[m*] mānayati | samāśīti || viditam=ata bhava-
3 tā[m*] Rōngadā mandala Vuravudāgrāma Gudhvamāla-khanda-k-hētra-Kahna-
4 pura-khanda-kshetra Thaviśa(?)-gr[ā*]mē chatu[h*] sīmāyānah | midhy-ōpanidhi-hasta-
(-ti)-
5 dan'a-v[y*]āghra-cha[r*]ma nānā-vancharah sajalīsthala samachchhakachohhapa
6 sakṭata¹⁰-v tapā sakṭalla¹¹-un[n*]āta sapadr-ārayaka¹² || sagulmalla-
7 tā || sa-amvramadha(dhā)ka || atantalika satālakaḥ uānā vriksha śā-
8 sanī-kṛitya pratipāṣita || Kumāra-Hāritra gōrāya pañchariśa-
9 ya-pravarāya || Mādhyandina-Kanna sākh-ādhyāy[r*]nē Sāvatha-mandala¹³.
10 Mahuvāli-vinirgatāya || Kamalapura-vāstavyāya || bhattapu-
11 tra Jayakara-prapantṛāya || bhatta-Vidyākara-pantṛāya || bhatta-putra-
12 Udayakara-pantṛāya || bhattaputā[ya*] Bhābhakarasra(sa)rmanē || vidhi-va(vi dhānē-
13 na sī[m*]vidhāya | tāmva-śāsanēna p[r*]atipādito=yam | pāramparya-k[r*]am-āga-
14 ta-sarva-vidhānēna || ya-

¹ Read -bādhā-vivarjitas=tāmvrasāsanēn=² Read Mahēsvara bhattārahām=uddiṣya³ Read -Kūna sākh-⁴ Read -farmanē⁵ Read yasō⁶ Read paryūṣṭyā⁷ Read -vinir¹⁰

⁸ The whole plate is extremely faulty in respect of language and spelling. That is why some letters, though apparently distinct, could not be properly read. Only a few mistakes have been corrected, and the numerous mistakes in the common benedictory stanzas have been left uncorrected.

⁹ The reading and identification of these names are very difficult. Rōngadā, if this be the correct reading, I cannot identify, villages with names such as Burabaga, Kurabaga, etc. are found far off, but none in the neighbourhood. Gudhvamālakhandakshētra perhaps denotes a plot of land which is rāl in character. In the Sambalpur District we find four general classes of land—māl, bāhāl, bēra and āt, cf. Bengal District Gazetteers, Volume XVI, Sambalpur, p. 107.

¹⁰ kṭata- is a Sanskritized form of kṭad, straw¹¹ kṭalla- means 'a pit'¹² -padrā- is perhaps the vernacular padā which is used in the district with the meaning of "fallow land."¹³ The ā stroke is written at the beginning of the following line.

Plate D, Second Side.

- 15 thā kāndāt=kānd[ā*]t=parōhantī yō satēna pratanōshī || ēvam rā¹ cha śāsa-
 16 nēna pratipādītam || evam vadhāh(buddhvā) parāvahma(parārdham cha) paratō
 vāmsakārēnah
 17 thayāyasmād anurā dharmma-(||)gauravā na tē(kē)na vi (||) anyēpa(alpāpi) vādhah ka-
 18 rāniya || tasyāgchō=s[t]i dharmmavēta || śāsēdūpādhama hina dā- l
 19 tā savi(vi)jam sasyamēdini || jūvat=surya-kathā lōkē tāvat=sargē māda-
 20 yata || vēdavākamayā jā(ji)hvā vadanti || yā dēvatāh || bh[ū*]mī dattā tathā-
 21 nyē cha āha l mōha(hc)na mā hara yathāyam patitah Śakra l tena vēvriti
 22 sapati l ēvam bhūmikṛita dāna l saśē (śasyē) saśē (śisyō) prarōhiti || Āditya-
 23 Varunō=Vishnu l Vrahmā Sōma-Hutāśanah Śa(Śn)lapānis=tu bhagavān(a) l a-
 24 bhinandanti bhūmidam || asōtayamū pitarah || pavalganti pitāmahāh ||
 25 bhūmidātā kulē jātā || sa tē dātā bhaviṣhyati || vahubhi vasudhā dattā²
 26 rājana Sagarādibhih || mā rōdhahpalatanka ya paradatta prapāhtā³
 27 yasya yasya [ya*]dā bh[ū*]mī l tasya tadā palam tasmanvayā na hatavyam l sā-
 28 svatna=gatim=āp[nu]yāt || svadattā paradattām=vā yō harēti vasundhara

No 30 — DANTEWARA SANSKRIT AND HINDI INSCRIPTIONS OF DIKPALADEVA;
 SAMVAT 1760

By RAI BAHADUR HIRA LAL, B A , NAGPUR

The two steatite slabs on which the above inscriptions are engraved are found in the temple of the goddess Dantēsvari of Dantēwārā, a village situated on the junction of the Śankhini and Dankini rivers—about 60 miles south west of Jagdalpur, the present capital of the Bastar State, under the administration of the Chief Commissioner of the Central Provinces. They were first brought to light by Colonel Glasfurd, Deputy Commissioner of the now defunct Upper Gōdāvarī District in which Bastar was formerly included. About the year 1862 Colonel Glasfurd wrote a detailed report on this Dependency, which was published as Selection No. 39 from the Records of the Government of India in the Foreign Department. In this report, on pp. 99 and 100, an eye copy of these inscriptions is given, apparently as read by a Marāṭhā clerk, for at the end of one of them there is a note in Marāṭhī, stating that 'the remaining 5 lines were not decipherable'. The transcripts of both the Sanskrit and Hindi inscriptions are very defective, as already remarked by me on a former occasion,³ where I have given the substance of the records. I now edit the two inscriptions from excellent impressions taken by Mr. Venkoba Rao of the Madras Archaeological Department.

The inscriptions are engraved on 2 loose slabs each about 21" x 15". The Sanskrit record covers a space about 14" square and contains 23 lines. The average size of letters in the first 5 lines is $\frac{1}{16}$ " and in the rest $\frac{1}{12}$ ". The Hindi inscription, which is surmounted by a figure of a dragon usually found profusely carved on the temples locally known as Hemādpanthī, also contains 23 lines covering a space 14" x 13", the average size of letters being $\frac{3}{8}$ ". In both, the characters used are Nāgarī, the notable orthographical peculiarities being the representation

¹ This rā seems to have been cancelled

² The ā stroke is written at the beginning of the following line.

³ See above, Vol. IX, pp. 161 ff.

of *b* and *v* by the same sign and the use of the letter *sh* for *lh* as in lines 15 and 22 but not invariably, cf *likhitam*, l 22. The use of *ya* for *ya* as in *yātrā* (l 20) and the antiquated sign for *gh* as in *rīghē* in l 13 of the Hindī inscription are noteworthy. The composition is not free from spelling mistakes. It was made by the Rajaguru Bhagavān Misra, a Maithila Pandit, who seems to have been fond of jingles, which he has managed to introduce both in Sanskrit and Hindī, so that, if the record is not verse it would be conceded that it has at least an element of poetry in it. The principal record is the Sanskrit one, which however contains a verse quoted from the *Pratāparudrīya*.

The second record only purports to be a Hindī version of the first in view of the fact that in the Kaliyuga there are very few Sanskrit-speaking men. It may be noted that the one is not the exact translation of the other, and the Hindī record gives certain additional information which is not included in the Sanskrit inscription. The variations are however very few and for all intents and purposes the two records are identical in substance.

The object of the inscription is to record the occasional ceremony of *Putumbayātrā* made by king Dīkpālādēva to the shrine of the goddess Dantāvalā in the Samvat year 1780, corresponding to A D 1702. The ceremony lasted for 5 days beginning on the 14th of the bright fortnight of Chaitra and ending on the 3rd of the dark fortnight of Vaiśākha.¹ It is stated that on this occasion several thousands of buffaloes and goats were killed, whereby the waters of the Sankhinī river became red like *lusuma* for 5 days. This appears to have been a recognised feature of the ceremony, as Colonel Elliott writing in 1856 said² — 'When any marriage is celebrated in the Rājā's house or when the Rājā first mounts the throne the whole family of the Rājā go to visit the goddess and at that time not less than a thousand sheep and buffaloes are sacrificed. This is called *Putumbayātrā*'. It is not clear from our records what the occasion was for the *yātrā* in Samvat 1760, but from the context it may be inferred that it was for thanksgiving for victory over the Navarangapura fort and for the birth of an heir-apparent, referred to below, on p 250.

The inscription gives a genealogy of Dīkpālādēva for 10 generations beginning from Annamarāja, the first king who settled in Bastar. He is stated to have been a brother of Kākati Pratāparudra of the lunar race descended from the Pāndava Aijuna. The original home of the family was in Hastināpura, whence they migrated to Orangal (Warangal), where they ruled for a long time until the country was invaded by the Musalmāns. Being pursued by the latter Annamarāja fled to Bastar, where he established himself as king. Of the first seven successors of Annamarāja no information beyond their names is given. The Hindī inscription however mentions a queen who built tanks and gardens. Of the 8th Virasimhadēva it is stated that he ruled for 67 years and that he married a Chandella princess Vadanakumari-devī. Their issue was Dīkpālādēva who again married in a Chandella family the princess Ajabakumari, daughter of Rāo Ratanarāja of Vardī. The result of this union was the heir-apparent Bakshapālādēva, who was born when his father was only 18 years of age. Dīkpālādēva is stated to have stormed the fort of Navarangapura and to have established there an Oriyā Rājā.

As regards the genealogy given in these inscriptions I have discussed the matter in the notice of Bastar inscriptions,³ and need not repeat it here. There seems to have been a confusion between Pratāparudra of the Conjeeveram inscriptions who flourished about 1316 A D and another of the same name who apparently was ruling in the 15th century and was ousted by Ahmad Shāh Bahmani in 1422 A D. Our inscription seems to refer to the earlier Pratāparudra,

¹ The English equivalents of these dates as calculated by Mr Gokul Prasād, Tahsildār of Dhamtari, are Tuesday, the 31st March, and Saturday, the 4th April 1702 A D, respectively.

² *Selections from the Records of the Government of India* (Foreign Department), No XXX, p 24.

³ See above, Vol. IX, pp 164 ff.

because it is of him that the stories of possessing 9 lakh archers and other extraordinary things are told. The confusion is accentuated by the fact that both the kings were conquered by Muslimāns, and as Antamavāja fled through fear of the Muhammadāns, he is wrongly relegated to the times of the most celebrated of the Pratāparudras instead of the weaker one. If Annamarāja be identified as brother of the earlier Pratāparudra whom the Muslimān historians call Luddardēo,¹ the period of 400 years (1302² to 1702 A D) would have to be allotted to 10 generations with about 40 years each, which is improbable. Unfortunately the name of the king whom Ahmad Shāh ousted is not given, but apparently it was Pratāparudra, which has been a favourite name in the family.³ Annamarāja was apparently the brother of this latter Pratāparudra, on whose defeat he fled towards Bastar. The story of his flight as told by the people of Bastar recounts how he prayed his household goddess to assist him, whereupon she directed him to advance saying that she would follow him, as long as he heard the tinkling of her anklets behind him, he was to proceed, and he was certain of overcoming all who stood against him, but if he looked behind himself once, fortune would desert him. A Nagavamsī Rāja was at this time in possession of the Bastar country, and Annamarāja proceeded against his chief towns Bhanangirh and Barsār and took them. He then marched forward, when, in crossing the Dankinī river, the goddess's feet sank deep in the sand. Not hearing the tinkling of the anklet Annamarāja turned round, upon this the goddess became angry and reproached him with his want of faith. At last she relented and said that he might go and conquer all the country within 5 days journey, but that she could not further accompany him and would remain where she was.

Annamarāja went forward and the goddess, who from this time was called Dantēśvarī, took the form of a poor beggar girl and worked with Bhandārī Nāik, to whom she afterwards revealed herself, and to this day the descendants of the Nāik hold office about her temple in Dantēwārā. Annamarāja conquered the whole of the Bastar territory and selected Madhōtā as his capital, while he built a temple at Dantēwārā for the goddess. His successors further improved it by making additions and repairs and endowing it munificently. There is a free grant estate consisting of 138 villages for its maintenance. Such was the influence which the goddess exercised on the minds of her devotees that Colonel Glasford⁴ writing in 1862 noted, 'Nothing is done, no business undertaken without consulting her, not even will the Rāja or Diwān proceed on a pleasure party or hunting excursion without consulting "Mai" (mother). Her advice is asked in matters of the most trivial nature, flowers are placed on the head of the idol and as they fall to the right or to the left, so is the reply interpreted as favourable or otherwise.' It is no orious that human sacrifices were offered to her until about 1842 A D, and that when the Rāja was once summoned to Nāgpur, as many as 25 grown-up men were offered to ensure safe journey. It is however singular that our inscriptions, which mention the unusual ceremony of *kutumbayātrā*, an occasion of profuse spilling of blood, should not at all refer to any human victim being sacrificed at the time. It is indeed the bloody aspect of this goddess which seems to have given her the name of Dantēśvarī, is one of the fierce forms of Dēvī is Raktadantī or bloody-toothed. Her representation in the temple is merely that of Mahābhūsuramardinī, killing the buffalo demon. The folk etymology connects her with Draupadī, of whom she is said to be an incarnation.⁵ According to the legends of the Rāja's family she has changed her name several times. When the family ruled at Delhi, she was called Dilyēśvarī, when they removed to Mathurā, she became Bhuvanēśvarī, and when they migrated to Warangal, she assumed the

¹ Briggs, *Inscriptions*, Vol. I, p. 371

² Dr. H. S. *Chronology* gives 1294 A D as the date of Pratāparudra's accession to the throne, see p. 208

³ It may be noted that this is only a surmise on the assumption that the genealogy given in the inscription is correct and does not omit any names. Mr Krishna Sastri suggests that the Pratāparudra of our inscription may be another person belonging to the Gajapati dynasty of Orissa, who is believed to have been powerful in Telangana in the sixteenth century A D

⁴ *Report* p. 98

⁵ Elliott's *Report*, 1856, p. 22

name of Mānikyēśvari, which was changed to Dantēśvari when they fled to Bastar. It is noteworthy that the tutelary goddess of the Nigavamśi kings whom the present family succeeded was Mānikyādēvi¹. Inscriptions found in the state show that she had shrines at Bhairamgarh and Barrār, which are not very far away from Dantēwarā, then known as Tādālāpā² or Tāda Lamkā (the town or island of palms). It is possible that there was one at the latter place also, and apparently this was the first place Annamarāja stopped at before he set out to conquer the surrounding country to get a footing in it.

Looking to the spirit of the age it appears very natural that he should have prayed to the local goddess for success and not improbably made a vow to make offerings, which on account of his having finally achieved success must have been unusually large. Only a tremendous number of victims could be accepted by the goddess in that particular form, and this being Raktadanti, the name Danti, Dantēśvari or Dantavilā must have suggested itself as most appropriate to call her by. Had he brought the goddess with him, he would probably have enshrined her at the capital he selected for his residence and would probably have maintained her old name. The change was necessitated not only for the reason stated above, but to avoid the name which was dear to his enemies and therefore unpleasant to the conqueror. The Muslimāns usually changed the names of the great cities they conquered, for instance, the name of Warangal was changed to Sultānpur, when Ulugh Khan took it³.

With regard to geographical names Navarangapura is a town⁴ in the Vizagapatam District and gives its name to the northernmost trisul stretching into the Central Provinces and Bengal between the States of Bastar and Kālshandi. The Rānī of Navarangapura, a relative of the Jeypur family, who were at one time retainers of the Gajapati kings of Orissa and came over to Jaipur about the 15th century A.D., still resides at Navarangapura. Orangal is the well known Warangal in the Nizām's dominions separated from Bastar by the Godavari. Hastināpura and Dandakāranya are classical names, the former being the capital city of the Kauravas, for which the great war of the Mahābhārata was waged, and the latter the forest in which Rāma spent a good deal of his time during his exile⁵. I am unable to trace Vardī of the Chandēllas.

SANSKRIT TEXT⁶

- 1 ॥ श्री दन्तावला देवी जयति ॥ श्री सोमवशपाडवार्जुनकुले का-
- 2 ॥ कतीप्रतापरुद्रनामा राजा श्रीरगलदेशे समभवत् ॥ यस्मैद पद्य । 'न-
- 3 ॥ बलचधनुर्धराधिनाये पृथिवी शर्मात काकतीयरुद्रे ॥ अभवत्(त्)
- 4 ॥ परमग्रहारपीडा⁷ कुचवृक्षेषु कुरगन्धोचनाना ॥ तस्मैकदा स्मरं व-
- 5 ॥ टिमलातोपद्रवात्⁸ ॥ नटराज्यस्य शिवसायुज्य प्राप्तस्य ॥ भ्राता अन्न-

¹ See above, Vol III, p 316

² Elliott's History, Vol III p 233

³ The Bastar country is stated in the inscription to be 'near the Dandakāranya', and this is in a way suggestive. It has been usually held that Nāsik was included in Dandakāranya and that it was from that place that Sītā was carried off by Pāvana. If Bastar was near Dandakāranya, Nāsik could not have been within it. In 1867 I visited a place named Parnnasālā on the banks of the Godavari just on the southern boundary of the Bastar State, where the tradition is very strong that Sītā was abducted from that place. For many reasons I felt convinced that the claim made was a correct one. In the Marāṭhī journals a controversy on this point was raised which elicited many cogent reasons for holding this view.

⁴ From an impression prepared by Mr Venkoba Rao

⁵ Metre Visantamālikā

⁶ Note the double sense of *agrahāra*, 'donation of land,' and 'excellent necklace'

⁷ Read °द्रवाट°

- 6 ॥ मराजनामा यवनभयात् निजदेश परित्यज्य दडकारणनिकटवस्तरदेशे¹
 7 ॥ राज्य चकार ॥ तदवं(तद्व)शे हंमिरदेवनामा² राजा जातः ।
 ततपुत्रो³ भैरवराजदेवना-
 8 ॥ मा राजा जातः ॥ ततपुत्रो³ राजाधिराजः 'पुरुषोत्तमदेवो ॥ तत-
 पुत्रो³ जयतसिंहरायदेवो रा-
 9 जा जातः ततपुत्रो³ नरसिंहरायदेवो राजा जातः ॥ ततपुत्रो³ जग-
 दीशरायदेवो जातः ॥ तत-
 10 पुत्रो³ 'विरनारायणदेवो महाराजो जातः ॥ 'ततपुत्रः समस्तप्रशस्ति-
 सहित[] सुत-⁷
 11 सप्तपालितचातुर्वर्ण्यसतान⁸ चद्रवंशजामहाराज्ञी-वदनकुमरि⁹ देवो-सहित¹⁰ सचितको-
 12 र्तिवितान ॥ 'श्रीविरसिंहदेवदेवो महाराजः (॥) सप्तषष्टिवर्षावधि मही
 परिपाल्य वैकु-
 13 ठ जगाम ॥¹² ॥ तस्य पुत्रो विविधविरुदावलीविराजमान मानोन्नत ॥
 ममरसा-
 14 हसीकमल¹³ ॥ 'तरवारिविदारितप्रतिमहीपगल ॥ प्रचंडदोर्दंडाकृष्टकोदंड-
 15 ष(ख)डितारातिवर्ग ॥ हेलागृहीतनवरगपुरदुर्ग ॥ 'पट्टमहिषीमहाराज्ञीश्च-
 16 जवकुमरिदेवोसहितरक्षितत्रिवर्ग ॥ श्रीभगव[]नगुरुमन्त्रोपदेशे सजातभ-
 17 र्ग ॥ पृथुराजावतार अष्टादशवर्षवयप्राप्तरक्षपालदेवकुमार ॥ स्वस्ति श्री-
 18 महाराजाधिराजो दिक्पालदेवदेवो¹⁶ यथार्थनामा शतवर्षावधि निष्कटका
 19 मही पालयति ॥ तेन चैकदा 'श्वपुरवासिजनेन सह दत्तावला समागत्य
¹⁸कुटु-
 20 वजात्रा कृत ॥ तत्र ¹⁹वहुसहस्रमहिषकागशरीरसघातरक्तप्रवाहै शखिनी

¹ Read 'वस्तर'² Read ततपुत्रो³ Read वीर'⁷ Here a letter was carved which seems to have been afterwards cancelled⁸ Read 'चातुर्वर्ण्यसतान'⁹ Read 'सहित' सचितकौर्तिवितान¹² Here also a letter was apparently carved but was afterwards rubbed out¹³ Read 'साहसिक'¹⁴ Read 'राज्ञी'¹⁵ Read स्वपुर'¹⁶ Read बहु'² Read हम्मीर'⁴ Read पुरुषोत्तम'⁶ Read ततपुत्र⁹ Read 'कुमारी'¹¹ Read 'वीर'¹⁴ तरवारि is a vernacular word for खड्ग or करवाल,¹⁵ Read दिक्पाल'¹⁹ Read कुटुम्बयात्रा कृता

[illegible]

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- 21 नदीं 'श्रीषितोदामकरोत ॥ 'इत्यर्थं लिखितं प्रस्ये तिष्ठत्वाचद्रतारक्त ॥
दिकपाल-
- 22 देवसदृशो^१ भूपो न भविता कलौ ॥ १ ॥ सम्वत्^२ १७६० वैसाख(शाख)
वदि श्या लिखित श्री-
- 23 भगवानमियमैयिलपाडितेन^३ ॥

TRANSLATION

Victory to the goddess Dantāvalā In the lineage of the Pāndava Arjuna of the lunar race there was a king named Kākati Pratāparudra in the Orangal country, about whom this verse (is prevalent) 'While this Kākatiya Rudra the lord of 9 lakhs of archers was ruling the earth, there was great pain caused by the excellent necklaces in the pitcher-like bosoms of the deer-eyed ones, (and no oppression of *agrahāras*)' On his attaining union with Śīva^४ after losing his kingdom owing to the calamity of a shower of golden rain once falling (during his reign) his brother named Annamarāja, having left his country through fear of the *yātanās*, ruled over the Bastar country near the Dandaka forest In his family was born the king Hammirādēva, his son was named Bhairavarājādēva, his son was the king of kings Purushōttamadēva, his son was the Rājā Jayatasimharājādēva, his son was the Rājā Narasimharājādēva, his son was Jagadīśarājādēva, his son was the Mahārāja Viranārājādēva His son, the illustrious Mahārāja Virasimhadēva, possessed of every glory, who protected the progeny of the four castes like his own issue, a (veritable) flag of accumulated fame, accompanied by his great queen Vadanakumaridēvi of the family of the moon, went to heaven after ruling the earth for 67 years His son, the illustrious Mahārājādhirāja Dīk-pālādēva with appropriate name, resplendent with various titles, high in honour, brave and daring in war, who with his sword tore asunder the cheeks of his rival kings, who destroyed the group of his enemies with the bow drawn by his powerful arms, who captured the Navarangapura fort with ease, who with his chief consort, the great queen, Ajabakumaridēvi protected the *trivarga*^५, who became effulgent through the sacred precepts taught by the illustrious Bhagavānagura, who was the very incarnation of king Prithu, (and) to whom was born Prince Rakshapālādēva on attaining his 18th year, is now ruling the earth without obstacle (for a period which may last) for 100 years By him was once performed a *kutumbayātrā* (pilgrimage with family), having come to Dantāvala with the inhabitants of his capital Then he made the river Śankhinī red by the streams of blood from the killing of many thousands of buffaloes and goats For this purpose this is written on the plain slab, may it last as long as the moon and stars do. In the Kali (age) there will not be a king like Dīk-pālādēva Written on the 3rd of the dark fortnight of Vaisākha (month) Samvat 1760 by the Maithila Paṇḍit Bhagavanamīśra

HINDI TEXT

- 1 दतावला देवी जयति ॥ देववाणी-मह प्रशस्ति लिपाए^१ एथर^२ है महा-
राजा दिकपालदेव-के क-
- 2 लियुग-मह संस्कृत-के वचवैआ^३ थोरहो हैं ते-पाइ दूसर पाथर-मह
भाषा लिपे(खे) है [१*] सोमवशी पांड-

^१ Read श्रीषितोदामकरोत^२ Metre Anushtubh.^३ Read दिक्पालदेवसदृशो भूपो.^४ Read सम्वत्^५ Read पण्डितेन^६ That is, on his death^७ Trivarga here probably means *dharma* (virtue), *artha* (utility) and *kāma* (pleasure)^८ Read लिखाए.^९ Read पाथर.^{१०} Read वचवैया.

- 3 व-अर्जुन-के संतान तुरुकान हस्तिनापुर छाडि ओरगल-के राजा भए
[1*] ते वश-मह काकती प्र-
- 4 तापरुद्र नाम राजा भए जे राजा शिव-के अग्र नउ लाप¹ धानुक-के
ठाकुर जे-के राज्य सुवन वर्षा भै ते रा-
- 5 जा-के भाई अन्नमराज ²वस्तर-मह राजा भए ओरगल छाडि-के ॥ ते-के
सतान हमीरदेव राजा भए
- 6 ता-के पुत्र भैराजदेव राजा ॥ ता-के पुत्र पुरुसोत्तमदेव महा(हा)राजा ॥
ता-के पुत्र जैसिहदेव राजा
- 7 ता-के पुत्र नरसिहरायदेव महाराजा जे-कर महारानी लखिमादेई
अनेक ताल वाग करि सोरह महा-
- 8 दान दीहे ॥ ता-के पुत्र जगदीशरायदेव राजा ॥ ता-के पुत्र विर-
नारायणदेव महाराजा ॥ ता-के पुत्र
- 9 वीरसिंहदेव देव नाम धर्म-अवतार पडित-दाता सर्व-गुन-सहित देव-
ब्राम्हण-पालक चदेलि-
- 10 नि वदनकुमरि महारानी-विषे दतावला-के प्रसाद-ते दिकपाल देव पुत्र
पाए ॥ ³शतसठि वर्ष रा(स)-
- 11 ज्य करि दिकपालदेव देव-कह राज्य सौपि-के दैशापी(खी) पूर्णिमा-महं
⁴प्राणायाम समाधि वैकुण्ठ गए ॥
- 12 ता-के पुत्र स्वस्ति श्री महाराजाधिराज सकल-प्रशस्ति-स[हित] पृथुराज-
के अवतार ⁵बुद्धि-गणेश
- 13 ⁶वल-भीम सोभा-काम पन-परशुराम दान-करण अर्जुन अचल-सुमेरु सील-
सागर रीक्षे-कु(न)-
- 14 वेर तेज पौन घोभे⁷-यम प्रताप-अग्नि पाडा⁸ धरे निररिति सहघो धरे
वरुण सेना-सरदार इ-
- 15 द्र वध[दे]त महादेव आचार-ब्रम्हा विद्या-सेसनाग एह भाति दस दिक-
पाल-के गुन जानि पडित
- 16 वामन दिकपाल देव नाम धरे ॥ ते दि[क]पाल देव विश्राह कीहे
वरदी के चंदेल राव रतनराजा-के कन्या

¹ Read लाख² Read वस्तर³ Read भैरवराज⁰⁴ Read शतसठि. The स which is added at the end of the line after रा is perhaps meant as a correction of श in शत⁰⁵ Read प्राणायाम⁶ Read बुद्धि⁰⁷ Read वल⁰⁸ Read खीमे⁹ Read खाडा.

- 17 अजवकुमरि महारानी विषैं अठारहें वर्ष रचपाल देव नाम जुवराज
पुत्र भए ॥ तव हत्ता ते नवरग
- 18 पुरगढ टोरि फारि सकल वद करि जगन्नाथ वस्तर पठै-कै फेरि
नवरग पुर दे-कै ओडिया राजा थापे-
- 19 [र]वाजे ॥ पुनि सकल पुरवासि लोग समेत दतावला-के कुटुम-जात्रा
करे सम्वत् सत्रह सैं साठि १७६०
- 20 चैत्र सुदि १४ आरंभ वैशाख(ख) वदि ३ते सपूर्ण भैं जात्रा कतेकौ
हजार भेसा वोकरा मारि ते-कर र-
- 21 कत-प्रवाह वह पाच दिन सपिनी^१ नदी लाल कुसुम वर्न भए ॥
ई अर्थ मैथिल भगवानमित्र रा-
- 22 जगुन पडित भापा औ सस्कृत दीउ पाथर-सह लिपाए^२ ॥ अस राजा
औ दिक्पाल देव देव समा-
- 23 न कलि युग न होई आन राजा ॥ ॥ ॥

TRANSLATION

(Lines 1—2) Victory to the goddess Dantāvalā There is a stone on which Mahārāja Dīkpalādēva's *prasaṅga* (eulogy) is written in the language of gods, (but as) the readers of such things are (very) few in the Kali age, therefore (this) second stone has been inscribed in the vernacular

(Lines 2—17) The descendants of the Pandava Arjuna of the lunar race having left Hastināpura (when it went to) the Turks (Muslims) became kings of Orangal. In that family, there was a king named Kakatī Pratāparudra, who was an incarnation of Śiva, the lord of the 1000 worlds, in whose reign golden rain fell. That king's brother Annamarāja became king of Bastar having abandoned Orangal. His son was king Hammirādēva, his son Pāṇi Bhairavaśrajadēva, his son Mahārāja Purushōttamadēva, his son Rāja Jaisimhadēva, his son Mahārāja Narasimharājadēva, whose Mahārānī Lachmīmadēī made several tanks and gardens and gave the sixteen charitable gifts, his son (was) Rāja Jagadīśarājadēva, his son Mahārāja Virinārāyanadēva. His son named Virasimhadēva was the very incarnation of virtue, charitable to the learned, possessed of all good qualities, a protector of gods and Brāhmins. He beget through the favour of Dantāvalā a son Dīkpalādēva with his Mahārānī Vadanakumari of the Chandēlla family. Having ruled for 67 years he went to the region of gods by absorbing himself in devout meditation by suspending his breath, on the full moon day of Vaisākha, after making over the kingdom to Dīkpalādēva dēva. His son, the illustrious Mahārājādhirāja, being possessed of all glory, the very incarnation of Prithvirāja, a Ganēśa in wisdom, a Bhīma in prowess, a Cupid in beauty, a Praśurāma in (sticking to his) bow, a Kṛiṣṇa in charity, an Arjuna (in archery), immovable like Sumēru, an ocean of good conduct, was named Dīkpalādēva by Pandit Vāmana, knowing that he possessed the quantities of the 10 guardians of the quarters, (resembling) a Kubēra when pleased, Wind in swiftness, the god of death when displeased, fire in splendour, a Nirriti when wielding

a sword, a Varuna when carrying a noose (?), an Indra when commanding the army, Mahā-dēva when promoting destruction (?), a Brahṃā in behaviour and a Śāśhanaga in knowledge. This Dīkṣāpālādēva married Mahārānī Ajabakumārī, daughter of the Chandēlla Rāo Ratanarāja of Vardī. Unto her was born an heir apparent named Rakṣapālādēva in his (or her) 18th year.

(Li 17—23) He (Dīkṣāpālādēva) having stormed and destroyed the Navarangapura fort and having imprisoned all (and) having sent Jagannātha to Bastar gave away Navarangapura and established an Oriyā Rājā there. Afterwards he performed the *kutumbayātrā* to Dantivālī with all the residents of his capital in Śamvat seventeen hundred (and) sixty, 1760, beginning on the 14th of the bright fortnight of Chaitra and ending on the 3rd of the dark fortnight of Vaiśākha. Several thousands of buffaloes and goats were killed, through the streams of whose blood the river Śankhinī for 5 days assumed the colour of red flowers. This matter the king's preceptor the Pandit the Maithilā Bhagavānamisra got written on two stones both in the vernacular and in Sanskrit. A king like the illustrious god like Dīkṣāpālādēva there shall not be in the Kali age.

No 31 —BHĀNDUP PLATES OF CHHITTARAJADEVA, A D 1026

By J F FLEET, ICS (Retd), PH D, C I E

The record on these plates, which were found at Bhāndūp, a village in the Sālsotte tālukā of the Thāna District, Bombay, was first brought to notice, from the original plates, by Mr W H Wathen in 1835, in JRAS, first series, vol 2, p 383, and a reading of the text, with a partial translation, was given by him in 1837, in the same journal, vol 1, p 109. Subsequently the plates came into the hands of Professor Buhler, who published a critical reading of the record, with a nearly full translation, in 1876, in *Ind Ant*, vol 5, p 277, but omitted to give a facsimile. After that, the plates were lost sight of till 1913, when they came to light in London. They were then secured by Sir C Hercules Read, and are now deposited in the British Museum. I edit the record again, from the original plates lent to me by Sir C H Read, in order to give the long-requested facsimile illustration, and to make a few improvements in the general treatment of the record and its surroundings. The facsimile has been prepared from excellent ink-impressions which Mr Cousens was good enough to make for me, and the illustration of the seal is from a drawing by him. The plates have always been known as "the Bhāndūp plates", the record is entered under this name as No 307 in Professor Kielhorn's List of the Inscriptions of Southern India, ante, vol 7, appendix, and the name has become so well established that we need hardly change it now, but a more strictly appropriate designation of the record would be "the Nōura grant," as it registers the gift of a property at a village named Nōura, and is not really connected with Bhāndūp.

The plates are three in number, each about $7\frac{1}{2}$ " in width by $4\frac{1}{2}$ " in height. The first and last plates are engraved on the inner side only, the second, on both sides. They are for the most part well preserved¹, and the inscription is quite legible all through, but in a

¹ The gaps above and below the ring holes are the result of the ink impressions having been made without cutting the ring, not of any damage to the plates.



Scale 80

few places a rather faint superscript \bar{e} or an *anusvāra*, discernible on the original plates, has failed to appear in the lithograph. The plates are strung on a ring about $\frac{1}{2}$ " thick and $2\frac{3}{8}$ " in diameter which passes through holes in them. The ring has not been cut. The ends of it are secured by the back part of a seal which is circular, about $2\frac{1}{4}$ " in diameter. The face of the seal is surrounded by a beaded edge, and bears, in high relief, a representation of Garuda, the device on the banner of the Śīlāhāra (see line 18 of the text), shown as a man with an eagle's beak, squatting and facing full-front, with his hands joined palm to palm and held up before his chest, and with somewhat imaginative wings projecting from behind his shoulders. His head is surmounted by a tiara, and has a halo behind it. There is no legend on the seal. The weight of the three plates with the ring and seal is closely about 5 lbs 4 oz.

The characters are Nāgari, of the usual Western India type of the eleventh century, well and uniformly formed. The average size of them is a little less than $\frac{1}{4}$ ". The interiors of the letters show, as usual, marks of working the engraver's tool. The plates are substantial, and so the letters, though reasonably deep, do not show through on the backs of the first and last plate. The characters include a form of the rather rare *ḡh* in *ḡhamyha*, line 8, and *ḡhampā*, line 18. The forms of *dh* and *v* are very similar, and so also are those of *ch* and *v*, *p* and *y*, and *s* and *ṣ*. The *b* is always denoted by *ṭ*, but the cases are few. I have not thought it necessary to mark them by correcting the text. The vowel \bar{e} , attached to a consonant, is made sometimes above the consonant, as in *labhatē*, line 1, sometimes on the left of it, according to the earlier practice, as in *lētū*, line 3. A similar remark applies to this stroke as part of \bar{o} , contrast *Sūṣ* and *kaḷ ṣpamā*, line 2. In line 34 we have forms of the decimal figures 1, 4, 5, 8, and 9. The 8, which somewhat resembles an inverted 4, is peculiar. The verses are punctuated with single and double marks of punctuation. This use of the single mark is rather exceptional for that time. — The language is Sanskrit, sufficiently accurate all through. The introductory part, as far as line 16, is given in eleven verses, and in the subsequent part, in lines 27, 30, 47—50, and 54, there are some of the standard verses on the subject of the merit of making grants, the sin of confiscating them, etc. Verse 1 uses the word *yaka*, for *ya*, 'who,' for the sake of a rather feeble pun on the name *Gananāyaka*, i.e. *Ganapati*. In line 18 we have the word *ḡhampin*, which is given in Monier-Williams' Sanskrit Dictionary as meaning 'a leaper, an ape,' from *ḡhampa*, 'a jump' it is used here in the sense of 'one who excels'.

¹ The expression here is *tyāga-jagaḡ ḡhampin*. It occurs in other inscriptions, too, if I remember aright. But there are also variations —

- (1) *tyāga-jagaḡ ḡhampa ḡhampad āchāryya*, in line 61 of the Khārēpāṭan Śīlāhāra plates of A.D. 1095, *Ind Ant*, vol 9, p 33. For *ḡhampada*, of which the *ḡhampaḡa* and *ḡhampāna* which we have below seem to be variants, Monier-Williams gives the meaning '(in music) a kind of measure' this makes it equivalent to *ḡhampā tāla*, which also means 'a kind of cymbal'.

In records of the Kādambas of Goa from the Kanarese country, we have the following, which I check and revise from ink-impressions —

- (2) *tyāga-jagaḡ ḡhampa ḡhampā āchāryya*, in the Gōlibhālī inscription, JBBRAS, vol 9, p 296, line 11.
- (3) *tyāga-jaga ḡhampa ḡhampān āchāryya*, in the Siddāpūr inscription, *Ind Ant*, vol 11, p. 273, line 11.
- (4) *tyāga-ḡhaga-ḡhampān āchāryya*, in the Kittūr inscription, JBBRAS, vol 9, p 304, line 8. Here, the *a* is a temptation to regard *ḡhaga* as a mistake for *jaga ḡhampa*, but it may be taken quite well as the word *ḡhaga* itself, which Kittel gives as meaning 'glittering, shining, notoriety, greatness,' and which is evidently connected with Monier-Williams' *ḡhaga-ḡhagāya*, 'to sparkle, flash.'

As regards orthography, we may note the following points — (1) As remarked above, the record uses *v* for *b* throughout, in the few cases which are involved. (2) The dental sibilant is found very often for the palatal one, and this has entailed many corrections, though, in cases of doubtful readings, I have given the benefit in favour of the record having the right sibilant, *ś* or *s* as the case may be. This feature is perhaps due to carelessness in writing or engraving more than to any orthographical peculiarity. (3) Except in *nd*, a nasal in combination is very often represented by the *anusvāra*, and we have such contrasts as *ramy*, line 10, against *ranga*, line 8, and *pancha*, line 23, and *panchadasyam*, line 34, against *paññabhīr*, line 53. On the other hand, we find the nasal used, where the *anusvāra* would have been quite correct, in *samvatsar*, line 33 (against *samvatsara* in the same line), and in *samvatsarāhār*, line 40, and (in *samdhū*) in *trayan=tāna*, line 31, *dattām=īā*, line 54, *-āi sharam=īā*, line 59. (4) Consonants are usually doubled after *r*, but we have in even the first line *kāryāshu*, against *sarva*.

The inscription is a record of the *Mahāmandalēśvara* or great feudatory prince Chhittarāja-dēva, a member of the family of the Śilāhāras of the Northern Konkan and the object of it is to notify that he gave to a Brāhman a field at a village named Nōura. Verses 3 to 11, lines 3 to 16, present his pedigree, but are of no interest except for the names that they give, they do not add any historical details. It may be noted that verses 1 and 2, and 3 to 9, are verses 1 and 2, and 4 to 10, in the Thāna plates of A D 1017, and verses 1 to 3, and 7 to 9, and 11, are found again as verses 1 to 3, 10 to 12, and 17, in the Khārēpātan plates of A D 1035. Verse 3 claims the mythical Jīmūtavāhana, son of (the Vidyādharma king) Jīmūtakōtu, as the founder of the family, whence Chhittarāja has the title, among others, of "born in the lineage of Jīmūtavāhana" (line 17). But the first historical name is that of Kapardin I, in verse 4. The pedigree, as given in this record, is shown on the opposite page for a continuation of it, and for dates and further information, reference may be made to my *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, vol. 1, part 2 (1896), p. 533 ff., and to No 302 and subsequent entries in Professor Kielhorn's List of the Inscriptions of Southern India² regarding the names Pulaśakti, Vappuvanna, and Kēśidōva see notes to lines 5, 8, and 14 of the text.

The family-name is presented in line 5 as *Silāra*, with the dental *s* (perhaps by mistake for the palatal *ś*), in line 15 as *Śilāra* with the palatal *ś* (perhaps by mistake for the dental *s*), and in line 17 as *Śilāhāra*, with, certainly, the mistake of *s* for *ś*³. It is a moot-point whether the original form was *Śilāhāra* and *Silāra* or *Śilāra* was a corruption of it, or whether *Śilāhāra* is only a Sanskritized form of a vernacular name. In either case, however, the form *Śilāhāra* means "food on a rock," with reference to the "lofty rocky slab," "the rock of execution or sacrifice," of the story about Jīmūtavāhana, Garuda, and Śankhachūda, to which allusion is made in verse 3. About this, see note 2 on p. 265 below.

¹ For these two records see the next note, Nos 306 and 309. The record on the Thāna plates has after its verse 2 another verse invoking Śiva again.

² The full references for three of these records, which I have occasion to mention several times in my remarks, may be given here. They are —

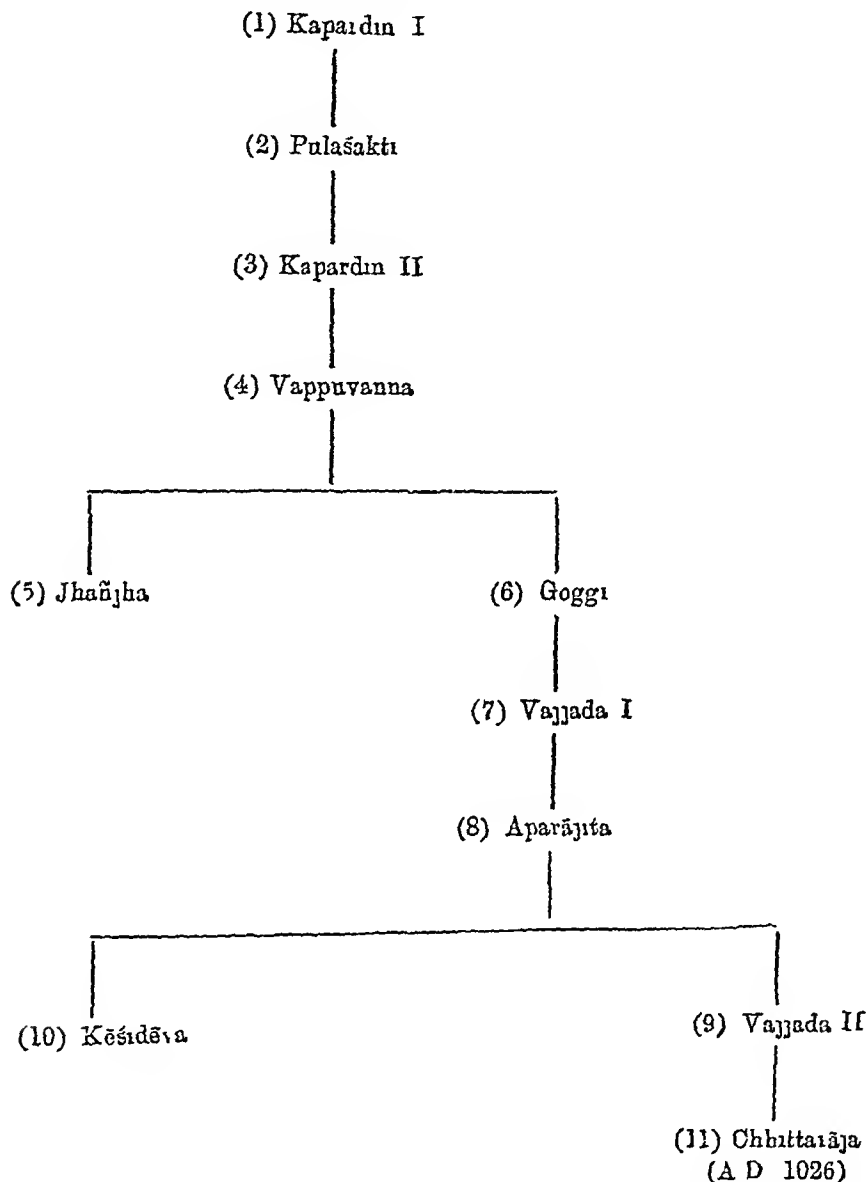
No 305 the Bhādāna grant of Aparājitadōva, dated in A D 997, edited, with a facsimile, by Professor Kielhorn in *Ep. Ind.*, vol. 3 (1894-5), p. 271.

No 306 the Thāna plates of Arikōśaridōva (the Kēśidōva of the present record), dated in A D 1017. Translation, with part of the text (as far, perhaps, as the end of the first plate), by Ramachandra Pandit in *Asiatic Researches*, vol. 1 (1788, fifth edition, 1806), p. 357. See also p. 259 below.

No 309 the Khārēpātan plates of Anantapāla Anantadōva, dated in A D. 1095, edited, with a lithograph, by Mr K. T. Telang in *Ind. Ant.*, vol. 9 (1880), p. 33.

³ Elsewhere we have the following forms: *Silāra* (with the dental *s* and short *i*) in a record of A D 1008, Kielhorn's Southern List, No 301, *Śiyālāra* in a record of A D 1058, *īdīd*, No 315. *Śilāhāra* in a record of A D 1110, *īdīd*, No 317, and *Sejara* and *Śilāhāra* (short *a* in the second syllable) in two records of the tenth and the eleventh or twelfth century, see *īdīd*, No. 94, note 4.

The Śilāhāras of the Northern Konkan according to the Bhandūp plates of A D 1026.



Among the titles given to Chhittarāja in this record one is *Tagarapura-paramēśvara*, "supreme lord of the town Tagara" (line 17)¹ The ancient city Tagara, mentioned in the first and second centuries A D as a place of importance on the great trading-route between the east coast of India and Broach on the west coast, is the present Tēr, the 'Tair, Thaur, and Ther,' of some maps and gazetteers, in the Naldurg District of the Nizam's territory, in lat. 18° 19', long 76° 12', about ninety-five miles towards south-east by-south from the well known

¹ In titles of this kind the more usual term was *puravarēśvara*, or *puravar ādhīśvara*, "supreme lord of [so and so] a best of towns"

Paithan on the Gōdāvarī¹ This title does not imply that Chhittarāja had any dominion at Tagara, Tēr, which is far away from what was his territory, it only means that his family claimed that city as the original home of their ancestors. The same hereditary title belonged also to another branch of the same stock, that of the Śīlāhāras of Karād². From among various similar titles, and in illustration (if such is needed) of the point that they do not involve territorial dominion we may conveniently quote here that of "lord of Māhishmatī a best of towns," which belonged to the Ahiyaya princes of the Gulbarga District³. There is not the slightest reason for thinking that the power of any member of Chhittarāja's branch of the Śīlāhāra stock reached anywhere above the Western Ghats especially in view of the points that the actual extent of his territory is expressly defined in line 20 f. of this record as being "the whole land of the Konkana, comprising many territories acquired by his own arm⁴ and containing fourteen hundred villages headed by Purī," and that none of the records claim more than the Konkana. And even the expression "the whole land of the Konkana" must be taken with a limitation. The term Konkana denotes properly the whole strip between the Western Ghats and the Arabian Sea, from the river Taptī as far certainly as Pālgāt at the south of the Malabar District, Madras, and perhaps as far as Cape Comorin and the territory consisted of seven divisions which were known as "the Seven Konkans"⁵. The Śīlāhāras certainly did not at any time possess the whole of that territory, from either point of view as to its southern limit. It is unlikely that their power extended on the north beyond the river Ambikā, which falls into the sea some twelve miles north of Balsār in the Surat District, or at any rate beyond the Pūnā, which flows into the sea some ten or twelve miles farther north in the same district. In A.D. 1051 the territory just above the river Mīndhōlā, about eight miles north of the Pūnā, belonged to a Chālukya or Chaulukya prince Tīlōchanapāla of Lātādēśa⁶, and we have also a record of his grandfather Kirtirāja from the same parts⁷. Towards the south, Chhittarāja's uncle Arikēśarin (the Kēśidōva of the present record), who is similarly described in the Thāna plates of A.D. 1017⁸ as ruling "the whole land of the Konkana, comprising many territories acquired by his own arm, and containing fourteen hundred villages headed by Purī," seems to have gained for his family a domain reaching as far perhaps as Goa, by taking the country in that direction from a member of the southern branch of the Śīlāhāra stock, the Mandalikā Rattarāja, who was ruling there in A.D. 1008⁹ but that is the utmost limit that can be given to the Śīlāhāras in that direction.

Another of the titles given here to Chhittarāja is "the *Mahāsāmantādhipati* who has attained all the *pañchamahāsabha*" (line 16-17). As to the meaning of the term *pañchamahāsabha*, regarding which there had been different views, in a full note in my *Gupta Inscriptions*, p. 296, note 9, I arrived at the conclusion, in agreement with some other writers, that it denotes the sounds of five great musical instruments (*pañcha-mahāvādya*), the use of which was allowed, as a special mark of distinction, to persons of high rank and

¹ See my paper in J.R.A.S., 1901, p. 537.

² See *Dyn. Kan. Distrs.*, p. 546.

³ See farther on in this journal under my note on the Kēmbhāvi inscription of A.D. 1054 attached to Dr. Barnett's paper on the Yēwūr inscription A.

⁴ This acquisition, however, was actually made by his uncle Arikēśarin, the Kēśidōva of the present record (if not by even some earlier member of the family), who is described in exactly the same way in the Thāna plates of A.D. 1017 (see just below).

⁵ See *Dyn. Kan. Distrs.*, p. 282, note 5, and p. 426.

⁶ See No. 350 in Kielhorn's List of the inscriptions of Northern India, *ante*, vol. 5, appendix, and for the identification of the places mentioned in the record see *Ind. Ant.*, 1902, p. 255.

⁷ *Ibid.*, No. 354.

See p. 252 above note 2, No. 303.

See the Kharāṣṭhī plates of A.D. 1008, No. 301 in Kielhorn's Southern List.

authority Since then, the term has been found used in a different sense in Kashmir, *as* meaning "five offices, the names of which began with the word *mahā* (*maḥat*), 'great,'" in a passage in the *Rājatarangīni*, i 140-3, where we are told that king Muktāpīḍa-Lalitāditya (about A.D. 700-37) conferred on his minister Mitrasarman the *pañcha mahāśabda*,¹ namely *mahāpratihārapīḍā*, "the office of high chamberlain", *mahāsamdhūgraha*, that of "chief minister for peace and war", *mahāśasālā*, that of "chief master of the horse", *mahābhāndāgāra*, that of "high keeper of the treasury", and *mahāśūḍhanabhāga*, that of "chief executive minister" the text, it may be added, further seems to imply that the king created these as new posts (so far as Kashmir was concerned), over and above the "eighteen offices" which already existed. That, however, is a quite exceptional case. We are concerned here with the epigraphic use of the term, in which it occurs in connection, not with ministers, but with great feudatory princes and paramount sovereigns.² And there is no reason for departing from the decision that the expression refers in the case of Chhittarāja, and generally, to the privilege of having played before him five such instruments as the *śringa* or *kombu*, 'the horn,' the *tammata* or *halig*, 'the tabor, tumbrel, or tambourine,' the *sāṅka* or *darala*, 'the conch-shell,' the *bhēr*, or *bījā*, 'the kettle-drum,' and the *jayaghantā* or *jāgate*, 'the bell, cymbal, or gong'.³

¹ *Pañcha-mahāśabda-bhijayam tarī vyadhatta* for the meaning compare *ibid*, verse 680, where the *pañcha mahāśabda* are distinctly marked as "offices" that verse says — "His eldest (maternal uncle) Utpalaka took the *pañcha mahāśabda* the other maternal uncles took the other *karmasthānāni*."

² Another instance in which it is found coupled with a paramount title, in addition to those given by me in the note mentioned above, is in a Kalagāmi inscription of A.D. 1159, *Pālī, Sanskrit and Old Kanarese Inscriptions*, No 193, line 15; *Epi. Carn.*, vol 7, Shimoga, Sk. 123, where the Kalachurya Bijjala is styled *śamadhigatapañchariaśabda mahārājā* but the actual position of Bijjala at that time is not clear, he had a reckoning of his own beginning in A.D. 1156, but the Western Chalukya Taila III was still reigning, at least nominally, in A.D. 1158 and down to 1161.

The reason why the cases are so few in which there is a mention of the *pañchamahāśabda* in connection with paramount sovereigns, is obviously that the privilege belonged to them as a matter of course. In literature the playing of the *pañcha-mahāśabda* and auspicious drums in a royal procession is mentioned in a passage from a tale by a Jan Kanarese writer, *Rāvakōṭyāchārya*, given in *Ind. Ant.*, vol 12, p. 96 the words there are *pañchariaśabdarajam śaddacandanā pare(re)gaḥum bājise*.

To my previous notes on this matter (see also vol 5 above, p. 216, note 3) the following may be added —

(1) Two cases of ministers who possessed this privilege, but who were also *Sāmantas*, are (a) the *Mahāśāhārikagrahāṇa*, the *Sāmanta* Bappabhatta, who wrote the record of A.D. 739 on the Nausāri plates of the Chalukya prince Avanijanāraya Kulakṣirāja of Gujārāt, Seventh Oriental Congress, Vienna (1886), *Arian Section*, p. 234, text line 19, here the term is *priṣṭa*⁴ instead of the usual *śamadhigata*⁵ and (b) the *Mahāśāhārikagrahāṇikrīṭa*, the *Sāmanta* Mandalla, who wrote the record of A.D. 775 on the Pimpri plates of the Rashtrakuta prince Dhāravaraha Dhruvarāja of Gujārāt, vol 10 above, p. 89, text lines 65-6.

(2) From lines 56-6 of the record of Tivarādēva on the Baloda plates we learn that his son in law Nannarāja (who is mentioned without any indication of princely or official rank) had this privilege, vol 7 above, p. 105, and line 2 (as also line 2 of the Rājūm plates, *Gupta Inscriptions*, p. 294) speaks of it as belonging to princes in general.

(3) The record on the Kanker plates of A.D. 1213-14 speaks of the privilege in connection with the *Mahāmandalika* Pamparajadēva as a boon obtained from the goddess Kātyāyanī, vol 9 above, p. 168, text line 2.

(4) A mention of the *pañchariaśabda* of the Jains, as a religious item, is found in an inscription of A.D. 1363, embodying a compact between the Jains and the Vaishnavas which was sanctioned by king Bukkarāja I of Vijayanagara, *Epi. Carn.*, vol 2, Inscriptions at Sravans Belgola, No 136.

³ These are the instruments, specified according to both their Sanskrit and their Kanarese or other vernacular names, in the passage in the Kanarese *Vivēkachintāmani* (referred to in *Ind. Ant.*, vol 12, p. 96) as given by Kittel in his Kanarese English Dictionary under *pañcha mahāvādya*. Under *ayḍu*, he has quoted from Mangarāja's *Nighanta* a list of the *ayḍu uttara vādya* or "five best musical instruments" as being *vīṇa*, 'the lute,' *tāḷa*, 'the cymbal,' *muraja*, 'the tambourine,' *kāḷaḷe*, 'the metal horn or trumpet,' and *tāḷa*, 'the flute or fife'. There was evidently a difference between the "great" instruments and the "best" ones.

The details of the date of this record (lines 32-5) are, the Śaka year 918 expired, the Kṣhaya *samvatsara*, the fifteenth *tithi* of the bright fortnight of Kārttika, Ravi, i.e. Rāvivāra (Sunday), an eclipse of the sun. The date is an irregular one, because, on even a preliminary point of course there cannot be an eclipse of the sun on the fifteenth *tithi* of the bright fortnight, i.e. at the full-moon. For the rest the position is as follows¹—The Kṣhaya *samvatsara* in question began, as a Chaitrādi lunar year according to the southern lunisolar system of the cycle, on 22 March A.D. 1026. The full-moon *tithi* of Kārttika answered in that year to 28 October, on which day it ended at 18 hrs 18 min after mean sunrise, i.e. 18 min. after midnight, (for Ujjain), but the day was a Friday (not a Sunday as stated) there was a large eclipse of the moon, visible in India², but, as has been said, the record specifies an eclipse of the sun. The new-moon *tithi* of Kārttika answered in that same year to 12 November, on which day it ended at about 1 hr 38 min after mean sunrise (for Ujjain), but the day was a Saturday (not a Sunday) there was an annular eclipse of the sun, but it was not visible in India³, and, as has been said, the record specifies the full-moon *tithi*. In these circumstances, while the intended date seems to have been either 28 October or 12 November A.D. 1026, and while there may be a preference in favour of the earlier date because of the eclipse which certainly occurred visibly then, we cannot decide which of these two days was really meant, because the week-day is not right from either point of view.

Of the local places mentioned in this record, the first is a town named Puri, which is marked as the chief town of a province consisting of fourteen hundred villages (line 20 f) it and its province are thus referred to in the record with a view to locating in a general way the village at which the grant was made. Various proposals have been made to identify Puri⁴ but the name is too vague for any certain conclusion to be arrived at. An idea, however, as to the position and extent of the fourteen-hundred province of which it was the chief town, is got as follows. As will be seen, the places mentioned in the present record were in the Salsette taluka of the Thāna District. Further in the Thāna plates of A.D. 1017⁵ there is the same reference as in our present record to "the fourteen hundred villages headed by Puri" and at any rate one of the villages granted by that record, namely Chāvināra, can be identified (see p. 260 below), and is found in the Bhiwandi taluka of the same district, immediately on the north-east of the Salsette taluka. Again, the Bhādāna grant of A.D. 997⁶ places in the Mahāribāra *vishaya* of what it calls "the Konkan marked out by fourteen hundred villages" the village Bhādāna, which is about seven miles farther on towards the east-north east in the Bhiwandi taluka. And the record on the Khārēpitan plates of A.D. 1095⁷ which makes the same reference that we have in our present record to the whole land of the Kenkana and the fourteen hundred villages headed by Puri, shews by its statements in lines 77-9 that the Puri province included the ports of Sthānaka, Nāgapura, Surpāraka, and Chēmūli or Chēmūlya,⁸ which it says, were "on the coasts in the Kunkana

¹ Compare Professor Kielhorn's examination of this date in *Ind. Ant.*, vol. 24, p. 13, No. 179.

² Sewell, *Eclipses of the Moon in India*, table E, p. 23.

³ Von Oppolzer, *Canon der Finsternisse*, p. 214, and plate 107.

⁴ See *Dyn. Kan. Distrs.*, p. 254.

⁵ See p. 252 above, note 2, No. 306.

⁶ See p. 252 above, note 2, No. 305.

⁷ See p. 252 above, note 2, No. 303.

⁸ In this passage this name may be taken either as Chēmūli (as was practically done by Mr. Telang, who, however, wrote "Chemuli"), or as Chēmūlya but it is given plainly as Chēmūlya in lines 29 and 57 of the Khārēpitan plates of the Southern Silahāra prince Rattarāja, *ante*, vol. 3, p. 297. The place is of considerable antiquity and repute, and is mentioned as Chēmula (perhaps for Chēmūli) in early inscriptions at Kānhōri, Lüders, *List of the Brāhmī Inscriptions*, *ante*, vol. 10, appendix, Nos. 996, 1033. For some twenty different corruptions of the name in foreign writings, beginning with the Sinylia and Timoula of Ptolemy, see the Gazetteer of the Bombay Presidency, vol. 11, Kolāba and Janjira, p. 269.

(the Konkana) fourteen-hundred¹ Sthānaka is the present Thāna itself² Nāgapura has not been identified But Surpāraka is Sōpārā or Supārā, near the coast, in the Bassem tāluka of the Thāna District, some thirty miles north of Bombay And Chēmūli or Chēmūlya is Chēmwal, Chēul, Chaul, on the coast, in the Alibāg tāluka of the Kolāba District, about twenty-five miles south of Bombay Thus, the Puri or Konkana fourteen hundred seems to answer fairly closely to the Bassem, Sālsette, Bhīwndi, and Kalvān tālukas, with perhaps also the Karjat tāluka of Thāna, and the Panwāl, Pēn, and Alibāg tālukas of Kolāba

As regards other local places, the record registers the grant of a field, presumably a large one, in a village named Nōura (line 42), which it places in the Shatshashti-vishaya and in (the territory of) "the famous Sthānaka" This last name, Sthānaka, is, of course, the earlier form of the present Thānēm, Thāna³ Shatshashti is the present Sāshti, Sālsette the island which forms the tāluka of which the head-quarters station is at Thāna its name means 'sixty-six,' and marks it as having consisted originally of a group of sixty-six villages⁴ this name is found in the intermediate form of Sāsati in the Thāna plates of the Dēvāgiri-Yādava king Rāmachandra dated in A.D. 1272⁵ In defining the field that was granted, the record tells us that it was bounded on the east and north east by Gōmvani, on the south by Gōrapavali, and on the west by the king's high-way We may safely follow Professor Bühler in identifying Nōura with a village in the Sālsette tāluka shown as 'Nowohur' in the Indian Atlas sheet 25 (1854), in lat 19° 9', long 73° 1', about two miles south-south-west from Thāna, and Gōmvani with the 'Gowhan' of the same map, about half a mile north by-east from 'Nowohur,' which, it may be added, is shown about one mile and a half north-east from Bhandūp these two villages, however, do not exist now the Atlas quarter-sheet 27, N E (1905), marks the places which they occupied as being now waste land on the foreshore of the Thāna Creek⁶ The maps do not show any representative of Gōrapavali, which must have been somewhere on the east of Nōura, and perhaps was a hamlet (*palli*, *vali*) of that place this village must have disappeared even before the other two⁷

¹ The form *Kunkana* occurs in line 79 and again in line 84 in line 65 the record presents the more usual form *Komkara* = *Konkana*

² Regarding this name see the next note

³ The text, line 41, uses the expression *śrī Sthānaka* and the same combination occurs in line 55 of the Bhādāna grant of A.D. 997, in the Thāna plates of A.D. 1017, and in line 77 of the Khārēpātau plates of A.D. 1095 (for these records see note 2 on p. 252 above) There might be a temptation to take the original name as *Śrīsthānaka* But it seems to be fixed as simply *Sthānaka*, not only by the modern name, but also by line 56 of the Bhādāna grant, *śach-cha Sthānakē dhruvan* and it was so taken by Professor Kielhorn Also, there was a practice of prefixing another *śrī* to names beginning with that word itself see my *Gupta Inscriptions*, p. 8, note 3, and as another instance add *śrī Śrīdhara* from *Ind Ant.*, vol. 6, p. 212, line 17

⁴ The modern name is certified as *Sāshti* in the compilation "Bombay Places and Common Official Words" published in 1878 it must be a contraction of *sāsashṭi* as an earlier form of the Marāṭhi *sasarot* 'sixty six', but the corruption 'Sālsette' seems to point rather to a form *sadsashṭ*, *salsashṭ*

⁵ JRAS, first series, vol. 5, p. 183

⁶ 'Nowohur' is not to be confused with the 'Nahur' of the quarter sheet, which is shown in the old full sheet as 'Nanoor,' about one mile west-by south from 'Nowohur'

⁷ 'Nowohur' and 'Gowhan' seem to have disappeared between 1854 and 1879, as their names are not in the Postal Directory of the Bombay Circle which was published in 1879 the facts about 'Gowhan,' however, are not quite clear, as the Directory of 1888 (second edition) shows a 'Gawnan' with Thāna as its post town A consideration of the statements of the record, with an inspection of the maps, will show that Gōrapavali cannot have been an earlier name of Bhandūp, as was thought by Professor Bühler

SPECIAL NOTES.

1 The city Hamyamana, Hamjamana.

In line 26 we read that the notification contained in this record on the Bhāndūp plates was addressed to (among other people) "the three classes of citizens, and others, of the city Hamyamana." The same place is mentioned, in the same way, in the Thāna plates of A D 1017, and again in line 72 of the Khārēpātan plates of A D 1095¹, but in the last-mentioned record the name is given, with a slight but perhaps instructive difference, as Hamjamana. And it has been proposed, on the strength of the latter form, to identify this city with Sanjān or Sanjān,—a place on a creek and, near the sea, in the Dāhānū tāluka of the Thāna District, about ninety miles north of Bombay,—which, now only an ordinary village, has been thought to have been a town of considerable importance in bygone times². The case is, in brief, as follows —

A Persian poem entitled *Kissah-i-Sanjān*, written in A D 1600,³ says that one hundred and fifteen years after the death of Yazdajird (16 June A.D. 632), that is, in A D 747, the Parsees came by ship from the island of Hormuz to India, and landed and settled at Dīb, that is Dīv, Diu, on the coast in the south of Kāthāwār. Nineteen years later, in A D 766, some angury led them to move on — so they sailed to Gujārat, and after a tempestuous voyage arrived at Sanjān. After giving certain explanations, they were made welcome by the local ruler, a good and righteous prince named Jādī Rāna,⁴ who gave them permission to make a settlement in his territory. So they selected a vacant spot "in the desert," in forest land and uncultivated, but pleasant, and cleared it, and raised a city to which their Dastur gave the name Sanjān,—in memory (it is suggested) of places bearing that name in Khorāsān and elsewhere in Persia — and with the permission of the Rāja the land was cleared for three *farsakhs* all round, so that they might be without any hindrance in keeping up the sacred fire of Bahram. And there they abode for three hundred years "more or less", which takes us on to about A D 1066. During the next two centuries, it seems, some of them went on and settled at Nausāri, Vānkānēr, Broach, Anklēshwar, Cambay, and other places. Later on apparently about A D 1507, trouble arose at Sanjān, through an invasion by the Musalmān ruler of Chāmpānēr — but into this we need not go.

In connection with that recital, it has been proposed to explain Hamjamana as the original name given by the Parsees to their settlement, and Sanjān as the corruption thereof, figuring naturally though by an anachronism (*it is urged*) in the Persian poem because the latter was written so late as in A D 1600⁵, to account for the name as being equivalent to the present term *anjuman*, used by the Parsees in the sense of "an assembly, a large communal meeting," from the Avestic *han*, 'together,' and *jam*, 'to go', to explain *trivarga*, 'the three classes,' as referring to the Avestic word *thrayavan*, denoting the three grades of the priestly class, the Dasturs, Mobeds, and Herbeds, and to account for the epigraphic references to the place on the grounds that this foreign independent community at Sanjān was of such importance as to deserve, if not to actually require, attention of that kind.

¹ For these two records see p 252 above, note 2, Nos 306, 309 and for the first of them see fully p 259 below.

² For this proposed identification see (1) the *Gazetteer of the Bombay Presidency*, vol 14 (1882), Thāna, p 302, where, however, no grounds are given, and (2), for reasons in support, two papers by Mr. Jivanji Jamshetji Modi in *JBBRAS*, vol 21 (1904), pp 4-18, and *Ind Ant.*, 1912, pp 173-6.

³ There is a translation of this poem by Eastwick in *JBBRAS*, vol 1 (1841-4, reprint of 1870), pp 168-90.

⁴ No such name has been found in the epigraphic records.

⁵ For this proposal see *JBBRAS*, vol 21 (1904), pp 14-17, and *Ind Ant.*, 1912, pp 175-6.

All that reads well but there are objections (1) While the account in the *Kissah-i-Sanjān* certainly seems to refer to the present Sanjān in the Dahānū taluka, we are told that the belief that Sanjān was an important place in former times rests on a misunderstanding of statements by the Arab geographers of the tenth to the twelfth centuries, and that their references to a place called Sindān by them belong, not to Sanjān, but to a town in Cutch, somewhere near Cambay - this, then, disposes of the idea that Sanjān was formerly a place of special importance (2) The word *tri-varga* seems to be a well established term for the three higher Hindū castes, the Bīṣhmans, Kshatriyas, and Vaiśyas and it is to be noted that it occurs again in a passage of the same general nature in line 48 of the Bhādāna grant of A D 997,¹ in which record there is no mention at all of the place Hamyamana, Hamjamana (3) As regards etymology, the usual change is from *s* to *h*, not from *h* to *s* - we might expect to have a form Hanjān from Samjamana, but not Sanjān from Hamjamana And (4) it is not easy to think that Hindū rulers would deem it necessary to address a community of foreigners in respect of donations in which those foreigners were not in any way concerned, and which could not have the slightest interest for them

More evidence is wanted, to settle this matter in any particular direction But we are at least not disposed to accept the identification of Hamyamana, Hamjamana, with Sanjān It looks as if the place was some administrative head-quarters of these Śilahārī princes, apart from their actual capital, where their official records and archives were written and kept, and public notifications were issued about any matters likely to be of any general interest

2 The places mentioned in the Thāna plates of A D. 1017.

This record, No 306 in Professor Kielhorn's List of the Inscriptions of Southern India, ante, vol. 7, appendix, is on three plates which were found in 1786 or 1787, along with another set of three plates which cannot be identified, in digging for some new works at the fort at Thāna. It is much wished that these plates could be traced, so that a critical edition of the record might be published, with a facsimile As matters stand, for our knowledge of its contents we are dependent on the translation by Ramalochana Pandit, with a partial transcription of the text as far perhaps as the end of the first plate, communicated by General J. Carnac, and published in 1788 in the *Asiatic Researches*, vol 1 (fifth edition, 1806), p 357

It is a record of the Śilābhāra prince Arikēsarīdēva, whose name is given as Kēśīdēva in the Bhāndūp plates (see p 253 above) It is dated in the Pingala *samvatsara*, Śaka 939 expired; on the full-moon of Kārttika², on the occasion of an eclipse of the moon and these details answer quite regularly to 6 November, A D 1017, on which day there was an eclipse of the moon, visible in India, the moment of full moon being at 19 hrs 22 min after mean sunrise, i.e. at 1 hr 22 min after midnight, (for Ujjain)³

Just as the record on the Bhāndūp plates of A D 1026 does in the case of Chhittarāja, so this record describes his uncle Arikēsarīn as ruling "the whole land of the Konkana, comprising many territories acquired by his own arm, and containing fourteen hundred villages headed by Puri"; the last statement being made with a view to locating in a general way the grants that were made, by indicating the province

¹ See p 252 above, note 2, No 305 the text there is — *purapati tri(tr)vargga sthāna prabhīriti-pradhān āpradhāna-janō(nā)* , and Professor Kielhorn rendered it (*Ep. Ind*, vol 3 p 269) by — "informs heads of towns and the chief and common people of the three (principal) castes, places of abode,"

² The week-day is apparently not stated.

³ Sowell, *Eclipses of the Moon in India*, table E, p. 23 and compare Professor Kielhorn's note on the date in *Ind. Ant*, vol 23, p 115, No 11.

The notification contained in the record was issued to (among others) all the inhabitants of "the city the famous Sthānaka (Thāna),"¹ and to "all the holy men and others inhabiting the city Hanyamana or Hamjamana"² And it announces the grant of three villages to a Brāhmin who was an inhabitant of "the city the famous Sthānaka," as follows —

1 The first village was Chāvīnāra, "standing at the extremity [perhaps we should rather say 'on the edge'] of the territory of Vatsarāja" It was bounded, on the east by the village Pūgambā [we should probably read Pūgāmavā]³ and "a water-fall from a mountain", on the south by the villages Nāgambā [read probably Nāgāmavā]⁴ and Mūlādōngarikā, on the west by the river Sāmbharapallikā, and on the north by the villages Sāmbivē and Kāṭiyālaka

We may safely identify Chāvīnāra with the 'Chavindra' of the Indian Atlas quarter-sheet 24, S E (1903), in lat 19° 18', long 73° 8', in the Bhivndi tālukā of the Thāna District, one mile and a half east-north-east from Bhivndi, and about ten miles north-east-half-north from Thāna This name, it may be added, is not shown in the Atlas full sheet 24 (1857), where the place for it is filled by the name 'Bhewndee' in capitals but it is entered, as 'Chavindri,' in the Postal Directory of the Bombay Circle (1879, and second edition 1888) The maps and Postal Directory do not show any names answering to Mūlādōngarikā, Sāmbivē, and Kāṭiyālaka unless, by chance, Sāmbivē (in which the *b* is very questionable)⁵ is a printer's mistake for Sāmdivē, i.e. Sāmdivē, in which case this village might easily be the 'Sauda' of the quarter sheet, one mile north of 'Chavindra'⁶ But half a mile east-by-north from 'Chavindra' there is the 'Pohgaon' of the full sheet, the 'Pogaon' of the quarter-sheet, answering to the Pūgambā (? Pūgāmavā) of the record, with hills close on the east and south-east, where we might easily find the "water-fall from a mountain" And about three quarters of a mile south-west-by-south from 'Chavindra' there is the 'Nagaon, Nagaon' of the maps, answering to the Nāgambā (? Nāgāmavā) of the record About one mile on the west, there is a large nullah, the 'Kamwaree, Kamvari,' of the maps, which may be a later name of the Sāmbharapallikā river of the record

2 The second village was Tōkabalāpallikā⁷, this was bounded on the east by Sidābal; on the south by the river Mōthala; on the west by Kakādēva, Hallapallikā, and Bādavirala, and on the north by Talāvalipallikā.

3 The third village was Aulakiyā, which was bounded, on the east by Tādāga, on the south by Gōvini, on the west by Charkā, and on the north by Kalibalāyachōli.

I have not succeeded in finding these two groups of places The Postal Directory gives possible equivalents for some of the original names as follows for the first group, Sadavli, Shedah, Shedarli, Hāloh, Vadvir, Wadvir, Talavli, and Talāvli, and for the second group, Aṅḷa, Aṅḷi, Govana, Chari, Chariv, Kalavli, Kalavli, Kalvli and Kālvār But the places bearing

¹ See etc 3 on p 257 above

² The transcription of the text does not go as far as this I quote, as far as "city," the words given in the published translation. The translation gives "Hanyamana", with, no doubt, a printer's mistake of *n* for *m* or of *y* for *j* (see p 253 above) For the rest of the expression we can hardly doubt that the text has in reality *agāra pāra trivargga prabhāṣīms=cha*, like line 2b of the Bhāndūp plates of A D 1026 and line 72 of the Khārēpatan plates of A D 1095

³ Rāvalacharya Pandit gave in his translation *b* in some words, and *v* in others But we can only think that, like the Thāna grant of A D 997, the Bhāndūp plates of A D 1026, and the Khārēpatan plates of A D 1095 (all records of the same family), the original record has no separate sign for *b*, but uses only the *v*.

⁴ See the preceding note

⁵ See note 3 above

⁶ The name, also, is not in the full sheet but it is given, as 'Sauda, Savdha,' in the Postal Directory

⁷ The translation says 'the full (district) of Tōkabalā Pallika' But there can be no doubt that we have to take this as the name of a village, not a district

these names are only found in the maps singly, in detached positions,¹ whereas, to identify either group with any confidence, we must find representatives, together and in the stated relative positions, of at least two of the original names in each group. In these circumstances, I can only give these notes about these two sets of places in the hope that some reader of this paper, with local knowledge or opportunities, may be able to trace the places.

TEXT²

First plate

- 1 Ōm³ Jayaś=ch=ābhyudayaś=cha || *Labhatē sarvva-kāryēshu pūjāyā ganānā yakah |
vighnam nighnan=sa vah pāyād=apāyā-
- 2 d=Gananīyālah || [1*]⁴ Sa vah pātu Sī(sī)vō nityam yan-maulō(lau) bhāti
Jāhnavī | Sumēru-sī(sī)khar ōdgachchhad-achchha-chandra kal ōpa-
- 3 mā || [2*]⁵ Jīmūtakētu-tanayō niyatam dayālur=Jīmūtavāhana iti trijagat-
prasiddhah | dcham nijam trina-
- 4 m=iv=ākalayan=par-ārithē yō rakshati sma Garudāt=khalu Sī(sa)mkhachūdām ||
[3*]⁶ Tasy=ānvayē narapatih samabhūt=Kapa-
- 5 rddī Silāra-vamsa(śa)-tilakō ripu darppa-marddī | tasmād=abhūch=cha tanayah
Pulasa(sa)kti⁷-nāmā mārttanda-manda-
- 6 la-samāna-samiddha-dhāmā || [4*]⁸ Jātavān=atha laghuḥ sa Kaparddī sūnar=
asya sakalar=ari-varggah | yad bha-

¹ I have examined also various sheets of the Bombay Survey series, in addition to the Indian Atlas sheets mentioned above.

² From the original plates.—Verses 1 and 2, and 3 to 9, are verses 1 and 2, and 4 to 10, in the Thāna plates of Arīṣāridū, a, of A D 1017, *As Res*, vol 1 (1783, fifth edition, 1890), p 357, No 308 in Kielhorn's List of the Inscriptions of Southern India, ante, vol 7, appendix that record has after verse 2 another verse invoking Siva again. And verses 1 to 3, 7 to 9, and 11, are found again as verses 1 to 3, 10 to 12, and 17, in the Khārēpātan plates of Anantapāla Anantadē a, of A D 1095, *Ind Ant*, vol 9, p 93, No 309 in Kielhorn's List.

³ Represented in the original by a symbol

⁴ Metre, S ōka (Anushtubh), and in the next verse

⁵ The verses are not numbered in the original

⁶ Metre, Vasantatilaka, and in the next verse. In verse 4 each pair of *pādas* has rhyming ends

⁷ This name occurs in exactly the same form, Pulasaṁkti (with the single *l* and the dental *s*), in line 8 of the Khārēpātan plates of A D 1095 and there, as here, though the verses are different, the metre requires the single *l*. As regards the Thāna plates of A D 1017, where the verse is the same as here, Ramalochana Pandit gave Pulasaṁkti (with the single *l* and the palatal *s*) in his translation but the transcription shows Pulasaṁkti, as here (with the dental *s*). In line 25 of the Bhādāna grant of A D 997, vol 3 above, p 271, No 305 in Kielhorn's Southern List, the name is Pulasaṁkti (with the single *l* and the palatal *s*) and there, too, though the verse is again different, the metre requires the single *l*. In the Kāmbhī inscription of this prince himself, and in one of his son Kapardī II at the same place, *Ind Ant*, vol 13, pp 131, 136, Kielhorn's List, Nos 302, 303, the name is Pullasaṁkti (with the double *ll* and the palatal *s*).

There can be no doubt, I think, that the second component of the name is *sakti*, 'power, strength, energy,' etc., not *sakti*, 'attachment, adherence.' As regards the first component, it appears that Lexicons give both (1) *pula*, 'extended, wide', also, as equivalent to *pulaka*, 'bristling of the hairs of the body', and (2) *pulla*, 'expanded, blown, a flower,' as a corruption of *phulla*. The first of these may well be taken as a shorter form of *ripula*, with the same meaning. In any case it seems most likely that the first part of the name was *pula*, just as in the Western Chalukya name Pulakūsin.

⁸ Metre, Svāratī.

- 7 yēna salil-āmjalir=u[eh]air-ddiyatē nija¹-rājya²-sukhāya || [5*] ²Tasmād=abhūch=cha
tanayō bluvan aika-vīrah śrī-Vvapuva-
- 8 nna³ iti sangara-ranga=vīrah | śrī-Jhamjha ity=abhavad=asya sutah
sukirttir=bh[r*]āt=ātha Goggi-nripatih sama-
- 9 bhūt=sumūrttih || [6*] ⁴Tasmād=vismaya-kāri-hāri-charita-prakhyāta-kirttih sutah
sīmān=Vajjadadēva bhū-
- 10 patir=abhūd=bhūchakra-chūdāmanih | dōr ddand-aika-valasya yasya sahasā
samgrāma-rang-ānganō
- 11 rājya-śrih svayam=ētya vakshasi ratim chakrō Murārēr=iva || [7*] ⁵Jayanta iva
Vrītrārēh Purārē-
- 12 r=iva Shanmukhah | tatah śrimān=abhūt=putrah sach-charitrō=Parājītah || [8*]
Karnnas=tyāgēna yah
- 13 sākshāt=satyēna cha Yudhishtirah | pratāpād=dīpti-mārttanda[h*] Kāla-
dandaś=cha yō dvishām || [9*]
- 14 ⁶Tasmād=abhūd=Vajjadadēva-nāmē tatō=grajah śrī-Kēsī(śi)dēvas(ś)=cha | (||) [10*]
⁷Tad=bhrātri-
- 15 jō Vajjadadēva sūnuh śrī-Chchittarājō nripatar=vvabhūva | Śilāra-vamsa(śa)h
śisu-

Second plate first side

- 16 pr⁸ yēna nitah parām=unnatim=unnatēna || [11*] Atah svakiya-puṇy-ōdayāt=
samadhigat-āsēsha-pamcha-mahā-
- 17 savda - mahāsāmāntādhīpati - Tagarapura - paramēśva(śva)ra - Śi(śi)lāhāra - narēmdra-
Jīmūtavāhan-ā-

¹ Read *uchchair=ddiyatē sma nija*

² Metre, Vasantatilaka

³ Read *Vappuvanna* Wathen read *Vayuchanna*, but gave the name as *Vayutanna* in his translation. Bühler read *Ghayuvanta*, without noting that the metro requires the vowel of the first syllable to be long, whether by nature or by position, but added that it might perhaps be *Vappuvanna* or *Vappuvanta*. In the same verse, standing as verse 7 in the Thāna plates of A D 1017, Ramalochana Pandit read *Vappuvanna*. The same name occurs, in a different verse, in line 26 of the Bhādāna grant of A D 997, vol 3 above, p 271, Kielhorn's Southern List, No 305 here Professor Kielhorn read *tasmād=Va[ppu]vannād=abhūd*, and remarked — "The second *akshara* of this name, which I read *ppu*, might possibly be read *ipu* " in this case the metre (Ślōka) does not help, but in my opinion the facsimile distinctly gives [p]pu also, the next syllable seems clearly to be *vva*, which, however, the other records mark as a mistake for *va*. The name occurs again, in still another different verse, in line 14 of the Khārēpātīn plates of A D 1095, *Ind Ant*, vol 9, p 33, Kielhorn's Southern List No 309 here the facsimile distinctly gives *Vapuvanna*, but here, again, the metre requires a long vowel in the first syllable. In the present record, at the end of line 7, the first syllable is certainly not *gha* as read by Bühler, contrast, *eg* the *gh* which we have twice in line 36 it is, in fact, *vva*, which, however, can only be a mistake for *va*. The second syllable might be read either as *pu* or as *yu*. The required lengthening of the vowel of the first syllable might be effected, of course, by correcting *va* into *vā*, instead of *pu* into *ppu*. But, everything being taken into consideration, it can hardly be doubted that the intended word was *Vappuvanna*.

⁴ Metre, Śārdūlavikrīdita

⁵ Metre, Ślōka (Anushtubh), and in the next verse

⁶ Metre, Upajāti of Indravajrī and Upēndravajrī but there are only two *pādas*, and the second of them is faulty, and we have nothing that enables us to restore the whole verse. The text is altogether different in the Thāna plates of A D 1017 and the Khārēpātīn plates of A D 1095 there, these two princes, Vajjadadēva II and his brother, are dealt with in two verses (15 and 16, as it happens, in both cases), and the brother's name is given as Arīkṣarin

⁷ Metre, Indravajrī

⁸ Read *śiṣun=āpi*

[illegible][illegible]

[illegible][illegible]

- 18 nvaya-prasūta-suvārṇa-Garuda-dhvaja-sahaja-Vidyādhara-tyāga-jagaj-jhampī-mandalika-
sī(sī)khā-
- 19 mani-sa(śa)raṇāgata-vajra-pamjara - prabhṛiti - samasta - rājāvali - samalamkṛita - mahā -
mandalēśva(sva)ra-śrī-
- 20 mach-Chhittarājadēv[ē*] nija-bhuj-ōpārjṇit-ānēka-mandala samēt[ā*]m Purī-
pramukha ścha(cha)turddasa(śa)-grāma-
- 21 sa(śa)ti-samanvit[ā*]m sama-ta-Komkana-bhuvam samanūsā(śā)sati tath=aitad rājya-
chintā-bhāram=ndvātsu sarvvādhikā-
- 22 ri-śrī - Nāganāya - sāmdbhivgrahika - sī - Sihapaya - Karnnāmta - sāmdbhivgrahika¹ -
śrī - Kaparddi-śrīkaran-ā-
- 23 di pamcha-pradhānēshu satsu asmin lālē pravartitamānē sa cha mahā-
mandalēśva(śva)ra-srīmach-Chhitta-
- 24 rājadēvah sarvvān=ēva sīa-samvadyamānakān=anyān=api samāgāmi rājaputra-
mamtri-purūhi-
- 25 t-āmātya-pradhān-āpradhāna nāyōgikāms=tathā rāshtrapati-vishayapati-nagarapati-
grāmāpa-
- 26 ti-niyukt-ānīyukta-rājapurusha-janapadā[m]s=tathā Hemyamana-nagara-paura-
trivargga-prabhṛitīmś=cha
- 27 pranati-pūjā-satkāra-samādēsa(śa)h samdīsa(śa)ty=astu vah samviditam yathā ||
²Chalā vibhūti
- 28 kshana-bh[ā*]m[gi] yauvanam | Kritānta dant āntara-variti jivitam || Samsārāh
sabaja³jaiā marana sādharma-
- 29 nam sa(sa)rirakam pavana chālita-kamalini-dala gata-jala-lava-taralatarē dhan-āyushi
iti matvā
- 30 dradhayanti dāna-phalam | tathā ch=ōktam bhagavatā Vyāsēna || ⁴Agnēr-
apatyam prathamam suvarṇam bhūr=Vaiśhna-

Second plate second side

- 31 vi sūrya-sutās(ś)=cha gāvah | lōla-trayau=tēna bhavēd=dhi dattam yaḥ
kāmechavam gām cha mahim cha dadyāt || Iti dharmm ādha-
- 32 rmma-vichāra chāru chīrantana-muni-vachanāny = avadhāryya mātāpitṛor=ātmanas = cha
srē(śrē)yō ritthnā mayā Sa(sa)ka-
- 33 nripa-kāl-ātita-samvatsara-sa(śa)tēshu navasu ashtachatvarīmśa(śa)d-adhikēshu
Kshaya samvatsar-āntarggata-Kā-
- 34 rtika-su(su)ddha-pamchadasyā(śyā)m yatr=āmkatō=pi samvat 948 Kārttika
su(śu)ddha 15 Ravau samjātō(ta) āditya-
- 35 grahana-parvvani su-tirtthē snātva gagan-āka-chakra-chūdāmanayē kamalini-
kamukāyē(ya) bhagava-
- 36 tē savitrē nānāvidha-kusuma-slāghyam=arghyam dat[t*]vā sakala-sur āsur-gurum
trilōkyā-svāminam bha-
- 37 gavantam=Umāpatim=abhyarchhya yajana-yōjan-ādhyayan ādhyāya(pa)n-ādi-shaṭ-
karmma-nirātāya kratu-kriyā-

¹ Read Karnnāta sāmdbhī°² Metre, Upēndravajrā, but there are only two pādas for the missing third and fourth pādas, see line 50 of the Bhādāna grant of A D 937, vol 3 above, p 271.³ Read samsāra sahaja°⁴ Metre, Indravajrā.

- 38 kāṇḍa-sau(śau)ndāya Pārūsa(sa)ra gōtrāya Chchhamdōga-sū(sā)khinō mahā
vrāhmaṇāya Āmadēvaiyā-
- 39 ya vipra-Nōdamīva sutaya yajana yājan ādhyayan-ādhyāya(pa)n-ādi shat-karmma-
karanāya āgat-ā-
- 40 bhyāgata-nitya-naimittika samvyavahār-ārttham valim charuka¹-vaiva(śva)dēv-
āgnihōtra-kratu-kriy-ā-
- 41 dy-upasarppan ārttham sva-parigraba-pōshaṇ-ārttham cha śrī-Sthānak²-ābhyanantara-
Shatshashti³-vishay-āntahpāti-
- 42 Nōura-grām-āntarvartī Vōdani-bhattha(tta)-kshētram yasya ch-āghātānāni
pārvatah Gōmvani-maryādā dakshi-
- 43 natah Gōrapavali-maryāda paśchimoto rāja-pathah pūrv-ōttarō(ratō)
Gōmvani-
- 44 maryādā ēvam chatur āghātān-ōpalakshitam sva sīmā-paryantam samast-ōtpatti-
samynktam
- 45 a-chāta bhata-pravēsa(śa)m anādēśya(śya)m-anāsēdhyam udak-ātisva(sa)rggōṇa
namasya-vrittīyā paramayā bha-

Third plate

- 46 ktyā pratipāditam | tad=asya s ānvaya-va[m*]dhōr=apī bhumjato bhōjayato vā
krishatah karshayato vā
- 47 na kēn=āpī paripanthanā karaniyō || Yata uktam=ēva mahā-munibhih [¹]
⁴Vahubhir=vasudhā bhu-
- 48 ktā rājabhih Sagar-ādibhih || (l) yasya yasya yadē bhūmī⁵=tasya tasya tadā
phalam || ⁶Dat[t*]vā bhūmim bhūvinah
- 49 pārtthivēmdrān=bhūyō bhūyō yāchatō Rāmabhadrah | sāmānyō-yam dharma-
sētur=nrīpānām kalō kalō pālani-
- 50 yō bhavadbhih || Iti maharshi-vachanāny=avadhūrya sarvvair=apī samāgāmibhir=
bhūpālai[⁷] pālana-dha-
- 51 rmma phala-lōbha ēva karaniyah | na punas=tal-lōpana-pāpa-kalāmk-āgrāsarēna
kēn=āpī bhavitavyam ||
- 52 Yas=tv=ēvam=abhya[r*]tthitō=pi lōbhād=ajñāna-timira patal-āvrita-matir=achchhudyad=
achchhidymānam=anu-
- 53 mōdēta vā sa pañchabhir=apī pātakair=upapātakais(ś)=cha lipta(ptō)
Raurava-Mahāraurav-Āmdhatāmīr-ā-
- 54 di-narakāms(ś)=chīram=anurbhaviśhyati⁷ | Tathā ch-ōktam Vyāsēna || ⁸Sva-
dattām para-dattām=vā yō harēta vasum-

¹ Read *rali charuka*-

² On the point that the *śrī* here is not part of the name, see note 3 on p. 257 above

³ Read *Shatshashti*: the same mistake of *sh* for *f* occurs in *bhastha* in the next line

⁴ Metre, Ślōka (Anushtubh)

⁵ The syllables *yadā bhū* are crowded in round the lower part of the ring hole in a manner which suggests that they were omitted at first, and then were inserted on revision

⁶ Metre, Śālinī

⁷ Read =*anubha*°

⁸ Metre, Ślōka (Anushtubh)

- 55 dharām | sī viśvathāyām kṛimur=bhūtvā kṛimibhiḥ saṁ pachyatē || Yathā
ch-ard=āvam tathā śīṣana-datā
- 56 kṛhika hastāna sva-matam=lopyati | yathā matam mama mahāmandalēsya-
(sva)ri-si-Chchittarājadēvasya ma-
- 57 līmāndilēsya (sva)ri-simrad Vajjadadēvarāja-sānōr=yad-atia sū(sā)sanō līkhitam ||
Līkhitam ch-utim=mayā
- 58 śīrīnd-rāj(j)-anujāyā bhāndīgarasēna-Jōgaprēṣēna bhāndīgārasēna-mahākavi śī-
rīgī-
- 59 luvā-bhūatri sutāna yad-atī=on-īksharām=adhik-aksharām=vā tat=sarvānam
pramānam=iti || Śīrī=bhūatu ||

TRANSLATION.

Om! Victory and elevation!—(Verse 1) May he [Gaṇapati], the Leader of the Ganas, who receives attention by worship in affairs,¹ protect you from misfortune, removing (every) obstacle!

(Verse 2) May he, Śiva, always protect you, on whose crown there shines the Jāhnavī [the Ganga] resembling the clear digit of the moon rising over the summit of Sumēru!

(Verse 3) (There was) Jimūtākētu's son, always compassionate, renowned throughout the three worlds by the name Jimutavāhana, who, counting his own body as (mere) grass for mortals eat, and Śankhachūḍa from Garuḍa.²

(Verse 4) In his lineage there arose a king, Kapardin (I), a forehead-mark of the Silāra race, who destroyed the pride of (his) enemies and from him there was a son, by name Pulaskiti,³ possessed of intense splendour equal to (that of) the sun.

(Verse 5) Then there was born his son, Laghu-Kapardin [i.e. "Kapardin junior," Kapardin II], through aid of whom all (his) enemies offered up freely, for the welfare of (their) kingdom, water in (their) hands joined together so as to make cups.

(Verse 6) And from him there was a son, a sole hero in the world, by name the illustrious Vappuranna,⁴ brave in the field of battle his son was the illustrious Jhañjha, possessed of good fame and then there was born (his) brother, king Goggi, possessed of good appearance.

¹ As Pūller pointed out, this verse contains a pun on the syllable *ganānāyakaḥ* from one point of view the leader of the Ganas, 'the leader of the Ganas, the attendants of Śiva,' who, as being also the god of wisdom and obstacles, is frequently invoked at the beginning of undertakings, specially of a literary nature, from the other point of view, they have to be analysed as meaning *ganānā* 'recusative plural of *ganā*, 'counting,' and *ganāh*, = *gāh*, 'who.' It is rather difficult to find a suitable rendering of the words *lakṣatē ganānāh*, lit. 'he receives counting's.' Previous translators have given 'claims precedence,' 'receives consideration,' 'is honoured.'

² The allusion is to a story which is found in the Kathāsarit Sāgara, chapters 22 and 90 translation by Tawney, vol 1, p. 174, vol 2, p. 307. Jimūtākētu was a king of the Vidyādharas, a class of demigods, and Jimutavāhana was his son and he, Garuḍa, the eagle man, the servant and vehicle of Vishnu, had obtained from Vishnu the boon that the Nāgas, the serpent men, should be his food, and Vāsuki, king of the serpents, sent one or then every day, to serve as the required meal. One of them, Śankhachūḍa, was found by Jimūtavāhana and was to be devoured at 'the rock of execution or sacrifice' (trans. 1, 183, 2, 315), otherwise mentioned as 'a lofty rocky slab' (2, 313). Jimūtavāhana, who was by nature very compassionate, took Śankhachūḍa's place, and was duly eaten, or partly so, by Garuḍa. The position, however, was then explained by Śankhachūḍa to Garuḍa, who moved by remorse, went to get nectar from heaven to revive Jimūtavāhana. Meanwhile, the goddess Gaṇi, pleased by the devotion paid to her by Jimūtavāhana's wife, came and rained nectar on him, and so restored him to life. After that, of course, Garuḍa abstained from devouring any more Nāgas. The story was dramatized in the Nāgīnanda of Bhīrasha for an abstract of P. Boyd's translation of this work, see *Ind. Ant.*, vol 1, p. 117.

³ Regarding this name, see note 7 on p. 261 above.

⁴ On this name, see note 3 on p. 262 above.

(Verse 7) From him there was a son, the illustrious king Vajjadadēva (I), a head-jewel of the circle of the earth, the renowned fame of whose achievements caused astonishment and was attractive the goddess of sovereignty, going quickly of her own accord on the field of battle, took delight (*in resting*) on the bosom of him whose only force was the staff of (*his*) arm, just like the goddess Śī on the bosom of [Vishnu] the Foe of Mura

(Verses 8, 9) As Jayanta (*was born*) from [India] the Foe of Vṛitra, and Shanmukha [Kārttikēya] from [Śiva] the Foe of Para, so from him there was a glorious son, Aparājita, of good achievements, who manifestly (*was*) a very Karna in liberality and a Yudhishtira in truth, and, being a very sun in splendour through (*his*) brilliant power, a staff of Death to (*his*) enemies

(Verse 10) From him there was (*a son*) named Vajjadadēva (II) and then (*there was*) the illustrious Kēśidēva,¹ elder brother (of Vajjadadēva II)

(Verse 11) The son of his (Kēśidēva's) brother, a son of Vajjadadēva (II), was a king, the illustrious Chhittarāja, by whom, even when he was child, being eminent, the Śīlāra race was raised to a very high elevation

(Line 10) Accordingly, while the *Mahāmandalēsvara* the illustrious Chhittarājadēva,—who through the development of his own religious merit is adorned by the whole list of kingly titles beginning with "the *Mahāsāmantādhipati* who has attained all the *pañchamahāsabha*, [the sounds of the five great musical instruments]², the supreme lord of the town Tagara, the Śīlāhara king, born in the lineage of Jimūtavāhana, he who has the banner of a golden Garuda, he who is by nature a Vidyādharā³, he who excels in the world in liberality⁴, a crest-jewel of chieftains, a cage of thunderbolts to (*protect*) those who come for refuge,"—is ruling over the whole land of the Konkani, comprising many territories acquired by his own arm, and containing fourteen hundred villages headed by Puri —

(Line 21) And while those who are bearing the burden of the cares of this kingdom are the *Sarādhikārin* the illustrious Nāganaiya, the *Sāmdhuvigrahika* the illustrious Sīhapaiya, the *Karnāta-Sāmdhuvigrahika* the illustrious Kapardin, and the *Śrikarana* and other five ministers —

(Line 23) At this current time, he, the *Mahāmandalēsvara* the illustrious Chhittarājadēva, makes a communication, with expressions of salutation and worship and respect, to all future sons of kings, counsellors, priests, councillors, ministers, minor ministers, and functionaries, both those connected with himself and others too, also to the lord of the country, the lord of the district, the lord of the city, the lord of the village, the *Niyukta*, the *Amnyukta*, the king's men, and the country people, and also to the three classes of citizens, and others, of the city Hamyamana —

(Line 27) Be it known to you as follows —Power is fluctuating, youth is shattered in a moment, life lies between the teeth of Death the body is subject to the growing and dying which are natural to worldly existence, wealth and health are more unstable than drops of water on the leaves of a group of water-lilies shaken by the wind having thought of this, they confirm the advantage of making gifts And so it has been said by the saintly Vjāsa — "Gold is the first offspring of fire, the earth is the daughter of Vishnu, and cows are the children of the sun verily the three worlds are given by him who gives gold and a cow and land!"

¹ Regarding this name, see note 6 on p. 202 above

² See p. 254 above

³ He was a Vidyādharā, a kind of demigod, as being a descendant of the Vidyādharā king Jimūtākēti and from another point of view he was "a supporter (*dhara*) of learning (*vidyā*)"

⁴ *Tyāga jagaj jhampin*, line 18, see p. 251 above, and note.

(Line 31) By me, having reflected on such sayings of ancient saints, which are pleasing through discriminating between right and wrong, and being desirous of bliss for my parents and myself —

(Line 32) When nine centuries of years, increased by forty-eight, have gone by since the time of the Śaka king, on the fifteenth day of the bright fortnight of Kārttika in the Kshaya samvatsara, and in figures, the year 948, Kārttika, the bright fortnight, (the tithi) 15, on Sunday, on the occurrence of an eclipse of the sun —

(Line 35) [By me], having bathed at an excellent *tīrtha*, (and) having given an oblation commendable on account of various flowers, to the divine Savitrī [the Snn], the sole crest-jewel of the circuit of the sky, the lover of the water-lilies (which flower in the daytime), (and) having worshipped the divine [Śiva] Lord of Umā, the preceptor of gods and demons, the lord of the three worlds —

(Line 37) To the great Brāhman Āmadēvaiya, son of the Brāhman Nōdamaiya, who is devoted to the six duties of sacrificing, causing (others) to sacrifice, studying, teaching, etc., etc.,¹ who is versed in the ritual work which relates to the performance of sacrificial rites, (and) who is of the Pārāśara *gōtra* (and) of the Chhandōga *śākhā*,—for the performance of the six duties of sacrificing, causing (others) to sacrifice, studying, teaching, etc., for the perpetual and occasional entertainment of guests and visitors, for the maintenance of the sacrificial rites of the *balī*, *charuka*, *rauvadēva*, *agnihōtra*, etc., and for the nourishment of his own household —

(Line 41) The field known as the field of Vōdanibhatta in the village Nōura which lies in the Shatshashti district which is included in (the territory of) the famous Sthānaka,²—the limits of which are, on the east, the border of Gōmvani, on the south, the border of Gōrapavali, on the west, the king's road, on the north east, the border of Gōmvani,—this field, thus defined by four limits, with (everything included) up to its boundaries, along with all the produce, not to be entered by the irregular or regular troops,³ not to be pointed at (by the finger of confiscation), (and) without subjection to legal restraints,⁴ has been assigned with a free pouring of water, with deferential behaviour, (and) with the greatest devotion

(Line 46) Therefore, no one should interfere with him and (his) descendants and relatives in enjoying it or causing it to be enjoyed, (and) in cultivating it or causing it to be cultivated. For, verily it has been said by the great saints —“The earth has been enjoyed by many kings, Sagara and others, whosoever possesses the earth at any time, to him belongs the fruit (of it) at that time!” Having given land, Rāmabhadra again and again makes a request to future kings “this general bridge of piety of kings should at all times be preserved by you!” Having borne in mind these sayings of the great sages, an eagerness for the reward of the law of preserving should verily be shown by all future kings. On the other hand, no one

¹ According to Mann, 1 88, the remaining two of these six duties are *dāna* and *pratigraha*, “the giving and acceptance (of alms, etc.)”

² Regarding this name, see p 257 above, note 3

³ *A-chāṭa-bhāṭa-pracēta* The last term in this expression is sometimes *pracēta*, sometimes *prācēta*. On the terms *chāṭa* and *bhāṭa* see remarks in vol 9 above, p 284, note 10, and p. 296. I prefer to adhere, for the present at any rate, to what has been accepted for a long time as the meaning of them

⁴ *Anāsēdhya*, line 45 the four legal restraints, as given in Monier-Williams' Sanskrit Dictionary, are (1) *kāl āsēdhya*, limitation of time, (2) *sthān-āsēdhya*, confinement to a place, (3) *pravāś āsēdhya*, prohibition of removal or departure, and (4) *karm-āsēdhya*, restriction from employment. Instead of *anāsēdhya* the term is sometimes *anāchchēdhya*, ‘not to be resumed’ see, e.g., *Ind Ant*, vol 25, p 150, line 21, and compare the literary quotation given by Burnell in his *South-Indian Palaeography*, p. 103, line 28.

should behave as a leader in the stain of violating that (*law*)¹ But, indeed, he who, even when requested, through greed (*or*) having a mind obscured by the screen of the darkness of ignorance, may confiscate (*a grant*) or assent to an act of confiscation, he shall be soiled with all the five sins and the minor sins, and shall enjoy for a long time Raurava, Mahāraurava, Andhatāmisa, and other hells¹ And so it was said by Vyāsa —“Whosoever takes away land that has been given, whether by himself or by another, he becomes a worm in ordure and is cooked along with worms¹”

(Line 55) And as all that is so, the giver of the charter expresses his opinion by the hand of the writer, just as that which is written in this charter is the opinion of me, the *Mahāmandalēsvara* the illustrious Chhittarājadēva, son of the *Mahāmandalēsvara* the illustrious Vajjadadēva (II)

(Line 57) And this has been written, by the order of the illustrious king, by me, the *Bhāndāgārasēna* Jogaḥaḥa, son of a brother of the *Bhāndāgārasēna* and *Mahākavi* Nāgaḥaḥa whatever is in this, whether it has syllables wanting or in excess, the whole of it is evidence Let there be good fortune¹

NO. 32 — INSCRIPTIONS AT YEWUR.

BY LIONEL D. BARNETT

Yēwūr is a village in the Shōrāpūr or Sūrāpūr tāluka of the Gulbarga District of the Nizam's territory¹ It is shown as 'Veyoor' in the Indian Atlas sheet 57 (1854), in lat 16° 44', long 76° 40', and as 'Yeyoor' in the Hyderabad Survey sheet 79 (1885) it is situated about seventeen miles north-west-by-north from 'Soorapoor,' and forty-two miles towards east-by-north from Bāgewādī in the Bijāpūr District, Bombay. The inscriptions give the earlier form of the name as Ēhūr, and one of them, C, of A D 1105, places it in an ancient territorial division known as the Sagara three-hundred, regarding which see p 272 below At Yēwūr there are seven inscriptions, ranging in date from about A D 1040 to 1179 I am editing them from ink impressions furnished by Dr Fleet, and am doing them under his guidance, as this is my first essay at dealing with Kanarese epigraphs

A — OF THE TIME OF JAYASIMHA II. ABOUT A D 1040.

This inscription is on a stone built into a wall near the house of the Mathapatī-Ayya, in the village At the top of the stone there are sculptures the sun and moon, below them, a *linga* on an *abhishēka*-stand, a recumbent bull, and a cow and calf, and below the *linga* a seated figure The writing covers a space about 1' 7" broad by 1' 5" high, and is well preserved as far as it goes The characters are Kanarese, of the eleventh century the size of them ranges from about $\frac{5}{8}$ " to 1" The language is Old-Kanarese prose

This inscription is only a fragment, not requiring to be translated all that is extant is its first eleven lines complete, with parts of the next four lines It refers itself to the reign of the

¹ [The true local form of the name of the tāluka town seems to be Surapura it is so known in the neighbouring British Districts, and it is spelt in that way in the titlings of inscriptions in the Elliot MS Collection, and in practically the same way in the Ballad of Rāyanna of Sangōlli, *Ind Ant*, Vol. XIV, p 301, verso

² The place is shown as 'Soorapoor' in the Indian Atlas and Hyderabad Survey maps But elsewhere it seems to be habitually treated now as 'Shorāpūr' the Imperial Gazetteer of India gives this form in its atlas volume, map 40, in its index volume it gives both 'Shorāpūr' and 'Sūrāpūr', its account of the place is under 'Sūrāpūr' in vol 23 — J F P]

should behave as a leader in the stain of violating that (law) ¹ But, indeed, he who, even when requested, through greed (or) having a mind obscured by the secret of the darkness of ignorance, may confiscate (a grant) or assent to an act of confiscation, he shall be soiled with all the five sins and the minor sins, and shall enjoy for a long time Raurava, Mahāraurava, Andhatāmisa, and other hells ¹ And so it was said by Vyāsa —“Who-soever takes away land that has been given, whether by himself or by another, he becomes a worm in ordure and is cooked along with worms ¹”

(Line 55) And as all that is so, the giver of the charter expresses his opinion by the hand of the writer, just as that which is written in this charter is the opinion of me, the Mahāmandalēsvara the illustrious Chhittarājadēva, son of the Mahāmandalēsvara the illustrious Vajjadadēva (II)

(Line 57) And this has been written, by the order of the illustrious king, by me, the Bhāndāgārasēna Jōgaṇaiya, son of a brother of the Bhāndāgārasēna and Mahākavi Nāgalaṇṇa whatever is in this, whether it has syllables wanting or in excess, the whole of it is evidence. Let there be good fortune ¹

No. 32—INSCRIPTIONS AT YEWUR.

By LIONEL D BARNETT

Yēwūr is a village in the Shōrāpūr or Sūrāpūr tāluka of the Gulbarga District of the Nizam's territory ¹ It is shown as 'Veyoor' in the Indian Atlas sheet 57 (1851), in lat 16° 41', long 76° 40', and as 'Yeyoor' in the Hyderabad Survey sheet 79 (1885) it is situated about seventeen miles north-west-by-north from 'Soorapoor,' and forty-two miles towards east-by-north from Bāgewādī in the Bijapūr District, Bombay The inscriptions give the earlier form of the name as Ēhūr, and one of them, C, of A D 1105, places it in an ancient territorial division known as the Sagara three-hundred, regarding which see p 272 below At Yēwūr there are seven inscriptions, ranging in date from about A D. 1040 to 1179 I am editing them from ink impressions furnished by Dr Fleet, and am doing them under his guidance, as this is my first essay at dealing with Kanarese epigraphs

A—OF THE TIME OF JAYASIMHA II, ABOUT A D 1040.

This inscription is on a stone built into a wall near the house of the Mathapati-Ayya, in the village At the top of the stone there are sculptures the sun and moon, below them, a *linga* on an *abhishēka*-stand, a recumbent bull, and a cow and calf, and below the *linga* a seated figure The writing covers a space about 1' 7" broad by 1' 5" high, and is well preserved as far as it goes The characters are Kanarese, of the eleventh century the size of them ranges from about $\frac{5}{8}$ " to 1" The language is Old-Kanarese prose

This inscription is only a fragment, not requiring to be translated all that is extant is its first eleven lines complete, with parts of the next four lines It refers itself to the reign of the

¹ [The true local form of the name of the tāluka town seems to be Surapura it is so known in the neighbouring British Districts, and it is spelt in that way in the titlings of transcriptions of inscriptions in the Elliot MS Collection, and in practically the same way in the Ballad of Rāyanna of Sangōlli, *Ind Ant*, Vol XIV, p 301, verse 2 The place is shown as 'Soorapoor' in the Indian Atlas and Hyderabad Survey maps But elsewhere it seems to be habitually treated now as 'Shorāpur' the Imperial Gazetteer of India gives this form in its atlas volume, map 40, in its index volume it gives both 'Shorāpur' and 'Sūrāpur', its account of the place is under 'Sūrāpur' in vol. 23 —J F F]

The date of this inscription is lost but it is fixed approximately, about A D 1040, by another record of the same great feudal lord at a neighbouring place, Kembhāvi, regarding which Dr Fleet has supplied the account and remarks given at pp 291 ff below

1 Svasti Samasta-bhuvan-āśraya śrī-prithvi-villabha ma-
2 hārāj-ādhirāja param-ēśvara parama-bhattārakam Sa-
3 tyāśraya-kula-tīlakam Chāluky-ābharanam śrīma-
4 j-Jagaddē(dē)kamalla-dēvara vijaya-lājyam=uttai-ō-
5 ttar-abhivṛddhi-pravarddhamānam-ā-chamdr arkka-tāram baia[m*] salutta-
6 m=ne Samadhi-gata-pamcha-mahāśabda-mahāmandalēśvaram Mā-
7 hīshmati-pura-var-ēśvara Abihaya-vamśōdbhava Mūva-
8 di-gandam manneya-bhēiunda nām-ādi-samasta-prasa(śa)sti-sa-
9 hitam śrīmat-Chanda-bhūpāla-utram Rēvarasar sama-
10 sta-nagara-mukha-mandanam Sōmeśvara-dasīy=āśrī(śrī)ta-ja-
11 na-kalpi-vriksham divālīchala-dhavalam s[r*]i-rāsī(śi) samant-ā-
12 si(śi)-lalāta-patta vaiśya³-kula-kamala-sarō-
13 [sa]muddharanam vyavahāra-Mēru
14 [sa]masta-prasa(śa)sti-sahi-
15

A tentative edition of the historical introduction and of part of the rest of this record was published by Dr Fleet in 1879, in the *Indian Antiquary*, Vol VIII, p 11 ff But the only materials available to him then were inaccurate transcriptions consequently, a more satisfactory treatment of the record has always been wanted, and is given now, with a facsimile, from excellent ink-impressions which he obtained at a much later time I am indebted to Mr H Krishna Sastri for some valuable suggestions in connection with a few verses in this record which puzzled both Dr Fleet and me

* In line 15, only the upper parts of the last eight or nine *akṣharas* are extant. None of them can be read with any certainty.

This inscription is on the four faces of a stone in a detached *manṣapā* at a temple, on the north of the village, which is now known as the temple of Somesvara. The stone is about 6' 2" high—the front and back faces are about 2' 6" wide, and the two side faces are about 1' 2" wide—A space about 8" high at the top of the front face is occupied by sculptures: in the centre, a *linga* on an *abhiśhāka* stand, on the left, two seated figures, with the man above them, on the right, a cow and a calf, with a crooked sword or dagger and the moon above them.—The writing covers all the rest of that face and the whole of the other faces. It is divided into two short separate records, each of three lines—one is below line 65 on the front, the other follows line 283 on the second side face. It is in a state of good preservation almost all through. In lines 198 and 199 there were left blank spaces of about 8" and 7", apparently because of some fault in the stone which prevented any incision there.—The characters are well-formed Kanarese ones, characteristic of the eleventh century. The size of the letters ranges from about $\frac{1}{2}$ " to $\frac{3}{4}$ " they are mostly between $\frac{1}{2}$ " and $\frac{3}{4}$ ". In *ṛi' amkaram*, line 189, we have a form of the very rare initial *ṛi*. In the word *laṣyaḥ*, line 284, the *irama* or the last consonant is indicated by the vowel *u*, a mode of writing often used on other inscriptions, but elsewhere in the present record (e.g. *mattar*, line 232, *ṛaḥ*, line 235, etc.) it is denoted by its proper sign, which somewhat resembles a superscribed *e*. The vowel *e* is usually denoted by the curve on the top of the consonant, but in a few cases we find instead the loop on the right-hand foot of the consonant (*Eḍḍore*, l. 129, *bettugalam*, l. 174, *Malayāḥ*, l. 220, *Mungya*, l. 227, *kavileya*, l. 261, *lavileyumam*, l. 264, *kāḥ*, l. 267).—The language of the inscription is from the beginning to line 104 Sanskrit, and thence to the end Old Kanarese, including however the usual minority Sanskrit verses on lines 266-76. The Kanarese portion is interesting in various respects. It contains several words or forms of words which are not to be found in Kittel's Dictionary: on l. 140, *upāste*, for *upāsti*, on l. 144, *mantana*, with the sense of *mahantatana*, on l. 146, *amīta*, on which see *Ind. Ant.*, Vol. XVIII, p. 273, l. 16, on l. 163, *namīḍa*, the past participle of *namīḍ*, apparently the same as *namir*, on l. 176, *amāḍa*, for the ordinary *amarḍa* or *amrita*, on ll. 178, 181, *bīppu*, "bravo! well done!" a form found also in other inscriptions, for which Kittel gives only *bīpu* and *bīapu*, on l. 191, *rēḍa*, showing a variant of the root which Kittel gives only in the form *rēḍa*, on l. 221, *paṇṭra*, for the meaning of which see Mr. R. Nirasimhachari's article in the *Ind. Ant.*, Vol. XXXVIII, p. 52, *paṇṭra*, apparently a variant of *pāvuda* (perhaps a derivative from the Sanskrit *prābhṛta*), which Kittel explains as "a cloth waved like a fan in front of a procession", on l. 222, *taḷḷāḥḥa*, as in some other inscriptions, for which Kittel has only the forms *okḷaḥḥa* and *taḷḷaḥḥa*, on ll. 222, 233, *baliya*, for *baliya*, in the sense of *antarvartin* and *madhyavartin*, on which see JBBRAS, Vol. X, p. 280, note 37, and *Ind. Ant.*, Vol. IV, p. 181, note *, on ll. 231, 236, 239, 242, 249, 251, *ghaḷe*, here clearly meaning a 'measuring staff,' and found in other inscriptions as well as the form *gale* for *gale*, which Kittel explains as "a bamboo rod or stake, a pole, a staff", on l. 231, *gadimba*, a word found in other inscriptions, and apparently denoting a particular measure of length (compare l. 238, *mūvatt-ayḍu-gēna Dānavarīḍina ghaḷe*), on l. 237, *kuḷiya*, of unknown meaning, on l. 241, *gaḷḍe*, "rice-land," a form found in other inscriptions (e.g. *Ind. Ant.*, Vol. IV, p. 180, l. 16), as is also the form *garḍe* and which stands to the modern *gadde* in the same relation as *mattar*, occurring in some inscriptions, to *mattar* (ll. 232, 236, 239, 242, 243, 250-4 of the present record), on l. 251, *eḍḍe vola* (a compound of *eḍḍe* and *polu*), which possibly may mean "land of medium height or quality", on ll. 255-8, *tēja*, by itself and in the compounds *tēja-svāmya* and *tējadarar*, apparently meaning some kind of right of usufruct (compare *aṣṭabhogā-tēja-svāmya* in some inscriptions).—In respect of orthography there is not much to observe. Usually, but not invariably, the intervocalic *l* in Sanskrit words is changed into the *kṣhaḷa*. In several cases the Old-Kanarese *ḷ* appears in its modern form *ḷ*, e.g. *pogaḷe* on line 189, but *pogaḷe* on line 154, *iḷi* on line 111, *pēḷe* on lines 164 and 177;

ulidorgge on line 188 Beside the regular *kalpa* (l 161) we find *kalpa* (ll 160, 162, 181), which is not known to Kittel The form *purpa* (l 203) is found in Kittel's Dictionary and some inscriptions, and is parallel to the spellings *nirpanda*, *nirpanna*, *nirpāva*, *bārpa*, *tārpāra*, recorded by Kittel in such cases it is possible that the *r* represents the old *upadhā*-*niya* breathing, which was designated by a character similar to that of the consonant *r*.

As regards the contents of the inscription, it falls into three parts The first part (lines 1-104) is a Sanskrit historical poem recounting the pedigree of the Western Chālukya kings down to Vikramāditya VI, it has been noticed in connection with the Nilgunda inscription recently published in this journal (p 149 above), and need not be discussed further here As the composer or editor of the inscription tells us (lines 105, 106), this prelude has been copied from a charter on copper-plates, and the copyist has done his work so slavishly that at the end of it he has actually included the words *Sa tu*, with which the formal deed of conveyance began on the original plates (line 104) The second part (lines 107-204) is a poem in Old-Kanarese celebrating the virtues of a certain Ravidēva (Raviyana or Raviga), a Brāhman minister of high rank, and of his ancestors, especially in connection with his construction of a temple of Svayambhū-Śiva at Yēwūr, and concluding with praise of the Pergade Nāgavarma, to whom this pious work was deputed The third part (lines 205-283) contains the formal deed of conveyance, recording the grant of certain lands to the temple of Yēwūr at the instance of Ravidēva, and concluding with the usual Sanskrit minatory verses against infraction of the gift and some Kanarese rules prescribing celibacy for the inmates of the sanctuary

Ravidēva, the hero of our inscription, was a Brāhman of distinguished ancestry The first of his lineage who is here mentioned is Rēvanabhata, of the Kāsyapa gōtra (l 138), after whom are named his son Śankarārya and the latter's son Koppadēva or Koppana (ll 139-141) Koppadēva, who was appointed a royal treasurer by the Western Chālukya king Jayasimha II, married Pampakabbe or Pampadēvi, and by her had six sons, viz Vavanārya, Śankarārya, Rēvana, Māchaya, Ravidēva, and Śrīvara (ll 145, 152, 160) Ravidēva married Dēvalabbe, who bore him Nāchana (Nāchi), Koppa, Vāvana, Rēvana, and Sōvana (ll 156-158, 160, 199) Verse 85, line 173 f, tells us that he held high offices under three successive kings he was made Lāla sandhivigrahin by king Āhavamalla (Sōmēsvara I), from whom he received the villages of Mukkunda, Gangāpura, and Ēhūr (Yēwūr), which he settled upon his family (ll 166-170), Sōmēsvara II appointed him his Hēri sandhivigrahin (l 171); and Vikramāditya VI gave him authority to use the insignia of royalty (ll 172-173) In this connection we may notice the interesting point raised in the words *tannayad=ond=upadhā-risuddhiyam* of l. 145, "by the unique manner in which he showed his uprightness under test" from the Kantaliya Artha-śāstra, prakarana 6, p 16 (compare Kāmandakiya-Nīti-sāra iv 25, *upadhā-sōdhitāh*), we know that it was a feature of Hindu polity to test the virtue of officials in the fire of temptation, and our text supplies us with an actual instance¹

The details of the date of this inscription (l 213 ff.) are the Pingala *samvatsara*, being the second year of the Chālukya-Vikrama-varsha, i.e. of the reign of Vikramāditya VI, the full-moon of Śrāvana, Ādityavāra (Sunday), an eclipse of the moon On this Dr Fleet gives me the following remarks —"The Pingala *samvatsara* in question began, as a Chaitrādī lunar year according to the southern lunisolar system of the cycle, on 26 February, A D 1077 The given *tithi*, the full-moon of Śrāvana, answers in that year to 8 August, on which day it ended at 21 hrs 21 min after mean sunrise (for Ujjain) That day was a Sunday, as

¹ Mr Krishna Sastri remarks that an inscription at Hūvnahadagalli mentions a certain Raviyana and his wife Rebhalabbe as having built there a temple to Kēśava svāmi (*Ep Report*, 1914, p 87)

specified And on it there was a total eclipse of the moon, visible in India¹ Accordingly the date answers quite satisfactorily to Sunday, 6 August, A D 1077 "

Among the places mentioned in this record, the first is the Bāhman village Mukkunde on the river Kirudore in the Edeore nād or country (line 130, verso 57) Dr Fleet having told me that he had good reasons for believing that the name Kirudore denotes the Tungabhadra and that Mukkunde should be found somewhere on that river in the Nizām's territory I searched the maps and have found the place it is in the 'Sindunoor' taluka of the Richeūr District, and is shown as 'Mookoondi' in the Hyderabad Topographical Survey sheet 83 (1880) and in the Indian Atlas sheet 58 (1893), in lat 15° 36', long 76° 52', on the north bank of the Tungabhadra it is situated about twelve miles south-south east from 'Sindunoor' and thirty-two miles north-by-west from Bollāy in Madias, and is about seventy-eight miles south-by-east from Yēwūr² This identification of Mukkunde both endorses the identification of the Kirudore with the Tungabhadra and also helps to locate the Edeore country, for some further information on these points reference may be made to Dr Fleet's notes on pp 293 295 below Mukkunde is mentioned again in line 169, verso 82, where we learn that the minister Ravidēva obtained a gift of this village along with Gangāpura and Ēhūr from the Western Chālukya king Āhavamalla-Sōmēśvara I, and presented them to the members of the Bāhman family at Mukkunde to which he himself belonged Ēhūr, which is mentioned again in verses 94, 100, and lines 219, 245, is obviously the modern Yēwūr itself Gangāpura may possibly be the 'Gungapoor' of the Atlas sheet 58, in lat 15° 5', long 75° 56', on the north bank of the Tungabhadra, in the Gadag taluka of the Dhārwar District, Bombay, about seventy miles towards west south-west from 'Mookoondi' but the name is not an uncommon one, and this identification is only conjectural Mirānje (l 227) is the present Miraj, the chief town of the Miraj State in the Southern Marāthā Country, Bombay, about twenty-eight miles east-by-north from Kōlhāpūr We find mention likewise of Kiriya-Bellumbatti in the Narayumbole seventy (ll 229-30, 249) and Piriya-Bellumbatti in the Sagara three-hundred (ll 233-4) Regarding Sagara see just below Narayumbole may be safely identified with the 'Nurriboli' of the Atlas sheet 57, on the south bank of the Bhimā, about twenty-seven miles north-east from Yēwūr, and one of the other of the two Bellumbattis—probably Piriya, the 'larger, senior, or older' one—is the 'Bellubutti' of the maps, four miles north-north-east from Yēwūr As regards Śivapura, on the west of Piriya-Bellumbatti (ll 233-5),³ the maps show a 'Shewapoor' about one mile and a half on the north-east of 'Bellubutti', but this does not seem to answer to the Śivapura of the record there is, however, nothing special about the name Śivapura, it might be given to any small settlement, and the place could afterwards develop into a village As for Elarāve (ll 230, 249, 251), Dr Fleet tells me that an inscription of A D 1095 at the place itself shows that this is the modern Yedarāve, a village about ten miles towards the north-north-west from Yēwūr which is shown in the Hyderabad Survey sheet 78 (1885) as 'Yeddurawi,' but in the Atlas sheet 57 as 'Yeddura' with a careless omission of the last syllable On the subject of the Sagara three-hundred (l 233) Dr Fleet makes the following remarks—"This ancient territorial division is connected more or less directly with the present Sagar,—the 'Suggur' of the Atlas sheet 57 and the Survey sheet 79,⁵—now a *jāgī* town in the Shāhpūr ('Shawpoo') taluka of the Gulbarga District, about fifteen miles towards the

¹ Sewell, *Eclipses of the Moon in India*, table D, p 25, from which I quote the exact time of full moon

² It may as well be said that neither Dr Fleet nor I can find any other representative of Mukkunde in any direction

³ This place is also mentioned in the short separate record No I see p 273 below

⁴ Elliot MS Collection, R As Society's copy, Vol I, p 223

⁵ In the Imperial Gazetteer this name has been given as 'Sagar,' with the long ā in the first syllable But the inscriptions and the maps disclose the correct form

south-east-by-east from Yēwūr. At the same time, the maps show close on the north-east of 'Shawpoor,' which is about five miles towards the north-east by-north from Sagar, a village named 'Hullu Suggur,' which seems to mean Halṭ-Sagar, "Old Sagar", and the Survey sheet shows also a 'Suggur Droog,' or "Sagar hill-fort," among the hills close on the south-west of 'Shawpoor'. Accordingly, and in view of the point that the name Shāhpūr is evidently of late origin, the ancient Sagara should perhaps be located where Shāhpūr is now. The Sagara territory is specified as a three hundred district in the Kēmbhāvi inscription of A D 1054 (p 232 below), in the present Yēwūr inscription B of A D 1077, and in the Yēwūr inscription C of A D 1105 but it is mentioned as a five-hundred district three times in an inscription of A D 1129 at Hirē-Mudanūr, about twelve miles towards the south-west from Yēwūr, and again in an inscription of A D 1218 at Chikka-Mudanūr, next door to Hirē-Mudanūr¹. It thus seems to have received an increase of extent at some time about A D 1110-20, through an absorption of the whole or part of some adjacent district or districts, lying probably on the east of the original three hundred."

As was said above, the stone which bears this inscription contains also two short separate records. One of these is at the bottom of the front face, the other at the foot of the second side-face. The language and script of both are Kanarese, their date is later by a few years than that of the main record. They are as follows —

I —Below line 65²

- 1 Ōm³ Śiṛiṣṭi Śrīmad-dandanāyakara magal Muddaladēvy-akkaṃgal hāga hāga
vṛiddiyim Śivapurada aśṣa-ma-
- 2 hajanamḡala kajjalu kotta gadyānavaru 1(i) pomna vru(vri)ddiyim agniṣṭheyam⁴
mahajanam nadasuvaru ||
- 3 Mattam gadyānam 1 e(a)mtu gadya 7 [||*]

Translation

Ōm! Good fortune! Six *gadyānas* have been deposited with the collective body of merchants of Śivapura by the lady Muddaladēvi, daughter of the fortunate General, at the interest of twenty five per cent, from the interest of this sum the merchants shall maintain a fire offering (*agni-ṣṭi*). Likewise one *gadyāna* [was given], thus [making in all] 7 *gadyānas*.

II —Below line 283⁵

- 1 Brāhmanara key-maneya tēja-svāmyam=ellam brāhmanar=ada 1 mikkuḍ=ellam
dēvargge ||
- 2 Dēvara tāla-vṛittiyim mūda[1*] kalkutiga-geyi mattar=ppanneradu 1 1 1
- 3 dēvara kēriyim mūdal=avargge maṃgala mahā-śrī [||*]

Translation

All ownership of *tēja* rights in the fields and houses of Brāhmanas [belongs] to the Brāhmanas, all the remainder [belongs] to the god. On the east of the estate of the god, twelve *mattar* [occupied by] the stone cutters' field east of the god's street, to them

¹ I quote these Mudanūr records from ink impressions

² From the ink impression

³ Represented by the spiral symbol

⁴ Perhaps this is for *agni ṣṭi*, and answers to the common *agni kṛya* or preliminary oblation in the sacred fire

⁵ From the ink-impression.

TEXT.¹

Front of the Stone

- 1 Ōm² [1*] ³Namas=tunga-śiraś-chumbi-chāmra-chāmara chāravō trailōkya-nagar-
ārambha-mūla stambhāya Śambhavō || [1*]⁴
- 2 Ōm⁵ Syasti || ⁶Jayaty=āvishkritam Viśvānōr=vvārāham kshobhit-ārunavam |
dakṣiṇ-ōnnata-damshtṛ āgra viśrānta-
- 3 bhuvanam vapuh [(||) [2*] ⁷Śriyam=upaharatād=vah Śri-patib krōda-rūpō vikata-
visada-damshtṛā-prānta-
- 4 viśrānti-bhājam [(||) avahad=adaya-dasht(damshtṛ)-ākṛishṭa-viśpashta-kāṇḍa-prataṇu-
viśa(sa)-jat āgra-granthi-
- 5 vad=yō dharitrim || [3*] ⁸Kari-makara-makarik-āmṛita-jaḥ-midhi-bhasanām⁹
vaśīkarōtv=avanī-va-
- 6 dhūm || (|) Tribhuvanamalla-kshmāpatir=akalamka-yaśō-mbu-rāsi-valayita-bhuvanah ||
[4*] Gadyam ||
- 7 Syasti samasta-bhuvana-samstūyamāna-vyā¹⁰-sagōtrānām Hārīta-putrānām Kauśiki-
vara-pra-
- 8 sādā-labdhā śvēt ātapatr ādi-rājya-chibnānām sapta-mātrikā-parirakṣitānām Kārttikā-
ya-vara-prasāda-labdhā-mayūra-pimchha(pichchha)-kunta dhvajānām bhagavan-Nārā-
yana-prasād-āsā-
- 10 dīta-vara-vaiśāha-lāmcchhan ēkshana-kshana vaśīkrit ālātī-rāja-mandalānām sama-
sta-bhuvan-āśraya-sarvva-lōk-āśraya-Viśhnuvarddhana-Vijayādity ādi-viśēśha-
- 12 nāmnām rāja-ratnānām=udbhava-bhūmih || Vṛttam || ¹¹Kabalita-Nala-lakshmi[r*]=
durjyay aujjī-
- 13 tya-hārī vihata-prithu-Kadamb-ādāmbarō Maurya-nirjūt | nija-bhuja-bala-bhūmn=ō-
tpātayan=Rāptra(śhtra)kūtā[n*] khilīta-Kalachuri-śrīr=astī Chālukya-vamśah ||
[5*] ¹²Taj jēshu
- 15 rājyam=anupālya gatēshu rājasy=ēkānta(n=na)-shashti-gaṇanēshu purādyayādhyam¹³
|| (|) tad-vamśa-jāh(s)=ta-
- 16 d-anu shōḍaśa bhūmi-pālāh kshmām Dakṣiṇāpātha-jasham bibharām babhūvah |
(||) [6*] Dusht-āva-
- 17 shtabdhāyām katipaya-purush-āntar-āntarītyām | Chālukya-kula-sampadī bhūya-
ś=Chālukya-vamśyā ēva | ¹⁴[Kandah*] kirtti-lat-āmṛasaya kamalam Lakshmi-
vilās-āspadam vajram vairi-mahi-bhri-
- 19 tām pratinidhir=dēvasya Dairya druhah | rāj=āstī=Jayasimhavallabha itī
khyātā=chartitai-
- 20 r=nnujar=yō rājō chiram=ādi-rāja-charit-ōtkamthah(thāh) prajānām harat(n) || [7*]
¹⁵Yō Rāshtrakūta-kulam=Imdra itī prasi-

¹ From the ink impression² Metre Ślōka (Anushtubh)³ Represented by the spiral symbo⁴ Metre Mālīnī⁵ Read *raśanām*⁶ Metre Mālīnī ¹² Metre Vasantatilakā¹⁴ Metre, Sārdūlavikrīḍita² Represented by the spiral symbol⁴ The verses are not numbered on the stone⁵ Metre Ślōka⁶ Metre Āryāgiti¹⁰ Read *Mānasya*¹³ Read *pur-ādhy Ayōdhyā*¹⁵ Metre Vasantatilakā

- 21 ddham Kṛishṇ-āhviyasya sutam=ashta-śat-ābha-sainyam | nirjṇya dagdha-nṛipa-
pamecha-śatō babhāra bhūyaś-Chalukya-kula-vallabha-
- 22 rāja-lakṣmim || [8*] ¹Chatula-ripu-turaga-patu-bhata-karati-ghatā-kōti-ghatita-rana-
rāgah | sukṛiti-Hara-charana-rāga-
- 23 s=tva(ta)nayō=bhūt=tasya Ranarāgah || [9*] ¹Tat-tanayah Pulakēśi Kēsi-
nisū(shū)dana-samō=bhavad=rājā | Vātapi-purī-vara-patir=akalita-
- 24 khala-Kaḷi-kalamka-kalah || [10*] ²Vaṣam=api Pulakēśi-kṣhmāpatim varnnayantah
pulaka-kalita-dēhah paśyat=ādya=āpi santah | sa
- 25 hī turaga-gaj-ēmdra-grāma-sāram sahasra-dvaya-parimitavṛttisya³ch³=chakār=āśva-
mēdhē || [11*] Tat-tanayah | ²Nala-nīlaya-vi-
- 26 lōpi Maurya-niryāṇa-bētah prathita-prithu-Kadamba-stamba(bha)-bhēdi kuthārah |
bhuvana-bhavana-bhāg-āpūraṇ-ārambha-
- 27 bhāra-vyavasita-sita-kirttiḥ Kīrtti-varmmā nripō=bhūt || [12*] Tad-anu tasya-
ēnūjah | ⁴Sarvva dvīp-ākramana-mahasō yasya nau-
- 28 sētu-bandhair=ullamghy=ābḍhim vyavi(dhī)ta pritanā Rēvatī-dvīpa-lōpam [1*]
rājya-stri(sī)nām hadha(tha)patir=abhūd=yas=cha Kālachcha(chchu)rīnām
babhrē
- 29 bhūmim saha sa sakalair=mmamgalair=Mmamgalīśah || [13*] ⁴Jyēsthā bhrātus-
satī suta-varē=py=arbbhakatvūd=asaktē yasminn=ātmany=akṛita hī dhu-
- 30 ram Mamgalisah prithivyāḥ [1*] tasmin pratyārppipad=atha mahīm yāmi
Satyāśrayō(yē)=sau Chālukyānām ka iva hī pathō darppatah⁵ prachya-
- 31 vēta || [14*] ⁶Jētur=disām vijita-Harsha-mahā-nripasya dātur=mmaṇōratha-śat-
ādhikam=artthayadbhāh(dbyah) | saty-ādi-sarvva guṇa-
- 32 ratna-gan-ākāśasya satyāśrayatvam=upalakṣhanam=ōva yasya || [15*] ⁷Adamarī-
kṛita-dig-valayō=[r*]ddita dvid(d) ama-
- 33 ri-parigita-mahā-yasāḥ | Mridam=ariṣhta ti(bhī)dam manas=ōdvaham(n) Tada-
(Nada)mari-kṣhitipō=janī tastu(t-su)tab || [16*]
- 34 ⁸Sutas=tadiyō guṇa-ratna-mālī bhū-vallabhō=bhri(bhū)d=bhuja-vīrya-sālī |
Ādityavarmm=ārjṇita-punya-karmṇā
- 35 tājōbhīr=āditya samāna dharmṇā || [17*] ⁹Tat suto Vikramādityō vikram-ākṛānta-
bhū-talah | tatō=pi Yuddhama-
- 36 ll-ākhyō yuddhē Yama-samō nripah || [18*] ⁹Taj-janmā Vijayādityō virān=ek-
ānga sangarē | chaturṇām=mandalānām=a-
- 37 py=ajayad=Vijay-ōpamah || [19*] ⁹Tad-bhavō Vikramādityah Ki[r*]ttivarmṇā
tad-ātmajah | yēnē(na) Chālukya-rājya-śrīr=amta-
- 38 rāyiny=abhūd=bhavi || [20*] ⁹Vikramāditya-bhūpāla-bhrātē bhīma-parākramah |
tat-sūnuh Ki[r*]ttivarmm=ābhūt mri-
- 39 t-p[r*]ās ā[r*]ddita-durjjanah || [21*] ⁹Taila-bhūpas=tatō jātō Vikramāditya-
bhūpatih | tat-sūnur=abhavat=tasmād=Bhīma-rājō=ri-
- 40 bhīkarah || [22*] ⁹Ayyan-āryyas=tatō jajñē yad-vamśasya śrīyam śukām(svakām) |
prāpayanti(un=)va dhassam(vamśam) śva(svam) sam(sa) babhrē(vavrē) Kṛishṇa-
nandanān(m) || [23*]

¹ Metre Āryā² Metre Mālī³ Read *parimitam=ritōik sāch=*⁴ Metre Mandākṛāntā⁵ Read *dharmy=atah*⁶ Metre Vasantatilakā⁷ Metre⁸ Dravilambita.⁸ Metre Trishṭubh Upajāti, with *pāda* 1 Upēndravajrā and *pādas* 2,4 Indravajrā⁹ Metre Ślōka.

- 41 ¹Abhavat=tayōh tanujōh² vibhava-vibhūsa viśodhi-viśhamaśa³ | tājō-vijit-
ādityah satya dhanō Vikramādityah || [21*]
- 42 ³Chēd-iśa-vamsa tilakām Laksh[m*]ana rūjaya nandamū(nū)in nula silām |
Bonthādēvim vidhivat=patimtye(nye) Vikramū-
- 43 dityah || [25*] ⁴Sutam=iva Vasudeva[d*] Dēvaki Vāṇadāyam Gubam-iva
Giri-jāmīr=ddōvam=Adddhēmdumanich |
- 44 aṇayad=atha Bonthādēvy=ntah Tarla⁶ bhūpam vibhava vijit=akram
Vikramāditya-nūmūsh || [26*] ⁶Arī-
- 45 kumbhi-kumbha bhēdava upu dugga kavūta bhaujana prabhṛtiḥ | sabhā-viśāśa(aya)
Harēdhdhava⁷ būla kra(kā)id-ūbhava
- 46 d=ayasa || [27*] Kim cha | Rāshtrakūta kula-rājya sambaddhā, ulhan |
⁸Aujjityūch-charanūv=iva prachalitau sūkshāt-Kuloh krūna
- 47 tah kūrāu baddha samakau gotu jura drōha prarōhāv=iva | rājā khandita-⁹
Rāshtrakūtaka kula-si-vallī jāt-ūmaku-
- 48 rau lānu yēna sukhēna Karkacha(ra) Ranastambhau raur prāṅganō || [28*]
¹⁰Irranam¹¹ purū Diti sutau-iva bhūta dhītrim yō Rāshtra-
- 49 kūta kutāir=ggamitām=adhasit | uddhritya Mādhuva iv=ādri(di)-v irāha rāpā(po)
babhūo Chalukya kula-vallabha-iāja la-
- 50 ksh[m*]im || [29*] ¹²Dū(Hū)na prūna-hara pratāpa dahanō yītrū-tas-in-Māravah
Chē(Chai)dyā-chchhēdy=akhila kshamū-jaya nvy-vyutpauva-
- 51 dhīr=Utpalah | yōn=ātyugra-ran-ūgrā darsita bala piācharyya aurjy-ōdyah kūrūgrā-
midhō(vō)sitah kadhi(vi) dhri(vri)shū
- 52 yam varanayam(yau) ghūrāṇṇitah || [30*] ¹³Bhammaha Rattād=abhivad=bhūpālūd=
Rāshtrakūta kula tilakūt | Lakshmīr=iva sāl-
- 53 la midhch sri-Jākabb-ūhvayā kanyū || [31*] ¹⁴Chālukya-vams Jambara bhānu māli
sri-Taila bhūpala upāyat=ainūm | tajō-
- 54 ś=cha lōk āsu(bhyu)dayāya yōgah sv chamdrika chamdramasōr=iv=āsīt || [32*]
¹⁵Śri-Taila bhūmī pālāt sri-Jākabbū
- 55 samajjanat | śrīmat-Satyāśrayam Ka(Śa)udam=Amabikū Tryambakīd=iva || [33*]
¹⁶Tasy=ānujah sri Daśavarman-nāmonū(nū) ta-
- 56 d vallabhū Bhāgyavat=iti dōvi | tayōr abhūd=vikrama-sila-sūl | sri-Vikramāditya-
nripas=tanūjah || [34*] ¹⁷Asau
- 57 nija-jyēshtha-pituh parōksham babhūra vūrūsi-vitūm dhāttrim | bhujōna
kēyūra-latām=iv=ōchchau=vvīdūn-

¹ Metre Āryā² Read =tayōs=tanūjō³ Metre not clear the words Chēd iśa nula silām may be scanned as half of an Āryāgiti, and the remainder as the latter half of an Āryā, cf Mahābhārata, XIII, xiv, 183, which contains an Āryā hemistich followed by a second Āryāgiti hemistich⁴ Metre Mālinī⁵ Read =āśas=Taila⁵ Metre Āryā⁷ Read Harēr=iva⁸ Metre Sārdūlavikrīdita⁹ Read kālāt=khandita¹⁰ Metre Vasantatilakū¹¹ Read ittham¹² Metre Sārdūlavikrīdita¹³ Metre Āryā¹⁴ Metre Trishtubh Upajāti, pādas 1 and 2 being Indravajrā and 3 and 4 Upēndravajrā¹⁵ Metre Slōka¹⁶ Metre Trishtubh Upajāti, with pādas 1, 2, and 4 Indravajrā and 3 Upēndravajrā¹⁷ Metre Trishtubh Upajāti, Upēndravajrā

- 58 t-ārāti-kada[m*]bakāna || [35*] Tad anu tasy=ānujah | ¹Yasy=ākula-vyāpi yasō= vadātām=akānda dugdh āmbndhi-vri-
- 59 ddhi-samlām | karōti mugdh āmara-sundarinām=abhūt=sa bhūyō(pō) Jagad-
ēkamallah || [36*] ²Sad=āvanastbah patu-vikramā-
- 60 d=yō mad-āndha-gandh ēna(bha)-ghatā-vipātī | dhīr ōrjita-prasphurita-prabhāvā
rarāja yō=sau Jayasimha-iājah || [37*] ³A-
- 61 gamad=akhula-dhātī yēna rājanvatiya(tva)m nivasati nripa-lakshmir-yyasya
subhr ātapatrē | sa cakala namit āri-
- 62 lshōni-bhrin mauhi ratna dyuti-samlahita-pādo gandarolganda-bhāpah || [38*] ⁴Ā(a)-
dōsh ākara samgō=pi vin=āpi makha-
- 63 dū-hanain | s[ā]d[ā]bhūti-bhūshanō yas=cha samprāpa jagad-isatām || [39*]
⁵Vikhyāta-Krishna-varnē Taila-sach opalabdha-
- 64 saralatvē | Kuntala-vishayē nitarām virājatō Mallik-āmōdah || [40*] ⁶Tatab
pratāpa jvalanā-prabhūva nirmū-
- 65 la-nuddagdha-virōdhi-vamsah | tasy=ātmapah pālayitā dharāyāh śrīmān=abhūd=
Āhavamalla-dēvah || [41*] Maingalam ||

First side face

- 66 Ōm⁷ [1*] ⁸Ātm-āvasthāna-bhōt-r=abhilashati sadā mandapam
- 67 Mālav ēsō dōlīm(t) tālī van intāty (ny)=anusrati sarī-
- 68 n nātha-kulāni Chōlah | Katyā(nyā)kubj ādi(dhī)rājō bhajati
- 69 cha tarasā kandaiās=tā Himād[r*]cr-uddāmā yat pratā-
- 70 pa-prasara-bhara-bhay (v) odbhūti-vibhrānta-chittāh || [42*] ⁹Ā(a)mlā-
- 71 na-Taila guna-samgrahana piaviddha-tējō-viśśha-dali-
- 72 ta dvishad-andhakārah | anvarthatām samanusritya kavī-shra(pra)-
- 73 dhānair=yyah prōchyatē nanu Chalukya kula pradī(di)pah || [43*]
- 74 ¹⁰Nāmn=ay=ātichalam dvishan-mriga-kulam vibhrāsyā¹¹ tējō-
- 75 dhikāi ratyāi(tnai)=astva(skhā)litam purē Gajapatēs=tan=nāśayitvā
- 76 madam | tumgānūm=avanī-bhrītām=anudinam dat[t*]vā padam
- 77 mūiddhasu prāpta[h*] śrī Jayasimha-nandana iti khyā-
- 78 tum cha y.h prastutām || [44*] ¹²Auddhri(ddha)tya-yukt-Āndhakaja-pra-
- 79 bhāva-nirmūlan oḍḍāma-bhāsyā yasya | virājatō
- 80 nirjita-Minakētā(to)r=ddcvasya Chālukya-mahēśvaratvam || [45*]
- 81 ¹³Tasmād=ajāyata jagaj-janita-pramōda śringāra vira-ra-

¹ Metre Trishtubh Upajāti, with pāda 1 Indravajrē and 2 4 Upēndravajrē² Metre Trishtubh Upajāti, Upēndravajrē³ Metre Mālinī.⁴ Read *sabali*⁵ Metre Ślōka⁶ *Sad bhūti* according to the Miraj plates⁷ Metre Āryā⁸ Metre Trishtubh Upajāti, with pāda 1 Upēndravajrē and 2 4 Indravajrē⁹ Represented by the spiral symbol¹⁰ Metre Śragdharā¹¹ Metre Vasantatilakā¹² Metre Sārdūlavikrīḍita.¹³ Read *vibhrāntya*¹⁴ Metre Trishtubh Upajāti, with pādas 1, 2 and 4 Indravajrē and 3 Upēndravajrē,¹⁵ Metre Vasantatilakā.

- 82 sakah kavi-lōka-kāntah | kāntā-vilōla-nayan-ōtpala-
 83 chāru-chamdrās=Chālukya-vamśa-tilakō Bhuvanaikamallah || [46*]
 84 1Yah patra[m*] sphuta-pushkar-ākshara-dharam pāṇa kṛpāṇa-
 85 chohhalād=ā-janma-pratipatta(nna)-dāgya(śya)-vijaya-śri-dattan(m)=uchchai-
 86 r=ddadhat | sākyam² grāhapi(yi)tu[m*] ddi(di)sām parivṛdhēn=sarvvān=1-
 87 va prāhindhō(nō)t=pratyāsa(sa)n=nija-kirttum=abhra-tatnī-tya(spa)-
 88 [rddh-]ānubandh-ōdyatān(m) || [47*] Tad-anu tasy=ānnah | 3Āsit=tē-
 89 [ja]h-kalita-kamal ōllāsana-praudha-pāda-sparsād=u-
 90 [chohai]h śriyam=avanibhrich-chhēkarānām dadhānah | dhvānta-bhrā-
 91 [nti]m dadhad=iva drisōr=amjanam vairi-vira-smēr-āksh'nām muhu-
 92 r=apaharan=Vikramāditya-dēyah || [48*] 4Bhū-bhāram namuta-pha-
 93 n-iśvaram bhujābhyām vi(bi)bhrāṇah pataha-palāśra(yi)ta-kshu-
 94 t-iśah | yaś=ch=chchah=apahata-nāki-sā(sā)khi-lilah prakhyā-
 95 tah(tas=) Tribhuvanamalla ity=udārah || [49*] 5Yātō=tvai(nvō)-
 96 shtum Janaka-janitām vallabh-ōdāra-lakshmin bhrātrā sārddham
 97 harī-bala-yutas=tvā(svā)m Sumitr-ātma-jbhā(na) | tirō si-
 98 ndhōr=Bhashu(hu)-mukha-bhayād=ētya Vaibhishana-śri-dhā-
 99 mnā nēmō Dravila⁶-patinā yaś=chā Chālukya-Ramah | (||) [50*]
 100 7Sarvv-āśā-vijaya-prayāṇa-samaya-jñāt-ākhi-
 101 l-ōrvvi-patīha-prasthān=ēva mahim=atitya vimalā ya-
 102 t-kirttir=abdhim gatā | prēshya(kshya)s=tē vijaya-sriyā=
 103 para-vaśō dāri-karōty=ēpa(sha) mām=ity=ākhyātum=1-
 104 v=ārṇava sthiti-jushah Sau(Śau)rēs=trilōki-gurōh || [51*] Sa tu ||
 105 Idu tāmra-sāsana-dol=īda Chālukya-chakrava-
 106 rttigala vamśada rājyam-geyd=arasugala rāj-āvali mamgala ||
 107 Ōm⁸ [*] Kandam | 9Śri-vanit-ādhipan=Aga-tanayā-vibhu Vāg-dō-
 108 vatā manōraman=emb=ī mūvarum=utsavam Ravidē-
 109 va chamūpatige mālke sukha-sampadamam || [52*] 9Āva-
 110 na tudī-kodol=sakal-āvanī kēdageya mugula tu-
 111 dig=eragida bhringī-vapuvan=ilisi sogayikum=ā
 112 Vishṇu-varāha-mūrti daye-geyg=olpam || [53*] Vritta ||
 113 10Vārija-pītham=aksha-valayam māni-kundalam=u-
 114 chcharat-trivēdi-ravam=emb=iv=oppe jaghana-sthaladol ka-
 115 radol kapōladol smēra-mukh-ābjadol tanag=odam-
 116 bade taj-Jalajāksha-nūbhi-nirēruha-garbhhadimdam=oge-
 117 dom vijut-ārka-maham Pitāmaham || [54*] 10Ā Sara-

1 Metre Sārdūlavikrīḍita

2 Read sākyah

3 Metre Mandākrāntā

4 Metre Prabhāshini

5 Metre Mandākrāntā

6 This word is perhaps written more usually with d instead of l, for instance, in this same verse as No 46, in the record on the Nīgunda plates see p 164 above But the form Dravila, also, is found see, e g, Ind, Ant, Vol XIX, p 17, line 7

7 Metre Sārdūlavikrīḍita.

8 Represented by the spiral symbol

9 Metre Kanda.

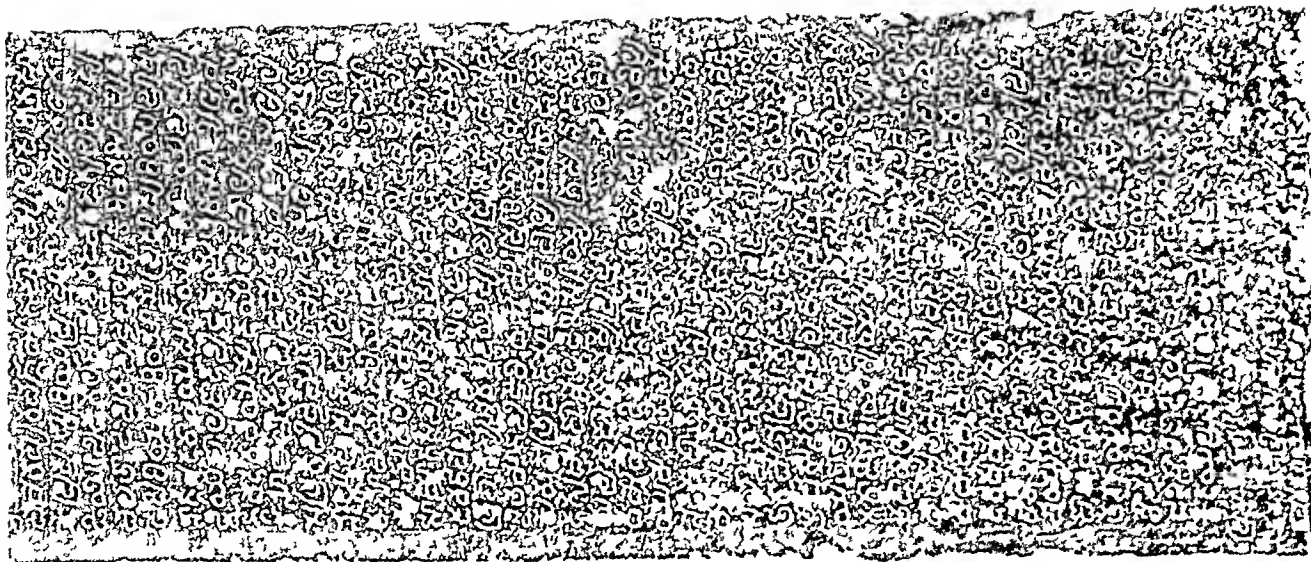
10 Metre Utpalamālā.

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- 118 sijasambhava-kula-prabhavar=nnegaldor=Chchalukya-
 119 r=udbhāsita-vikramar=ppalabar=antavarol kali Tai-
 120 lan=embavam śāsita-śatruv=ātana magam Daśava-
 121 rmmān=avamge puttadom bhāsura-kirtti Vikraman=avam-
 122 g=annjam Jayasimha-vallabham || [55*] ¹Śāśvata-kirtti
 123 tat-tanayan=Āhavamallan-avamge sūnu Sōmē-
 124 śvaran=ātanim kīriyan=ol-gali Vikrama-bhūmipā-
 125 lakam visva-virōdhi manli-manī-ramjita-pāda payō-
 126 jan=ātāt-ānāsvara śuddha-kirtti sha(pa)ripālīsut-īldan=a-
 127 śesha-dhātriyam || [56*] Antu sulhadim rājyam-geyyuttu-
 128 m=ire || Kandam || ²Podaviḡ=ade tāne mukham=enip=Ede-
 129 dore-nādimge tilakad=andadin=oppam-baded=irkum=eseva
 130 Kīrudore-dadiyol Mukkundey=emba vipra grāmam || [57*]
 131 Vṛittam || ³Adu tām dakshina dēśadol nelasyum lō-
 132 k-ōttaram Nandan-āspadam=āg īldum=asat-kujāta-tati
 133 nānū-nīti-vikhyāta-sampadam=āg īldum=anīti-samgati

Back of the Stone

- 134 vinīt-ānēka-lōkamgalim pudid-īldum paribhāvīp=āgal=avinīt ādhāna-sōbh-āvaham
 [58*] Allī | Kam ||
 135 ⁴Sarasruhabhava-prabhavam Marīchi-muni tat-tanūbhavam sakala-jḡgat-karan-aika-
 hēta-bhūtam
 136 parama-param Kaśyapa-prajāpatiy=embam || [59*] ⁴Tad-viśada-vamśa-jātar=ssad-
 vidyā-nīlayar=amala-yaśar=akhila-vipaśchid-vamdyar=ātma-vam-
 137 śa-viyad-valaya sudhā-mayākkhar=esedor=ppalabar || [60*] Avārol || ⁴Kaśyapa-gōtra-
 pavitram nāśyad-adharmma-prabhāvan=a-
 138 khila-dharitri-vaśyan=amaluna charitran=avaśya-vratan=esedan=elege Rāvanabhattam ||
 [61*] ⁴Ā viprōttamana magam bhū-viśru-
 139 ta-kirtti sakala-guṇa-guṇa-nīlayam bhāvabhava-hara-pad ābja-vibhāvita-mati
 Śamkarāryyan=embam negaldam || [62*] Vṛi | ⁵Ā vi-
 140 bhu Koppad-Īśvara-pad-āmbujamam suta-kāmyeyinde sambbhāvita chittan=āgi nīya-
 ma-bratadimdam=upāste-geydu tad dēva-vara-
 141 prasādadin=udātta-guṇam padedam tanūjanam Śrī-vanītā-manō-nayana-vallabhanam
 guṇi-Koppadēvanam || [63*] Kam || ⁶Ātam putte gu-
 142 ṇ-ōrvvi-jātam nere pūtu kēytu pantu samasta pritiyan=odavisit=ene vikhyātiyan=
 eydidan=aśēsha-viśvambhareyol || [64*]
 143 Ad=alladeyum | Vṛi || ⁷Nele saujanya guṇakk=udāra-charitakk=āvāsa sadmam
 samuj[]*vala-kirtti-prasarakk=adarppu kanī śauch āchā-
 144 ra-ratnak[k*]e nīschala-vāg-vṛittige bittu māntanada janma-kshētram=emd=amde
 kēvalamē Vāg-lalanē-mukh ōj[]*vala-maṇi śrī-

¹ Metre Utpalamālā

⁴ Metre Kanda.

⁷ Metre Mattābhavikrīḍita.

² Metre Kanda

⁵ Metre Utpalamālā

³ Metre Mattābhavikrīḍita.

⁶ Metre Kanda

- 145 darppapam Koppanam || [65*] ¹Jayasimha bhūpana-tannayad-ond-ajadhā-sa-
dhiyim mechohisi tad dayoyim padidom
- 146 negald=akshaya midhi bhandāragatanatanad=ūspadamam || [66*] ¹Ātana pati tad-
vams opito kal ānvite vūnala chūritra gaṇ o-
- 147 peto pati-bhaktiyimdam Sitey=enal-Pampakabbo pompam taladol || [67*] ¹A
jampatig=agra-sutam bhrūjushu gaṇ āvalambi
- 148 Murahara-pada-pamkūja mada-madhukaram rārājita-sita kirtti Vavanaryan-
negaldam || [68*] ¹A vipra kuḷu lālūmam
- 149 dēva-pitri pratati-havya kavayamalan-und-āvagam-arkkamo vada-vana-s-ortti ta
tat-samūja-yajan nika-ratam || [69*] ¹Id anujan-akaha-
- 150 vidjū-sadanam gaṇi Śamkarāryyan-ātana tammam idita-akal āgam ārttham
sad amala mati negaldam=lege Rōvanabhuttam || [70*]
- 151 ¹Ātana tammam sil opitam sri-vēda vārdhhi pāram-aman-uddhuta mada sur-ārā-
vikhyūtam saṣi-visada kirtti Māchayabhuttam || [71*]
- 152 ¹Int-emisi negalda sutarindan=tame kṛit ārttham-onisid-ā dampatig-atyanta madam-
odave Lakshmi kāntam Ravidēvan-umala gunan-udi(d)iri-
- 153 eidam || [72*] Vṛi || ²Ingadahingo sita-karim-enta Kumarakan-enta Dēva-
dēvamgo Murātakamgo Kusum āyudhan-enta Jayantim-enta
- 154 Śakramgo tanūjar=ante Ravidēva chamūpati randa Koppadēvamgo tad,pa-
endode tad unnatiyam pogaliko valkamō || [73*]
- 155 ³Amar emdramgo Pulōma nandane Sura-jyeshthamgo Vag-lakshmi Sitamayakha-
bbharanamgo Gaṇi Vanaj ākshamg=Ambuj avasy-enta
- 156 manō-vallabhoy=anto tad vibhugo saṣ chāritre tam Dēvalabbe manō-vallabhoy-
ādol=emded=adan=innō vannipom bannipom || [74*] ³Vinu-
- 157 tan=Nāchanan-ātanim kṛiyavam Koppam tadly ānujanman-avam Vāvanan-
ātanimde kṛiyātam Rōvanam tat kaniya-
- 158 n=avam Sōvanan=emb=ivar-ssakali vidyā pāragar=ppunya bhūjanar-atm odbhavar-
emded-ā vibhuvim=ant=ar-ddhanyar=i dhatriyol || [75*]
- 159 ³Vanaj āksham tanag=ishtha-dai[va*]m=adhipim Trailokyamallam jagv jana va-
dyam pitri Koppanam janani Sham(Pam)pādēvi tammam mahi-
- 160 vinutam Śrīvaran=atyudātta charitam śrī-Nāchi tann-agra-vandan-ent-and-ando
kṛit-ārttham=alto Ravigam bhūloka kalpa drumam || [76*] ³Kavi-
- 161 tā-kalpa-lat-ārppapakke sura-bhūjam sabda-vidyā-pāyōddhi-vilāsakk-ampit-āman
tirikka-vimala vyōma-prakūśakke bhānu
- 162 viśuddh-āgama-tat[t*]va-kēli-sadan-ōd[d*]yotakke ratni-pradīpa=emippam xula-
dipakam Ravi-chamūpam bandha-kalpa-drumam || [77*] ³Anu-
- 163 mānakk=edey=illa bhūpode rākhā sōddhi bōr=ondo bhitti-nayam-latt=esed-appuv=I
nimlida chamchan-mātregal Padmagarbbhanum=ōm
- 164 ballane pēlim=antu baroyalk=emb=annegam tūno nettane ballam baroyalk=anēka-
lipyam śrī-vipra-vidyādharam || [78*] ⁴Idu nava-
- 165 madhu-dhār-āsāramō mēp=sudh āmbhō-andiyo kavivud=omb=ond=andadim nuppan-
impain pudidu Ravi-chamūpam bhūp-ānd(ond)=ōjo

¹ Metre Kanda² Metre Mattēbhavikrīdita³ Metre Utpalamālā⁴ Metre Atisakvari.

- 166 pēl=ēn=odavisugumo karuṇ-ānandamam dhātṛg=ellam || [79*] Kam || 1^ā
vibhuv=Āhavamalla mahi-vallabhanalli padedan=urutara-niṣa-vi-
- 167 dyā-vibhavadimda mechchisi bhū-vinutam lāla-sandhi-vigraha padamam || [80*]
1^āAdhikāraṁgala mē[1]=osed=adhikāraṁ=ā nrip-ēśvaram kude pa-
- 168 dedam budha nīdhī niṣ-ānāy-āmbara-vidhu bāndhava-padmini-payōruha mitram ||
[81*] Ad=illadeyam || 2^āPīṇam kārūṇyadimda=ā nara-
- 169 patī tanag=old=īye Mukkunde Gaṁgāpuram=Ēhūr=emba mikk=ūrggalane
padedu sīd-bhaktiyimdam tādīy orvareyam kāl-ga-
- 170 rechchī kottam dīṇpa śāśadharan=nīlvinam sarvva-bādhā-parihāram mādi vipr-
āvalige niṣa-kula-vyōma-tār-ādhinātham || [82*] Tad anantaram ||
- 171 Kam || 3^āSēnādhipatyad=odane mahi-nātham hēri-sandhi-vigraha-padamam
śrī-nīlayam Sōmēsvara-bhū-nātham kūrttu rāgaḍim kude pa-
- 172 dedam || [83*] Tad-anantaram | 3^āŚrī-Vikramāṁka-nripaṇ=akhil-āvanī-patī
sakaḷa-rāṇya-chihnamgalan=old=āvagam=ittam tanag=enal=ū vannī-
- 173 pen=im tādīya-mahim ōnnatīyam || [84*] 3^āInt=ene mūrūm-rāṇyadolān=tāne
Chalukya-nripargge(rge) kay-gannadiy=ādām taṇṇa guṇa-
- 174 dīa=āvanum=int=enīśidan=olane vipra vāmśa-prabhavam || [85*] Vri || 4^āMahig=
ene(nī)tānumam parusa-vādiya bettagalam sur āva-
- 175 nīruhe(ha)da banamgalam pariva siddharasamgala bal-vonalgalam bahuvīdha-
yatuadimda Bīdi mādidan=allade lāla-sandhi-
- 176 vīgrahī-Ravidēvan=orvvanane mādidanē sakal-ōpakāriyam || [86*] Kam ||
5^āAmaldam chandanamam chandra-mayākhaman=o-
- 177 ndu mādi mādidan=avanam Kamalabhavan=allad=amd=ēm samasta-hita-hētu-
bhūtan=akume pūlim || [87*] Vri || 6^āManam=old=andadi-
- 178 n=anna bannīsal=ad=ārggam sālādī bāppu śīṣhta mahānam Ravidēvan=īlāda
bhuvanam Lakṣmīśan=īlāda=amburāśī nīlīmpa-druma-
- 179 m=īlāda Nandana-vanam tār cīśan=īlāda=ambaram vana-jāta priyan=īlāda pūrva-
kudharam Dēvēndran=īlāda=āspadam || [88*] 7^āIdu Kalī-kālad=a-
- 180 ndam=anam=alladu dharmmada ballī kūde parvīdudu rīṭ āmkuram baledu
pallavisittu par ōpakāra-sasyada tene kā-
- 181 nal=ādapudu dāna ghanam kared appud=auna nōd=īdu Ravidēvan=embī puruṣ-
ōttaman=īlāda dharitriy=āgadē || [89*] 7^āNudi
- 182 jala-rōkhe śāucha-guṇad=olp=adu tāraka-hira-kamchalan⁸=nadova negalte gāmpu
patī-bhaktī kelakk=upachārav=olp=edambadu chadur=e-
- 183 klasekkam=aṣṭam mola-garttaleṣ=āgī varttīp=igadīnavaram palamch-alevud=udgha-
guṇam Ravi-dandanāthanam(na) || [90*] 9^āAdu lōk-ōttara-
- 184 v=oppadē pogalal=ārggam bāpp=ahamkīram=īllada nīty-ōnnatī mīthyey=īllad=aṣṭīy=
anya-stī-rat-āsaktīy=īllada śāucha-pra(vra)ta-
- 185 m=ūnam=īllad=esakam polī=īllad=ārpp=ārggam=amjada vidyā-mahim ōdayam bhuvanadol
śrī-vīpra-mānīkyaṇam(na)||[91*] 9^āIdu nōd=a-

1^ā Metre Kanda2^ā Metre Kanda.3^ā Metre Kanda4^ā Metre Champakamālā5^ā For this somewhat obscure passage I give the division of words, as well as the translation, with due reserve6^ā Metre Mattēbhavīkrīdita7^ā Metre Mahasragdharā8^ā Metre Champakamālā9^ā Metre Mattēbhavīkrīdita

- 186 chchari nōde nōde śasīyind=att-atta tālā-samūhadin=att-atta kul-ādri-samkuladin=
att-att=arṇav-ānika-tiradin=att-atta diśā-ga-
- 187 j otkaradin=att-att=Abjagarbbh-ānda-khandadin=att-atta podalpan=ipudu jasam
śri-vipra-mānikyanam(na) || [92*] Kam || ¹Enit-enite lakshmi pe-
- 188 rehchugum=anit-anit=ol-guname kidugum=ulidorgg=ant=alt=enit-enitu lakshmi
perchchugum=anit-anit=ol-gunaman=alte Ravigam
- 189 taledam || [93*] Int=ensida pogaltegam negaltegam neley=āgi || Kam || ¹Tām
paded=Ēhūrol lōkam pogald=inegam Svayambhu-
- 190 dēv-ālayamam sampan-nidhi mādisidam sampūrṇa-manōratham mah-ōtsavadindam ||
[94*] Ad=ent=ene || Vri || ²Esev=enn=unnati ninnu-
- 191 d=umte pudid=enn=i saudha-śumbhat-prabbhā-prasara-śri nīnag=umte chelvu nīnag=
enn=ant=umte pēl=endu rōdisi raupy-āchala-kūtamam
- 192 sva-jathara-vyūnaddha-ghamtā-mukha-prasara-dhvānadin=āgadum naguva vōl=irkkum
tad-īś-ālayam || [95*] Tat-Svayambhū-dēva-pra-
- 193 bhāvam=ē doret=ene || Kam || ³Ahi kontade tēl=tindade dahanam pattidade
bandu tat-kshanadol tad grihamam ba-
- 194 la-gole tad-visha-rahitate manujargge numisha-mātradin=akkum || [96*] ³Jaritamge
nētra-rōgige śirō-vyath-ārttamge karnna-śū-
- 195 lige nir-ōdarige ruja-baranam tach charana-yuga-smarana-mātradin dore-kolgam ||
[97*] Vritta || ⁴Idu rajat-ādri hē-
- 196 ma-śikhara-pratipattiyān=īśan=iye pettuḍu Hara-hāsa-kalpa-taru kem-dalurind=esev=
agra-bhāgadol=pudi-
- 197 dud=Umādhinātha sīta-gātra-sapīnga-sutunga-jātad=ond=odav⁵=enipa Svayambhu-
Śiva-gēhada pom-
- 198 galaśam sa-mamgalam || [98*] ⁴Raviyanabhata-sanya-patigam
tad apatya-samā-
- 199 khyā Nāchi-mukhya- varaja-putra-pautra-paśu-bāndhava-mitra-jaṇ-ādigam
śubh-ōdbhava-
- 200 mum=udātta sampadamum=ūrjita-vrittiyum=nttar-ōttar-ōtsavamum=abhishtut-ābhyuda-
yamum saman=ikk=avargga(rg=a)kke ma[m*]galam || [99*]
- 201 ⁴Raviyanabhata-chamūpati Śiva-grihamam mādis=endu besase nīj-ēśam
savīnayadim perggade Nāgavarmman=Ēhūro-
- 202 l=achala-bhakti-samētam || [100*] Vri || ⁷Mādisidom Svayambhu-Śiva-mandiramam
nīyata-vratamgalol=kūdi sa-kūta-kōti-Śiva-ti-
- 203 rtthaman=arttiyin=ēka-bhuktadin mādisidom su-śālī-vana-purpa-van-āmbra-van-
ēkshu-vātāmam mādisidom Śiv-ārtthadin=enal
- 204 dorey=ār=ggala Nāgavarmmanol || [101*] Nāgavarmman pati-hita-Vainatēyam
śaucha-Gāmgēyam nudid-ante-gandam praje-mechche-gandam ma[m*]-
gala[m*] ||

Second side face

- 205 Ōm⁸ Svasti Samasta-bhuvan-āśīaya śri-prithvi va-
- 206 llabha mahārāj-ādhirāja param-ēśvara parama-

¹ Metro Kanda.⁴ Metro Champakamālā.⁷ Metro Utpalamālā² Metro Mattēbhavikrīḍita⁵ The *prāsa* is violated here, with *d* instead of *ḍ*³ Metro Kanda.⁶ Metro Kanda⁸ Denoted by the spiral symbol.

- 207 bhattāraḥa Satyāsraya-kula-tilaka Chālukya-ā-
 208 bharaṇa śrīmat-Tribhuvanamalla dēvara vijaya-
 209 rājyam=u[tt]ar-ottar-ābhivṛddhi-pravarddhamānam=ā-chamdr-ā-
 210 rkha-tāram saluttum=ire Kalyānada nola-vidinol=su-
 211 kha-samkathā-vinōdadim rājyam-geyyanttum=ire rāshtra-
 212 pati-vishayapṛiti-grāmakūtak āyuktaka-niyu-
 213 ktak-ādhikārīka-mahattar-īdi-sammatadim Svasti Śrī Chā-
 214 lukya-Vikra[ma*]-varshada 2noya Pingala samvatsarada Śrā-
 215 vanada paupnnamāsi Ādityavāra sōma-grahana-ma-
 216 hā-parvva-nimittadim palavu mahā dānamgalam kottu
 217 dān-v-lāladol śrīman mahā-pradhānam hīri lāla-sandhi-vi-
 218 grahi dandanāyakaṁ Raviyanabbhattara binnapadim
 219 ava[r]=mmādi-ida Ēhūra śrī Svayambhu-dēvargge gandha dhū-
 220 pa-dīpa naivēdy ādy-archchanakkam khaṇḍa-sphutita-jirṇa-ōddhāra-
 221 nava sudha karmmakam pīvala-varggakkam oduva kīlva vidy-ārtthi-
 222 tapodhanara chhātrara aśau-āchchhādanakkam avargge vakkhāpi-
 223 suva bhattarggam Chaitra-pavitṛ ābhyaḡat-ādi-pājegalgam
 224 samkrānti grahaṇ-īdi-parvva-homa baḷi-kṛi(kṛi)y-ādīgalgam
 225 brahmaṇ īdi dīn-ānatha samtarppanakkam=āgo alhy=īchā-
 226 ryyar=Elemela-Simha parshau-mandaliya Malayāla-
 227 pandita-dēvara śishya[r*]=Mimirimjoaya Chikkadēvara prāśi-
 228 shyarappa śrīmad-Īśānarāsi-panditargge dhārā pūrvvakam
 229 mādī kotta ; Nariyumboḷoy-olpattara baḷiya
 230 Kiriya Bellumbattiya polad olag=Elarāvoya
 231 tirthada gadimbada Oramtara-Mallana ghaleyoḷ=a-
 232 ledu bitta kariya nelam mattar nūṛayvattu
 233 Sagaram-mūnūṛaṇa baḷiya Piriya Bellumba-
 234 ttīyim paduval dēvara polanam phalam mālpa pra-
 235 je parigrahakk=iral Sivapuram=endu pesaran=i-
 236 ttu mane gattal=ā ghaleyoḷ bitta mattar pattu
 237 Ēhūra badagaṇa kuliya poladol=Īsapēsvara-
 238 dēvara poladim tomkal mūvattaydu gēṇa Dānavi-
 239 nōdana ghaleyoḷ bitta mattar ayvattu allī
 240 ā ghaleyoḷ Appama-gāvaṇḍana kereya ke-
 241 lago Īsapēsvara dēvara gāḷdeyīm tomkal bitta
 242 gāḷdoṇa mattar=ondu allī ā ghaleyoḷ=Īsapē-
 243 svara dēvara tōmtadim paduval tōmtam mattar=ondu
 244 dēvara puravarggam=āgo pādāmūla-parigraha-
 245 kkam brahmapuriya brāhmaṇarggam Ēhūra amga-
 246 diyīm badagal Sōmēsvara dēvara dēguladim padu-

- 247 val tōmtam-baram bitta pūlavum-kūri-veiasida pūa-
 248 da pūriya kēriy=ondu brahmapūriya brahma-
 249 nargge Elarāveya ghaleylol Kūriya-Bollumbu-
 250 ttiya poladol bitta key=mattai nūru ava-
 251 rgge Elarāveya ghaleya¹ ede-volada key=matta-
 252 r nūraṛ=olage bitta mattar eḷpattu allī
 253 satrake bitta mattar mūvattu amtu mattai
 254 nāl-nūra panneradu amkadolan 412 [1]
 255 Ī bhūmiyol=elhiy ādodam sunkam dandam tēja-svā-
 256 myam modal=āge mattam tējam=enisidav=ollam dēvara
 257 somm=āge saivva-bādhā paribāram mādidol=ārānum tēja-
 258 davar valley=endu suttasi tēgal=alladu sarvva-namasyam
 259 tribhāg-abhyantara siddhiyam pūrvva-prasiddha-simā-sīma-
 260 nvitam=āge bittar=ī dharmmamam patipālīsīdavgge
 261 Kurukshētradol sāsira-kavileya lōdum ko-
 262 lagumam ponnal=kattisi sūryya gīahanadol cha-
 263 turvvēda-pāngan=appa brahmaninge kotta phalan=ī
 264 dharmmamam=alīdavgge Vāraṇāsīyol=sāsira kavilo-
 265 yumam chaturvvēda-pāragar=appa brāhmapūriuma-
 266 n=alīda pātakam sārggum || Ślōkam || ²Sāmānyō=yam dha-
 267 rmma sētur=nrīpānām kālē kālē pālanīyō bhavadbhīh[?]
 268 sarvvān=ētān bhāgīnāḥ pātthiv cndrān bhūyō bhūyō yācha-
 269 tē Rāmabhadrah || ³Sva-dattām para dattān vā yō hāc-
 270 t=tu vasundharām | śhashtir=vvaisha sahasānī vishthāyām jā-
 271 yatō krimih || Bahubhīr=vvasudhā dattā iājabhīs=Sa-
 272 gar ādībhīh | yasya yasya yadā bhūmih tasya tasya
 273 tadā phalam || ⁴Mad-vamśa-jāh para-mahī pati-vamśa-jū vā pā-
 274 pād=apōta-manasō bhuvī bhāvi-bhūpāh | yē pālayanti
 275 mama dharmmamam=imam samastam tēbhyō mayā virachitā(ō)=mja-
 276 hr=ēsha mūddhā || Īsthānada āchāryar=akke tapōdhanar=ak[k*]e
 277 nīshthika brahmachārgal=allade mathadol=īral=salladu brahma-
 278 chāryam=īlādavarān=ūruṁ nakaramum=arasum=īlḍu
 279 poṛa madisi kalevar poṛa-madal=ollade monduya-
 280 tanam=goydar=appode sva-garddabha chandālar=antum=allade [11] Kandam ||
 281 ⁵Sthāna-pati goravan=akk=ī sthānada samayamgal=akke rati-lampa-
 282 tan=ī sthānadol=īralāg=avanam sthānamum=arasugalum=īlḍu
 283 kaleyalu-vēlkum || Ī dharmmamam=ā chāmdr-āīkka-tānam salgum mathgalam ||

¹ Read *ghaleyal* or *ghaleylol*² Metro Trishṭubh (Śālinī)³ Metre Śloka (Anuṣṭubh) and in the next verse⁴ Metre Vasantatilaka⁵ Metro Kanda

TRANSLATION

Lines 1 to 104, containing verses 1 to 51, follow mostly a draft which has been sufficiently dealt with in connection with the record on the Nilgunda plates (see p 142 above) But in addition to the punning verse *Vilhyāta-Krishna varuṇē*, No 37 in that record and No 40 in this one,¹ we have here another one of the same kind, *Adōshākara-saṃgō=pi*, No 39, which is not in the Nilgunda record

The point of this stanza is a comparison of the king with the god Śiva In its literal sense it means —“Though he was in contact with a wealth of flawless [enjoyments], and though he did not outrage any religious rites, he, being adorned with excellent majesty, obtained the empire of the world” Secondly it signifies —“Though he wore no moon [on his brow, as does Śiva], and though he broke up no sacrifices [as Śiva broke up Dakṣha’s sacrifice], yet he became a *jagad īśa* (Śiva), wearing excellent *bhūṭi* (majesty or white ashes)”

We take up the translation of the present record at the point where it makes its own departure —

(Line 105)—This [namely, the matter in the preceding part] is the royal succession, as it is in a copper charter, of the kings who reigned of the race of the Chālukya emperors May there be good fortune¹

Om! (Verse 52)—May the Triad, the Sovereign of Lady Fortune, the Lord of the Mountain’s Daughter, and the Lover of the Goddess of Speech, with joy create happy estate for the general Ravidēva¹

(Verse 53)—May that Boar-incarnation of Viṣṇu, on the tip of whose [right] tusk the whole earth appeared in its beauty, resembling the form of a bee perched on the tip of a bud of the *Lotāḥi*-plant, graciously grant welfare¹

(Verse 54)—With a lotus seat, a string of *aḥḥa* berries, a jewelled ear-ring, and the ringing sound of the Three Vādas [respectively] as his attributes in his comely loins, his hands, his cheeks, and his smiling face lotus, the Grandsire [Brahman], having a brilliance surpassing the sun, arose from the heart of the lotus [issuing] from the navel of the Lotus-eyed [Viṣṇu]

(Verse 55)—One among many distinguished Chālukyas, who were sprung from that race of the Lotus born One and were illustrious for their heroism, was the hero named Taila [II], ruler over his foes His son was Daśavarman To him was born Vikrama [V], of resplendent glory His younger brother was Jayasimha-vallabha [II]

(Verse 56)—His son was Āhavamalla-[Sōmēśvara I], of everlasting fame His son was Sōmēśvara [II] His younger brother was king Vikrama [VI], a true hero, the lotus of whose foot was made radiant by the jewels of the diadems of all his adversaries, and who, amassing imperishable brilliant fame, lived as protector of the whole earth

While he was thus reigning in happiness —(Verse 57)—There was a village of Brāhmins, Mukkunde by name, on the beautiful bank of the Kīrudore, which was resplendent after the manner of an ornament to the Edadore nād, which is said to be the face of the earth

(Verse 58)—It is situated in the southern land, yet divine, though it is a Nandana-park, it is without companies of base born men, though celebrated for its fortune in various

¹ For translation and explanation see p 144.

disciplines, it is not visited by disasters, though it is frequented by many persons of culture, it displays splendour of possessions undissipated in contemplation¹

Here —(Verse 59)—The sage Marīchi, offspring of the Lotus born [Brahman], had a son, by name Kaśyapa the Patriarch, the sole cause of the creation of the whole world, highest of the high

(Verse 60)—Many scions of his illustrious race flourished, receptacles of true knowledge, stainless of fame, praised by all Brāhmanas, moons in the encircling firmament of their family

Among them —(Verse 61)—There flourished on earth the doctor Ravana, sanctified in the gōtra of Kaśyapa, one by whom the power of evil perished, controller of the whole earth, stainless of conduct, unfailing in religious observances

(Verse 62)—There flourished a son of this noble Brahman, by name Śaṅkarārya, having his fame spread over the earth, a home of the whole series of virtues, his soul devoted to the lotus-feet of Him [Śiva] who destroyed the Mind-born [Kūma]

(Verse 63)—This lord, being inspired of spirit, exalted in virtue, having paid worship by austere observances to the lotus-feet of [the god] Īśvara of Koppa through his desire for a son, obtained as a boon from that god a son who was a darling to the soul and eyes of Lady Fortune, the excellent Koppadēva

(Verse 64)—He attained a high reputation throughout the world, of the following tenor—on his birth the produce of the field of virtue fully flowered, ripened, and bore fruit, and caused delight to all men

Moreover —(Verse 65)—A seat of the virtue of goodness, a dwelling-place of noble conduct, a bank² for the diffusion of brilliant glory, a mine for the jewel of holy conduct, a seed for the growth of unwavering eloquence, a field of birth for greatness, thus Koppana in very truth was a lustrous jewel-mirror for the face of the Lady of Speech

(Verse 66)—Having earned the approbation of king Jayasimha [II] by his unique purity under test, he obtained by the favour of the latter the distinguished office of administrator of the stores of his inexhaustible treasury

(Verse 67)—His good wife, who was of noble race, and was endowed with accomplishments and possessed the virtues of stainless conduct, a very Sitā in her devotion to her husband, Pampakabbe, attained greatness

(Verse 68)—Of this couple an eldest son flourished, a possessor of brilliant virtues, a hot bee to the lotus-feet of Mura's Slayer [Vishnu], endowed with radiant white fame, Vāvanārya

(Verse 69)—This ornament of the Brāhman race, tasting the oblations and funereal offerings of the series of gods and ancestors [respectively] always until the sun set, was entirely devoted to sacrificing for his congregation

(Verse 70)—His younger brother was the virtuous Śaṅkarārya, a seat of all knowledge, his younger brother, Rēvanabhata, who understood the purport of all traditional lore and was good and stainless of soul, was famous in the world

(Verse 71)—His younger brother was Māchayabhata, possessed of virtue, who had crossed to the further shore of the ocean of the blessed Vēdas, who cast away passion, who was renowned over the earth, who had fame brilliant as the moon

¹ The point of this verse lies in a *virōdhābhāsa*, with verbal opposition between *dakṣhina* *uttara*, *nandana* *asat* *kujāta* (*kujāta* = "base born" and "tree"), *nīti* *anīti* ("without disaster" and "lawlessness," according as it is divided as *an īti* or *a nīti*), *vinīta* *avinīta*

² For the word *adarpu* cf. the *Śabara* *śunkara* *viśāsa*, I, 34

(Verse 72)—To that same couple, who were deemed to be truly blessed by sons distinguished in the manner mentioned, was [also] born Ravidēva, a favourite of fortune, stainless of virtues, causing them exceeding delight

(Verse 73)—When it is said that as the Moon was born to the Milk-Ocean, as Kumāra was born as a son to the God of Gods, as the [God] of the Flower-Bow to Mura's Slayer, as Jayanta to Śakra, so the general Ravidēva was born as son to the worthy Koppadēva, is it necessary to praise his exaltation [any further]?²

(Verse 74)—As Pulōma's daughter [Śachi] was beloved to Dēvēndra [Indra], as the blessed goddess of speech [Sarasvatī] to the Eldest of the gods [Brahman], as Gaurī to Him [Śiva] who wears the moon as ornament, as the lotus-dwelling Lady [Lakshmi] to the Lotus-eyed [Viṣṇu], so to that noble man was the virtuous Dēvalabbe beloved, this said, how can the panegyrist discontinue further on this matter?

(Verse 75)—The famous Nāchana, his younger brother, Koppa, his younger brother, Vāvana, his younger brother, Rēvana, his younger brother, Sōvana, these were his sons, masters of all the sciences, vessels of righteousness when this is said, who are so happy on this earth as that noble man?

(Verse 76)—In view of the fact that the Lotus-eyed was his patron deity, that Trailōkyamalla, praised throughout the world, was his king, that Koppana was his father, that Pampādēvī was his mother, that Śrīvare, famous over the earth, was his younger brother, and that Nāchi, a man of exalted career, was his eldest son, truly Raviga is blessed, a tree of desire to the world

(Verse 77)—A tree of paradise whereon to lay poetry's plant of desire, a moon to illumine the ocean of grammatical science, a sun to irradiate the stainless sky of logic, a jewel lamp to give light in the bower where sport the principles of the holy traditions, is the general Ravi, the light of his family, a tree of desire to his kinsmen

(Verse 78)—It is no matter for [mere] conjecture that, when he plays music, those swelling quivering instants display the regular character of a [painted] wall-surface (or, display regularity of division), correct decorative lines (or, correct tones) being duly separated and combined and this same person, a blessed Brāhman-vidyādhara (master of art, or demigod)¹ knows how to write properly many [kinds of] writing,² to such a degree that it is said "Say! does even Padmagarbha [Brahman] know how to write thus?"

(Verse 79)—The unique manner in which the general Ravi makes music, combining smoothness and sweetness in a singular manner, so that it is said "is not this a downpour of fresh honey, or a river of nectar, that is falling upon us?" say! does it not cause delight to the ear of the whole world?

(Verse 80)—This noble world-renowned man obtained the office of Lāla samdhi-vigrahin from the earth's favourite Āhavamalla-[Sōmēśvara I], having gained his approval by the splendour of his vast learning

(Verse 81)—By the gift by the king of [that] office, which is pleasing above [other] offices, he obtained it being a moon in the firmament of his own race, that treasury of sages, and a sun to the lotus-lake of his kindred

Moreover —(Verse 82)—By gift, through great kindness, of that same king, who was pleased with him, he obtained the rich villages of Mukkunde, Gangāpura, and Ēhūr, and

¹ The *Vidyādhara*s were skilled in music as well as in other things

² The *Vikramāṅkadēvacharitra*, III, 17 (and see *Ind. Ant.*, Vol. V, p. 319) speaks of Vikramāditya VI as attaining, as a child, high skill in all the various kinds of writing (*sarvāṣu lipiṣhu*)

through virtuous devotion, having laved [their] feet, he, the moon of the sky which is his family, gave his property to [that] line of Brāhmans, immune from all opposing claims for as long as the sun and moon may endure

Subsequently —(Verse 83)—Along with the post of Commander of the Army, he obtained by gift of king Sōmēśvara [II], lord of the earth, a home of Fortune, through his warm attachment, the office of Hēri-samdhivigrahin

Subsequently —(Verse 84)—The blessed king Vikramānka [VI], lord of all the earth, in his affection gave him further all the insignia of sovereignty, when this is said, how can I describe further the exaltation of his dignity?

(Verse 85)—Thus in actually three reigns this seion of the Brāhman race was by his merit a hand-mirror to the Chalukya kings, is there any one [else] who was such?

(Verse 86)—Unless the Creator had made for the earth with manifold effort an indefinite number of mountains of the philosopher's stone, and of forests of the tree of the gods, and of flowing great rivers of quicksilver, [and so had acquired experience in creating], could he have made the Lāla-samdhivigrahin Ravidēva, the unique benefactor of all men?

(Verse 87)—Unless the lotus-born [Brahman] created him by combining ambrosia, sandal, and moonbeams, say, how could there be [such] a source of good to all men?

(Verse 88)—In order, brother, to praise in a manner attractive to the mind, is it not enough for any one [to say] "Hurrah! the world where dwells Ravidēva, treasure-house of the refined, [is as] the ocean where dwells the Lord of fortune, the Nandana-park where stands the tree of the gods, the sky wherein stands the moon, the Eastern mountain on which stands the Lover of the Lotus [the sun], the abode where dwells Dīvēndra"?

(Verse 89)—This is by no means a product of the Kāli age, [it is] a creeping-plant of religion which has spread all at once,—a shoot of truth which has grown and sprouted,—an ear of the corn of beneficence which has become apparent,—a cloud of liberality which has poured forth rain see, O brother, is not this [the case with] the earth, on which there is the best of men, named Ravidēva?

(Verse 90)—The model excellence of the general Ravidēva will strike and disturb men of the present time, in whom speech appears as a streak of water, the essence of purity as a glittering of stars and diamonds, the glory of their lives as stupidity, devotion to a lord as subservience to a party, goodness as a subordinate matter, refinement as quips, and knowledge as darkness¹

(Verse 91)—Is not this miracle meet for all to praise? "Well done! this ruby of Brāhmans on earth has perpetual dignity without conceit, learning without error, purity without addiction to the wives of other men, splendour without blemish, power without sin, rise of greatness of learning without its being feared by any"!

(Verse 92)—Lo, this marvel! as we keep looking on, the fame of this ruby of Brāhmans gathers lustre on all sides from the moon, from the troop of stars, from the group of the primitive mountains, from the shores of all the oceans, from the crowd of the elephants of the regions of space, and from the divisions of the cosmos of the Lotus-dweller [Brahman]

(Verse 93)—In the case of other men, in proportion as fortune increases so virtue diminishes, but Raviga has waxed greater in virtue as his fortune has increased

Being thus a seat of glory and distinction —(Verse 94)—At Ēhūr, which he himself had acquired, this treasury of fortune, his desires being fulfilled, constructed a temple of Svayambhū [Śiva] with great pomp, amidst the acclamation of the people.

¹ The word *mola* in composition with *karttale* is not understood.

As to the title of it —(Verse 95)—“Siva, hast thou my splendid height? hast thou my glory of an expanse of gleaming lustre of stature? hast thou beauty as I have?” having thus taunted the peak of the Silver Mountain, that house of Śiva is it were laughing in mockery with the sounds issuing from the mouths of the bells hanging in its inside.

As to the power of this god Svayambhū —(Verse 96)—If a snake stings thom, a scorpion bites them, or one seizes upon them at once men go to his house, perform circumambulation, and straightway become free from the poison thereof.

(Verse 97)—The anguish of the decrepit, the sore-eyed, the man tormented with headache, or one suffering from jaundice in the ears, or the diopsical, is removed merely by the remembrance of his two feet.

(Verse 98)—The golden spire with its auspicious ornament, of this house of Svayambhū-Siva is such that it may be said that this is the Silver Mountain, which has obtained, by the gift of Śiva, the possession of a golden summit, it is a tree of desire on (the white pile of) Hira's laughter [namely, the mountain Kūṭā],¹ crowned by a summit radiant with young red sprouts, in it there is combined the unique substance of the white body and the tawny towering matted hair of the Lord of Umā.

(Verse 99)—To the general Raviyanabhatta and to his boon born sons and grandsons, headed by Nāgī, and to his cattle, his men, his monks, and others, [all of whom] are styled his offspring, may there accrue men of happiness, noble fortune, abundant means, increasing joy, and glorious success, good fortune to them!

(Verses 100, 101)—On his lord, the general Raviyanabhatta, commanding him to cause a house of Siva to be made the Pergade Nāgavarma, full of immovable devotion, respectfully caused to be made at Ēhūr a temple of Svayambhū-Siva joining in the regular festivals with pleasure and with one meal [daily], he caused to be made a *vattha* of Śiva with a circle of peels, for the benefit of Śiva he caused to be made a grove of the fine tree, a flower-grove, a mango-grove and a sagaracane creeper when [all this] is said, who indeed resembles Nāgavarma?

(Line 201)—Nāgavarma is a very Vānāśva [Granda] in devotion to the welfare of his lord, a very Gāṇḍeva [Bhūma] in purity, a man who performs what he promises, a hero in the approbation of the people. Be it be suspicious!

(L 205)—Om! Hal! While the victorious reign of His Majesty the fortunate Tribhuvanamalla, asylum of the whole world, favourer of fortune and the Lute, paramount Emperor, Supreme Lord, Supreme Master, decanment of Satyasrava's race, ornament of the Chālukyas, is proceeding in its course of increasing success to last as long as the moon, sun, and stars, while He is reigning in His capital of Kalyāṇa in the enjoyment of pleasant conversation, with the approval of the lord of the country, the lord of the province, the village head man, the sheriff, commands men, official president and others —

(L 213)—Hal! Having on the occasion of the great *parva* of an eclipse of the moon on Sunday the full moon day of Śrāvana of the year Pingala, the second year of the fortunate Chālukya-Vikrama varsha bestowed many great gifts at the time of largess, on the petition of Raviyanabhatta, the fortunate high councillor, minister of peace and war for *Hīra* and *Lola*, and commander of the forces,—for the blessed god Svayambhū of Ēhūr, whom he had instilled there, for homage with perfumes incense, lights, oblations etc., for the restoration of things broken, burst, and worn out and the supply of fresh plaster, for the set of procession-cloths, for the food and clothing of student ascetics and scholars reading and hearing [lectures], for the professors lecturing to them, for the Chaitra festival and the festival of the sacred thread, and the entertainment of visitors and other such acts of worship, for the *hōma* at the *parva* of a *samlānta*, an eclipse, etc., and for *bali* sacrifices, etc., and for the entertainment of poor and

¹ See *Meghaluta*, I, verse 58

destitute Brāhmanas and others,—to the *Āchārya* of that place, the fortunate *Īśānarāsi* paṇḍita, a disciple's disciple of Chikṣadēva of Mīrājō, a disciple of Maleyāla-paṇḍita dēva, of a branch-body of the congregation of Elmela-Simha, there are given, with the pouring out of water —

(L 229)—In the lands of Kīriya-Bellumbatti in the Narayana-bole seventy, one hundred and fifty *mattars* of black soil measured out in the staff of Ojantara Malli of the *gadimba* of the *tītha* of Elarāve [Also] on the west of Pīriya-Bellumbatti in the Sagara three hundred, there are assigned ten *mattars*, in that same staff, on which the people who make the god's land bear fruit have built houses, giving it the name of Sivapura, for the purpose of acceptance [Also] in the *kuli*-lands on the north of Ēhūr, on the south of the field of the god *Īśapāvara*, there are assigned fifty *mattars* in the staff of Dānyinoda of thirty-five spans [Also] at that same place, in that same staff, below the tank of Annama gāvunda, there is assigned one *mattar* of rice-land on the south of the rice-land of the god *Īśapāvara* [Also] at that same place, in that same staff, one *mattar* of garden-land on the west of the garden land of the god *Īśapāvara*. [Also] as a settlement of the god, for acceptance by the attendants¹ and for the Brāhmanas of the Brāhman ward, one street, the big one, of the ward consisting of a block of several streets up to the garden land on the north of the shops of Ēhūr and the west of the temple of the god Sōmāvara [Also] to the Brāhmanas of the Brāhman ward there are assigned one hundred *mattars* of arable land, in the staff of Elarāve, in the lands of Kīriya-Bellumbatti [Also] to them, in the staff of Elarāve, there are assigned seventy *mattars* in the hundred *mattars* of arable land of the *ede* fields [Also] at that same place, for the choultry there are assigned thirty *mattars*. Total, four hundred and twelve *mattars* in figures 112

(L 255)—Everywhere in this land they made as property of the god, free from all opposing claims, everything that comes under the head of tolls, imposts, *tēja-sāmya*, etc., and *tēja*. If any whosoever of those who have *tēja* are found pointing at it with the finger [of confiscation or interference], saying —“I do not approve,” [their act] is not valid. They have assigned it as a grant to be respected by all, with conveyance of everything included in the *tribhūga*², and along with the ancient well-known boundaries.

(L 260)—To those who preserve this pious foundation the fruit thereof will be as though they should make in gold at Kurukshetra the horns and hoofs of a thousand kine, and give them in an eclipse of the sun to a Brāhman who is a master of the Four Vēdas, for those who destroy this pious foundation the guilt will be the same as if they should destroy at Benares a thousand kine or a thousand Brāhmanas who are masters of the Four Vēdas¹. “This general principle of law for kings must be maintained by you in every age”, again and again Rāmabhadra makes this entreaty to all these fortunate monarchs¹. He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years¹. Sigara and many other kings have made grants of land, whosoever holds the soil at any time, to him [accrues] at that time the reward [for preserving grants that have been made]! I clasp my hands in reverence to those future sovereigns on the earth, whether born of my own line or of the lines of other kings, who with souls free from sin shall preserve this my pious foundation in its entirety¹.

(L 276)—Whether they are *Āchāryas* of this establishment or ascetics, it is not open to any persons except such as observe strict celibacy to abide in the monastery the villagers, the burghers, and the king, in concert, shall expel those who do not observe celibacy if, being unwilling to go forth, they shall attempt to shew contumacy, [they are like] dogs, asses, and Chāṇḍālas, moreover. Whether it be the head of the establishment, or the Gorava³, or

¹ For *pādamūla* in the sense of ‘attendant’ see Kielhorn in *Ind. Ant.*, Vol. XXVII, p. 252 see also Vol. XV, p. 39, verse 74, for an instance of *pādakula* instead of *pādamūla*. In my rendering of line 75 of the record on the Nāgunda plates, for “attendance upon the sacred presence” (p. 146, l. 11) read “attendants and retinue”

² On the meaning of this term see *Ind. Ant.*, Vol. XIX, p. 271

³ A Śaiva ascetic

such as are under the rules of this establishment, if there should be a man who lusts for venery in this establishment, the establishment and the kings must expel him. This law shall endure as long as the moon, sun, and stars, may there be good fortune!

NOTES BY Dr FLEET.

1 Kembhāvi inscription of A D 1054

About twelve miles south-west-by-south from Yēwūr there is a village named Kembhāvi,¹ having five inscriptions. One of them, the only important one, is at a temple which is now known as the temple of Śiḍahcśvara. It is of interest in connection with the Yēwūr inscription A, edited by Dr Barnett at p 263 above.

This record refers itself (lines 1-7) to the reign of the Western Chālukya king Trailōkyamalla-(Sōmēśvara I), who was reigning at the *nelevidu* of Kalyāṇa. It then gives (ll 8-16) two verses which present the following short pedigree —Chanda (I), "a leader among kings (*rāj-āgrani*)," his son Nimbā, his son Allapuli, his elder brother Chanda-bhūpālaka (II), "a sun in the sky which is the lineage of Ayyana," and his son Mūvadi-ganda. Then, reverting to prose, it introduces (ll 16-21) the Mahāmandalēśvara Rēvarasa. In its description of him it repeats the *brūda* Mūvadi-ganda (ll 17-18), thus identifying him as the son of Chanda II, and also styles him *Mummuni-Komkaniga jaladhī-bada-ānala*, "a submarine fire to the ocean which is Mummuni of the Konkan" (l 22), perhaps with reference to some hostilities with the Silāhāra prince Mummuni or Māmvaṇi, for whom we have a date in A.D 1010.² It also gives him the hereditary titles of *Māhishmatī-purava-ēśvara* "lord of Māhishmatī a best of towns" (l 17), and *kārttavīrya-kula-tilaka*, "a forehead mark of the family of Kārttavīrya," (l 19). This last title takes here the place of the *Ahihaya-vams-śūlaka* of the Yēwūr inscription A. but it means the same thing, as Kārttavīrya was a name of Arjuna, a prince of the Haihayas, who was killed by Paraśurāma,³ and it thus gives the explanation of the name Ahihaya as another form of Haihaya.

It then tells us that Rēvarasa's wife was Māliyabbarasī (l 41),⁴ and that she established a god named Māhīcśvara (l 43-44), and made grants to it, beginning with one thousand *mattars* of arable land (*haya*) in the eastern fields of the *rājadhāni* Kembhāvi,⁵ and including

¹ This name means "the red well." The true form of it is Kumbhāvi, as given in the record itself (but with *m* for *n*), the second component being *bāvi* = *rāpi* but modern custom uses *bāmi*, *bhāvi*, and *bhāmvi*, and the name is shown as 'Kembhāvi' in the Indian Atlas sheet 57 (1854), and as 'Kembhāvi' in the Hyderabad Survey sheet 79 (1885). The place is very likely the Kumbhāvi which figures in the Basava Purāṇa see references given by Kittel in his Kannada English Dictionary under *kem*.

² See my *Dynasties of the Kanarese Districts* in the Gazetteer of the Bombay Presidency, Vol I, Part II, p 543.

³ See Sørensen's *Index to the Names in the Mahābhārata*, under Arjuna and Kārttavīrya. This Arjuna had a thousand arms, whence he was also called Sahasrabahu and Sahasrārjuna. For this last form see E. Elhorn's List of the Northern Inscriptions, No 415, his Southern list, No 98, and *Ind Ant*, Vol XII, p 253. It may be noted that the name Kārttavīrya is used in the Raghuvamśa, which (VI 37-43) puts forward the thousand armed Kārttavīrya as the original ancestor of Pratiṭha, king of the Anūpas, whose city was Māhishmatī on the Rēvā (Narbada).

⁴ Lines 25-40 recite her charms and merits, introducing her as *manō nayana vallabhē*, "the favorite of the mind and eyes" of Rēvarasa, but there is nothing else to be quoted from this passage. The inscriptions seldom say anything about the pedigrees of ladies, except in the case of alliances between royal families.

⁵ Kembhāvi can hardly have ranked as a *rājadhāni*, "a capital", except as being the *āḷke vāda* of the *Mahāmandalēśvara* Rēvarasa, the town at which he ruled.

the rights called *manneya sāmya* at the two towns (*eradum-bāda*) of Karadikal and Kudalige in the Kēmbhāvi twenty-four¹ and at Nagaravura in the Sagara three-hundred²

The date on which that was done is given (ll 11-13) as —Sa(sa)ka varsha 976noya Jaya-samvatsa ada Pushya-mā-ādol-uttarayana samkrānti-āmda,³ 'at the winter solstice in the month Pushya (Pausā) of the Jaya samvatsara which is the 976th Saka year' The corresponding English date is 24 December, A D 1054

From the date thus given for Rāvarasa, it follows that the Jagadēkamalla in connection with whom he is mentioned in the Yēwūi inscription must be the first Jagadēkamalla, that is Jayasimha II, for whom we have dates running from A D 1018 to 1043. That record, accordingly, may be placed about A D 1040

Some remarks may be added on certain details in this Kēmbhāvi inscription. What was exactly the *Ayyan-ānaya* or "lineage of Ayyana" is not known at present. But the name Ahihaya was, as we have seen, a variant of Haihaya,⁴ and there was probably an original connection of some kind between these local Ahihayas and the Kalachuri kings of Chēdi, who were Haihayas⁵ We know, at any rate, that the Western Chalukya king Vikramāditya II (A D 733-746) married two Haihaya princesses,⁶ and that about a century and a half later the Rāshtrakūṭa kings Krishna II, Jagattunga II, and Indira III had Haihaya wives⁷ and such alliances would easily lead to an introduction of other members of the same stock into the Chalukya and Rāshtrakūṭa dominions, and to their settlement there

There seems to have been quite a group of these local Ahihayas in the Gulbarga District. Other branches of the 'Ahihaya race' and the lineage of Ayyana are mentioned in other records from that locality. Two of these are inscriptions at Diggāṇṇo or 'Degaon' in the Chittipūi taluka.⁸ The dates are illegible, but the records refer themselves to the reign of Trailokyamalla-(Sōmēśvara I), that is, to the period from about A D 1044 to 1068. The two princes seem to be the *Mahāśāmanṭa* Eragarasa and the *Mahāśāmanṭa* Sireyamarasa. They are both described as 'born in the Ahihaya race,' "lord of Māhishmatī a host of towns," and "a forehead-mark of the family which is the lineage of Ayyana." Also, for Eragarasa there is given a short pedigree which claims as its origin "the lineage of Kṛitavīrya, lord of the city Māhishmatī"⁹

A third record is an inscription at Ingalige in the same taluka.¹⁰ It refers itself to the reign of Pratāpachakravartī Jagadēkamalla II, and is dated in A D 1148. The prince is the

¹ These two towns are shown in the maps as 'Kurradukal', four and a half miles south east, and 'Kodulgi', five and a half miles south south east, from Kēmbhāvi.

² This place is shown as 'Nugroor', five miles north-east from Kēmbhāvi, and about fifteen miles west north-west from Nagar.

³ The fortnight, *tithi*, and weekday are not stated.

⁴ *Dyn Kan Distrs*, p 436.

⁵ The name Ayyana occurs among the Western Chalukyas, in the case, or an elder brother of Jayasimha II and of an alleged ancestor see *Dyn Kan Distrs*, pp 379, 435. But it seems hardly likely that there can be any reference to either of them here.

⁶ The name Ahihaya has also been met with in a record of A.D. 1115 from Central India see Kielhorn's List of the Northern Inscriptions, No 253.

⁷ See, e.g., Kielhorn's Northern List, Nos 407, 409, 429.

⁸ See, e.g., Kielhorn's Southern List, No 48.

⁹ See, e.g., *ibid*, Nos 86, 91, 105.

¹⁰ Elliot MS Collection, Royal Asiatic Society's copy, Vol I, pp 112, 115.

¹¹ Kṛitavīrya, of course, was the father of the Sabasrabāhu Kārtavīrya Arjuna who has been mentioned above. His name was probably used here, instead of his son's, simply to suit the verse.

¹² Elliot MS Collection, Vol I, p 494.

Mahāmandalēśvara Lōkādityarasa, and he is described as "born in the Ahihaya race," supreme lord of Māhishmatī a best of towns,' and "a [moon] to the group of water-lilies of the family which is the lineage of Ayyana"

Another local Ahihaya prince is mentioned in an inscription at Kimmārawādī in the same tāluka¹. This record refers itself to the reign of Tribhuvanamalla-(Vikramāditya VI), and is dated in A D 1104. It mentions a *Mahāmandalēśvara*, apparently named Yānemarasa, whom it styles "supreme lord of Māhishmatī a best of towns" and "born in the Ahihaya race"

Still another local prince of evidently the same stock, though he is not actually described as an Ahihaya and is being of the lineage of Ayyana, is mentioned in an inscription at Hirī-Mudinūr, about five miles south-west from Kumbhāvī². The record refers itself to the reign of Bhūlakamaḷa-(Śoinēśvara III), and is dated in A D 1129. The prince is the *Mahāmandalēśvara* Mallidēvarasa, with the titles "supreme lord of Māhishmatī a best of towns" and "a full-moon of autumn to the ocean which is the family of Kārtavīrya"

Another inscription at Ingaliḡe,³ which refers itself to the time of the Dēvāgiri-Yādava king Singharā and is dated in A D 1210, mentions a *Mahāmandalēśvara* Vira-Bijjarasa, son of Āne-iddīva, and styles him "supreme lord of Māhishmatī a best of towns" and "born in the Ahihaya race"

And still another inscription at Ingaliḡe,⁴ which also refers itself to the time of king Singharā and is dated in A D 1215 contains an earlier passage, apparently dated in A D 1191, which mentions a *Mahāmandalēśvara* Bācharasa, with the titles "supreme lord of Māhishmatī a best of towns" and "a sun of the Ahihaya family"

2 The Kirudore river the Tungabhadra

In the *Ind Ant*, 1901, p 107, I gave a verse from a Bilagūmi inscription of A D 1071 which recites that a saint named Guṇagalladēva founded temples at Tambigere in the Kōḡali country and at Mosakmadu⁵ and I showed that these two places are in the Harpanhalli tāluka of the Bellary District, Madras. The next verse in the same record (line 37 f) is noteworthy in connection with verse 57, lines 127-30, of the Yēvūr inscription B (p 279 above) it runs thus —

Kirudoreya temka-dadiyol=
Kuruvattiya pemba-vetta Muttūr=edeyol [1*]
nere Siddhātutthamam jagam=
ariyal=Guṇagalladēva muu nirmamida[m*] ||

¹ Elliot MS Collection, Vol I, p 231. There does not seem to be any reference to "the lineage of Ayyana" in this record.

² I quote this record from an ink impression.

³ Elliot MS Collection, Vol II, p 179 b.

⁴ Ibid, p 367.

⁵ *Pāli, Sanskrit, and Old Canarese Inscriptions*, No 159 and see *Epī Carn*, Vol VII, Sbimoḡa, Sk 129. In the last-mentioned book the name of the country has been misread as Kondali, though it had been taken, almost correctly, as "Kōḡali" in *Mysore Inscriptions*, p 145. So, also, it has been misread in another way, as "Kongali", in *Epī Carn*, Vol XI Chitaldroog, Dg 12, though here, again, it had been taken as "Kogali" in *Mys Insers*, p 18.

I may notify here a correction in my treatment of the verse which I quoted in the same place (*Ind Ant* 1901, p 107) from the Dāvagere inscription of A D 1103. Instead of *Kadamba disāyarad(a)*, "of the region the best of regions, of the Kadambas," read *Kadarbaḡi sāyīrad(a)*, "of the Kadambali thousand," and cancel note 11. This province is also mentioned as the Kadambaliḡe thousand (perhaps sometimes with *d* instead of *a*) in various records ranging from A D 930 to 1071. *Epī Carn*, Vol XI, Chitaldroog, Cd 47, 74-77, Dg 20, 71, 114, 119, 126, 133, Hl 30.

This tells us that — “On the southern bank of the Kīrudore, at the eminent site Muttūr of Kuruvatti, the saint Guṇagallādēva founded a place which the world knows well as a Siddhat̥tha [a sacred resort of pious people]”

Now, it seemed not unreasonable to expect to find Kuruvatti somewhere near Tumbigeri and Mosalemadu, both of which places are close to the Tungabhadra, within six miles on the east of it and the Tungabhadra is the only river of any importance in that neighbourhood which could be regarded as having anywhere a south bank

But further, a Balagāmi inscription of A D 1068 tells us that it was at Kuruvatti and in the Tungabhadra that the Western Chālukya king Āhavamalla-Sōmēśvara I “by a supreme act of austerity ascended to heaven”,¹ the reference being to the fact related in the Vikramānkadevacharita, IV, 44-68,² that the king in question, being attacked by a malignant fever for which no remedies were found to be of any avail, went to the Tungabhadra, and there, after bathing and meditating on Śiva, walked into the river until its waters reached his throat, and so ended his own life

Everything being taken together, it could hardly be doubted that the two inscriptions refer to one and the same Kuruvatti, and that consequently the Kīrudore must be the Tungabhadra. And I find Kuruvatti in a place which still exists under the same name in the Harpanhalli taluka — it is shown in the Indian Atlas sheet 42 (1827) as ‘Heeri Ccoravutty’, i.e. Hirē-Kuruvatti, ‘the larger, senior, or older Kuruvatti,’ in lat 14° 46′, long 75° 16′ it is on the Tungabhadra, at about seventeen miles due west of Harpanhalli and at the same distance towards the north west from the places Tumbigeri and Mosalemadu which have been mentioned above, and is a place of pilgrimage, with a fort and a temple of Śiva which is said to be a fine one.³ This place, indeed, is on what is actually at that point the north bank of the Tungabhadra, which there makes a bend of about four miles from east to west, but that bank is in reality the south bank of the river with reference to its general course from south-west to north-east — however, the record of A D 1071 places on the south bank, not Kuruvatti itself, but “Muttūr of Kuruvatti”, and this place may very well be identified with the ‘Chik Koorwutty’ of the map, on the opposite bank,—really the north one, but actually the south bank at that point

The identification of the Kīrudore with the Tungabhadra, thus arrived at, is well confirmed by finding also Mukkunde, which is placed by the Yāwūr inscription B on the Kīrudore, in the ‘Mookoondi’ of the map on the Tungabhadra (see p 272 above)

On this matter it only remains to add that this name Kīrudore, “the little river,” seems to have been applied to the Tungabhadra by way of contrast with Perdore, Peḍdore, “the great river,” which is well known as a name of the Kṛishnā, into which the Tungabhadra flows about sixteen miles north north-east of Karuḷi in Maṇṇār.

¹ The record is *Ep. Carn.*, Vol VII, Shmoga, Sk 136. Here, and indeed possibly in the inscription of A D 1071 (the photograph of which is on a small scale), the name of the place is perhaps written Kuruvatti.—The date of the death of Sōmēśvara I seems to be given in this record as Chaitra kṛishna 8, Ravivāra (Sunday), of the Kīlaka samvatsara, Saka 990 (expired) the *tithi* answers to 29 March, A D 1068, on which it ended at about 14 hrs 40 min after mean sunrise (for Ujjain), but the weekday was a Saturday

² See, e.g. *Ind. Ant.*, Vol V, p 319

³ *Madras Manual of the Administration*, Vol III (1893), p 319, and Sewell's *Lists of Antiquities, Madras*, Vol I, p 169, where we are also told there is an inscription — this record remains to be explored

⁴ For the name Kīrudore I find two other references, as follows — An inscription which is supposed to be of about A D 800, *Ep. Carn.*, Vol X, Kōlār, Sp 30, mentions three chiefs, Nolamba, Chōla perumnadī, and Mayinda, as “governing with the Kīrudore as the boundary” and an inscription which is supposed to be of about A D 900, *ibid.*, Eg 62, mentions a Vaidamba mahārāja as “ruling the earth with the Kīrudore as the boundary” — There is nothing in either of these two records to help to identify the river, and it is possible, if not probable, that the name here denotes some other river than the Tungabhadra just as the name Beddore or Peddore was also used to denote some river in Coorg which was at any rate not the Kṛishnā, see *Ind. Ant.*, Vol VI, pp 100, 102, 103

3 The Ededore country . the Raichūr District

The identification (see p 272 above) of the Brāhman village Mukkunde, which verse 57, lines 127-30, of the Yēwūr inscription B places on the river Kṛṣṇa and in the Ededore *nāḍ*, with 'Mookoondi' on the north bank of the Tungabhadra in the Raichūr District, is one guide towards locating the Ededore country

Other help in this direction is given by an inscription at Gobbūr, a village in the Raichūr District, about eight miles south of the Kṛṣṇā, which is shown as 'Goboor' in the Indian Atlas sheet 58 (1893), in lat 16° 18', long 77° 13', about fourteen miles north-west-by-west from Raichūr and fifty-two miles north-north-east-half-east from 'Mookoondi'. This record refers itself to the reign of Tribhuvanamalla-(Vikramāditya VI), and is dated in A D 1084. It mentions as a feudatory of that king the *Mahāmandalēsvara* Jōyimarasa, who was governing the Ededore two-thousand and the (?) Kallakelaga hundred,¹ and records that he granted to the god Kalidēvasvāmī of the *agrahāra* Piriya-Gobbūr a village belonging to him, named Hallasinte, in the Gundūru three-hundred.² There is nothing in the record to show whether Gobbūr was in the Ededore two-thousand or in the (?) Kallakelaga hundred nor does another inscription at Gobbūr, of the same year,³ clear up this point. But the record seems to imply that the place was in one or the other of them and it must naturally be understood that the two districts were adjacent to each other.

And still another indication is given by the record on the Miraj plates of Jayasimha II, dated in A D 1024, which recites that the king, when he was in camp near Kollāpura (Kōlhāpūr) after "having thoroughly routed the mighty Chōla, the lord of the five Dramila countries," granted to a Brāhman, who was born at the village Mudunira in the Pagalati district, a village named Mādādūjhūru in the Karatikallu three hundred which was in the Edadore (*sic*) two-thousand.⁴ As will be shown below, pp 306 ff, Pagalati is represented now by a village in the Gulbarga District which is shown as 'Hugurtungee' in the Atlas sheet 58 and as 'Haggatagi' in the Hyderabad Survey sheet 53 (1909), situated about twenty-eight miles south-west-by-south from Yēwūr, and Mudunira is the modern Hirē and Chikka-Mudanū, sixteen miles north-east-by-north from 'Hugurtungee' and twelve miles south-west-half-south from Yēwūr. The village Mādādūjhūru still remains to be found. But, in view of the other indications, there can be little doubt, if any, that Karatikallu is a place shown as 'Kurrudikāl', which spelling we may safely take as meaning 'Karadikāl',⁵ in the Atlas sheet 58 and the Hyderabad Survey sheet 81 (1886), in the Raichūr District, in lat 16° 9', long 76° 34'. It is eight or nine miles south of the Kṛṣṇā and three miles north-north-west of the taluka town Lingsugūr, and is about forty-three miles towards south from 'Goboor' and the same distance north-north-west-half-west from 'Mookoondi'.

¹ I quote this record from the Elliot MS Collection, R. As Society's copy, Vol I, p 191b. The transcription, in respect of which free allowance has to be made, as usual, for misreadings, and other inaccuracies, has —Ededūrvyīsāsīramu Kallakelagēnūrama dushtaniggrahasi hṭapratipā'suadimluttamire

² This village, Hallasinte, was evidently some outlying detached property of the *Mahāmandalēsvara*

³ Op cit, p 190b

⁴ I quote from ink impressions which enable me to make substantial improvements in some of the place-names as given by me, from Wathen's reading of the record, in *Ind Ant*, Vol VIII, p 18. The fact of the record being a Sanskrit one in Nāgarī characters accounts for the spelling Edadore for Ededore. See now below, pp 303 ff

⁵ Especially in view of the point that it is given as 'Kararikāl' in the Map of the Nizam's Dominions (1892. 1' = 16 miles). The *t* would easily be softened to the *d* which is plainly indicated by this last form, taken with the other, or, indeed, it is possible that the writer of the record confused the Kanarese *karada*, 'a bear', with the Sanskrit *karati* (n), 'an elephant', which would be more familiar to him. — This place is not to be mixed up with the Karadikāl in the Kembāvi twenty-four which is mentioned in the inscription of A D 1054; see p 293 above

We thus see that the Ededore two-thousand was a stretch of country between the rivers Krishnā on the north and Tungabhadra on the south, comprising a large part of the present Raichūr District, probably, in fact, all of that district from about long 76° 15' to the confluence of the two rivers some sixty miles east by south beyond Raichūr. But it did not include the south-western part of Raichūr there we have Yelbarga, the ancient Erambarago, which either was the chief town of a separate district of its own or else was in the Kisukād seventy,¹ and Ittagi, a place noted for an exceptionally fine Śaiva temple, which was in the Belvola three-hundred.² The Ededore country took its name from its position: the second component is of course *toṛe*, 'a river', the first is *ede*, 'a place, a spot, a place between', and the whole word means "(a territory) between rivers."³

We can also see now that this Ededore country (and not, as has been thought, the small Yedatore tāluka on the Kāvēri in the Mysore District) is the Idanturā-nādu which the Chōla king Rājendra Chōla I, the opponent whom Jayasimha II defeated, was proud to include among his conquests.⁴ The grant registered by the charter on the Miraj plates was evidently made by Jayasimha as an item in the celebration of his having just won back the Ededore country from the Chōla king, who had wrested it from the Chālukyas some eight or nine years earlier.

4. Koppam, Khidrāpūr

In verse 63, lines 139-41, of the Yōūr inscription B (see p 279 above) we are told that the Brāhman Samkarārya, an ancestor of the *Dandanayaka* Ravidēva, by worshipping ansterely Koppad-Īyara, the god Śiva as Īyara of Koppa, obtained a son whom he accordingly named Koppadēva. With this, as an incidental touch, compare the Abūi inscription E of about A.D. 1200, which recites how Burushōttamabhitta the father of the famous Ēlāntada-Rāmapya obtained his son by worshipping Śiva as Somanātha of Alande.⁵ So, also, the Vikramānka-dēva-chīrita, says that the Western Chālukya king Āhavamalla-Somēśvara I, being distressed by having no heir, made over his kingdom to the care of his ministers, and went with his queen to a temple of Śiva, where he performed severe penance, and so obtained from the god the boon of three sons, Somēśvara II, Vikramāditya VI, and Jayasimha III.⁶ But a more interesting point is the identification of the place Koppa which is thus mentioned.

Now, the records of the Chōla king Rājendradēva mention a place named Koppam as the scene of one of the great battles in which he defeated the Chālukya king Āhavamalla-Somēśvara I.⁷ An inscription of his third year, at Tiruvallam, tells us that he conquered the Rattapādi seven-and-a-half-lakh country, — that is, the territory of the Western Chālukyas, as named after the Rāshtrakūtas or Rattas of Mālkchd who preceded them, — and set up a pillar of victory at Kollāpura, which is the modern Kōlhāpūr, the chief town of the Kōlhāpūr

¹ See *Ind Ant*, Vol XXX, p 262

² We learn this from an inscription of A D 1112 at Ittagi, Elliot MS Collection, Vol I, p 319b

³ Compare, from another part of Southern India, the name *Reṇḍōgūlunadim vishaya*, "the district between two rivers," vol 4 above, pp 302, 303. I owe this reference to Mr Krishna Sastr

⁴ My remarks in *Dyn Kan Distrs*, p 436, and a similar statement by Professor Hultzsch in *South-Indian Inscriptions*, Vol I, pp 98, 113, should be amended accordingly. As a matter of fact, it seems doubtful whether the Yedatore tāluka in Mysore had its present name at so early a time in the local records, in inscriptions of A.D 1080 (?), 1087, 1104 (?), and 1133, *Epi. Carn*, Vol IV, Mysore, Yd 23, 2, 55, 61, we meet with the name *Toṛouāḍ*, "the river district", and the name *Edatore* seems to figure first in an inscription of A D 1391, *ibid*, Yd 1

⁵ Vol V above, pp 253 5

⁶ Book 2, verses 27 56, and see *Ind Ant*, Vol V, p. 318.

⁷ See Kielhorn's List of the Inscriptions of Southern India, Vol VII above, appendix, Nos 744-6, 748, 749, 751, 1080

State in the Southern Marāṭhā Country, Bombay, and that Āhavamalla, hearing of that, met and fought him at Koppam, but "became afraid, incurred disgrace, and ran away" ¹ And a brief but vivid account of the battle is given in another of his records of the same year, at Manimangalam, dated precisely on 17 August, A D 1055 ²

Two items of importance about Koppam are given in the records which thus mention it (1) One is that it was *seppa-mā-tīrtta*, "a proper great tīrtha" ³ (2) The other is that it was on *pēr ārran-gara*, "the bank of the great river" ⁴ Here we have the Tamil *karai*, which is the Kanarese *lare*, 'bank, shore', and *pēr-āru*, of which the Kanarese equivalent *perdore*, *peḷdore*, 'great river', is well established as a name of the Kṛṣṇā ⁵

We thus have Koppam defined as a great tīrtha or holy place on the bank of a great river which we have good reason to take to be the Kṛṣṇā, and the Tiruvallam inscription, quoted above, tends strongly to place it somewhere near Kōlhāpūr.

The clue to the rest is found in an inscription of A D 1213 at Khēdrāpūr, or more properly Kbidrāpūr, a village which is shown in the Indian Atlas quarter-sheet 40, S E (1905), in lat 16° 36', long 74° 41' The village belongs to the Śamkarāchārya Svāmī of Sankēshwar in the Belgaum District, and an annual *jāthā* is held at it, in the month Pausha. It is about thirty miles towards east-by-south from Kōlhāpūr, and is situated on the right bank of the Kṛṣṇā, in a loop which the river makes below Kurandwād on the north, where the Pañchgangā flows into it, and above Dānwād on the south, where it is joined by the Dādhgangā. This inscription, which has been edited by me in JBBRAS, Vol XII p 7, is on a stone tablet at the temple of Koppēsvara. It is dated in the Śrīmukha *saṃvatsara*, Śaka

¹ Loc cit, No 744, *South-Ind Inscrs*, Vol III, p 112

² Loc cit, No 745, *South-Ind Inscrs*, Vol III, p 63

³ Inscript on of Bājēdrādēva at Volagerehalli in the Bangalore District, Mysore, *Ep. Carn*, Vol IX, Bn 103, the published text and translation give *seppa mā tīrtta*, "the beautiful great tīrtha", but the meaning of *seppa* seems to be 'propriety', rather than 'beauty', compare the Kanarese *saypu* 'rectitude, propriety, justice, virtue, merit', and the roots *chey*, *sey*, *say*, 'straightness, rectitude'. This record, also, has the account of the battle, its historical introduction being the same with that in the Manimangalam record mentioned above. The published text and translation of this latter record (*South-Ind Inscrs*, Vol III, pp 60, 63) give *sepp arun tīrtta*, "the strength (of whose position is) hard to describe", the analysis being apparently *seppu*, 'to speak', with *arun*, 'difficult', and *tīrtta* from *tīra* the *tadbhāva* of the Sanskrit *sthira*, 'firm, steady' but the translation here introduces something which is not in the text and, as remarked by Dr. Barnett, with whom I have discussed these two passages, *sepp arun* would rather mean "rare in propriety or elegance". The expression *seppa mā tīrtta* seems the more likely one, compare *seppa mā nadai*, 'proper high conduct' and it is conceivable that it is the real reading in the Manimangalam inscription also.

⁴ Kielhorn's Nos 744, 746, 748, 749, 751 (?), 1080

⁵ See above, Vol V, p 169, note 6, Vol VI, p 259 —Originally, in *South-Ind Inscrs*, Vol I, p 134 (Kielhorn's No 746), the reference to "the great river" was not understood, the translation was given as "Koppam on the bank of the Pērāru," and the suggestion was made that the Pērāru might be the Pālāru, Pālār, and Koppam might be Kupram, a village in the North Arcot District, Madras, which gives its name to a station on the Bangalore Branch of the Madras Railway. Then, in *South-Ind Inscrs*, Vol II, p 232, the translation was corrected into "Koppam on the bank of the big river," and the suggestion was made that the reference might be to the Tungā and Koppa, a tāluka town in the Kadūr District, Mysore. But, even apart from the objection that neither can Kupram be said to be exactly on the Pālār nor Koppa on the Tungā, these two places are of no importance from any point of view, except that one of them happens to give its name to a railway station, and the other was made in 1897 the head-quarters of a tāluka. Another suggestion has been (*Ep. Carn*, Vol IX, Bangalore, introd., p 16, note 3, and *Mysore and Coorg from the Inscriptions*, p 90) that Koppam may be "Kopal, Kopana", by which is meant Koppal, in the south west corner of the Nizam's territory, about seven miles north of the Tungabhadra — in this case there is not even an identity of name to give colour to the idea — It may be added that *koppa*, 'a small village', is by no means an uncommon name of places in the Kanarese country — it also occurs freely as an ending of place names, e.g., Bāṃankop, Chikkop, Dēvīkop, Gōvundkop, Hirākop, etc

1136 (current), in the month Chaitra, on a Monday (Sôma-vāra) which was a *sūrya-parvā* or solar festival, and the corresponding English date is Monday, 22 April, A D 1213, the new-moon day of Chaitra, on which day there was a total eclipse of the sun, visible in India.¹ The record recites that on that day the Dēvāgni Yācāva king Singhana gave "the village Kūdala-Dāmavādī, situated at the confluence of the rivers Kūdala, Kṛṣṇavānī and Bhānāsī and in the Mīmṃ country, up to its boundary (*stātina*) from the holy confluence of the rivers Kṛṣṇavānī and Kuvānī, *śrīmad īdya-śrī yambluvāc śrī-koppēśvara dēvāya*, "to the holy first self-existent one, the holy god Koppēśvara" also, that he retained and gave to that same god "all that is found from previous times at the two villages Jūṇa and Siriguppa."²

Now, the temple at which the stone tablet bearing this inscription stands is still known as the temple of Koppēśvara. It has not exactly the architectural pretensions with which in my inexperience I created it nearly forty years ago and it seems in fact to have been built on the site of an earlier temple of the Chālukya period.³ Still, it is a great and noteworthy building. With it and the inscription taken together, especially in view of the description of the god as "the holy first self-existent one," it can hardly be doubted that the god of this temple is the original and great Koppēśvara. And in the light of all the points set out above we cannot hesitate, in my opinion to take this god as the *īśvara* of Koppa mentioned in the Ycūwī inscription B, and to place here, at Kūdāpūr on the Kṛṣṇā, the "great *tīrtha* Koppam on the bank of the great river," which was the scene of the battle between the Chōlas and the Chālukyas.⁴

I may add that in my opinion this same record enables us to identify Kūdalsamgam, the scene of another Chōla-Chālukya battle, with the confluence of the Kṛṣṇa and the Pañchgangā, also, that I locate in the same neighbourhood, at Iñchal-Kaiañji, the place Karandai, which was still another of the same series of battle-fields. These points, however, must be dealt with in a more detailed note on another occasion.

NO 33—FOUR EARLY INSCRIPTIONS FROM MANIKIALA, HASHTNAGAR, AND SANCHI

BY F. E. PARGITER, M.A., I.C.S. (RETD.)

These four inscriptions have been published before, but are now re-edited at Dr Fleet's desire in order to have them properly illustrated and readily accessible. He has furnished me

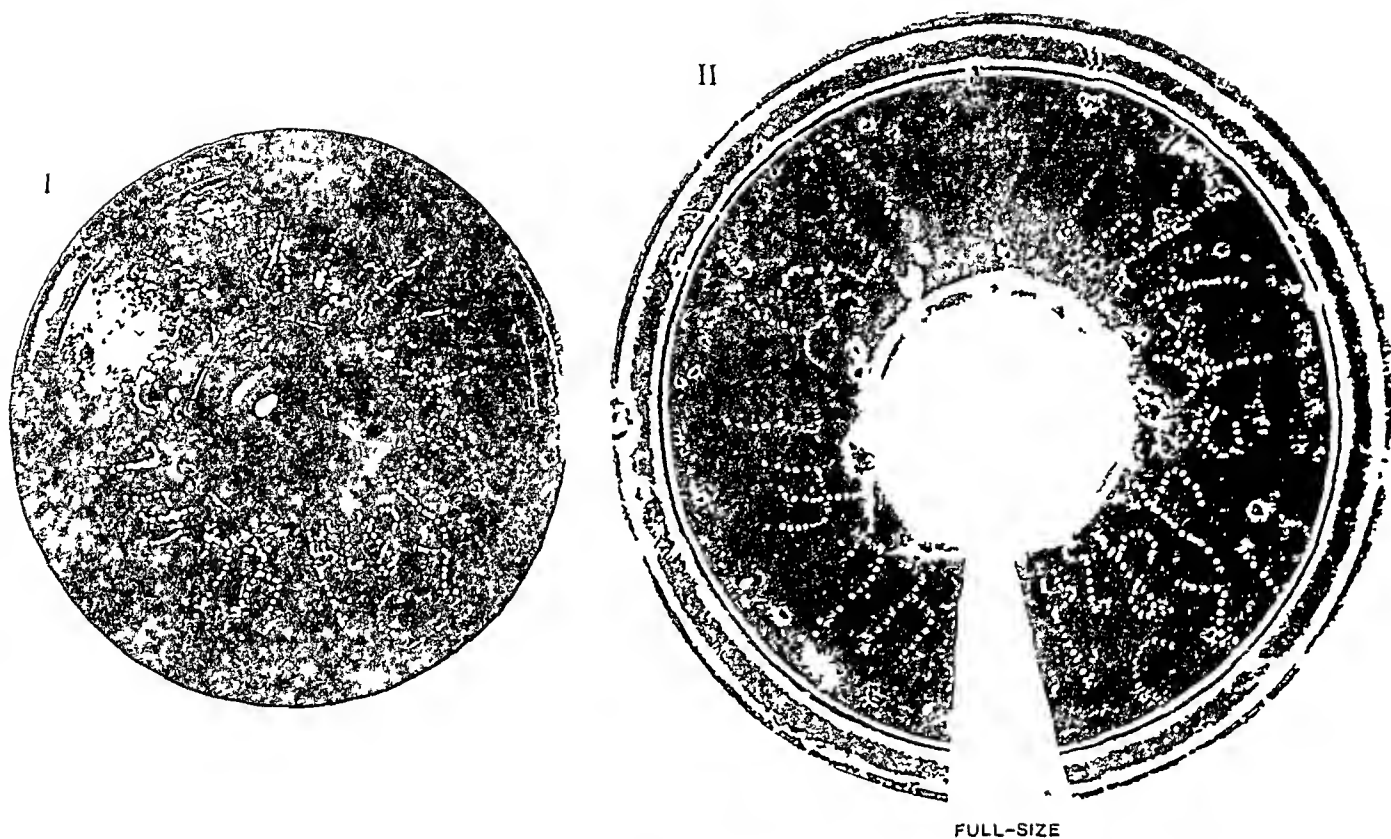
¹ Sewell and Dikshat's *Indian Calendar*, p. 123, and see Von Oppolzer, *Canon der Finsternisse*, p. 232, and plate 113, compare Professor Kielhorn's note on this date in *Ind. Ant.*, Vol. XXIII, p. 150, No. 102.

² Of the places mentioned in this record, Mīmṃ is the modern Miraj, the chief town of the Miraj State fourteen miles north by west from Khudrāpūr. Kūdala-Dāmavādī is found in Dānāvād, the 'Danwar', Danvād' of maps, five and a half miles west south west from Khudrāpūr, and at the confluence of the Kṛṣṇā and the Dūbhongzū the record shows that its lands originally extended on the north to the confluence of the Kṛṣṇā and the Pañchgangā. [My original suggestion, to identify this village with Kurnadwād at the confluence of the Kṛṣṇā and the Pañchgangā, is cancelled. Kurnadwād is the Kurnadaka where the Kāshtrikūta king Indra III was crowned, as recorded in the Baginrā plates of A D 915, Vol. IX above, pp. 28, 40.] Jūṇa and Siriguppa are the 'Joogul, Jngul' and 'Shirgoopee, Sirgupa' of maps, on the opposite bank of the Kṛṣṇā from Khudrāpūr.

³ See Mr Cousens' Revised Lists of Remains in the Bombay Presidency (1897), p. 296.

⁴ This identification, with also the following two, was stated by me in *Ind. Ant.*, Vol. XXX (1901), p. 371 (see also Vol. XXIX, p. 395), but without the proof of it.

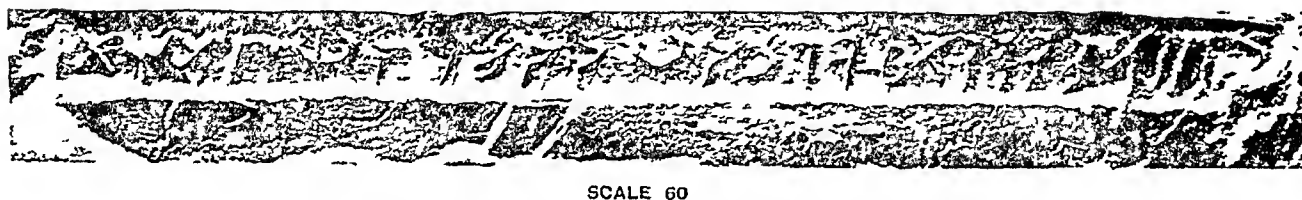
A—On the bronze casket from Manikiala



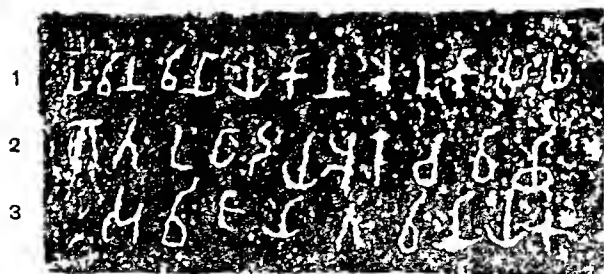
B—On the silver plate from Manikiala



C—On the pedestal of the Hashtnagar statue of Buddha



D—On the stone relic-box from Sanchi Stupa II



with ink-impressions, squeezes and photographs, and I have to thank him for references and suggestions so that my part has been merely to reconsider the reading and translation of the inscriptions

A—On the bronze casket from Mānukāla

The casket, which is of bronze, was found in a stūpa at Mānukāla, a village and group of ruins some five or six miles south east from hāwalpindi (*Imp Gaz*, XVII, p 182), and its discovery is described in Prinsep's *Essays*, Vol I, pp. 96 ff (with illustrations Nos 20a and 20b in the plate annexed thereto) and by Cunningham in the *Archæological Survey of India*, Vol II (1871), pp 161-62, where it is called a cylinder. It is now in the British Museum.

The casket is cylindrical, 5.3 inches (135 mm) high and 3.5 inches (90 mm) in diameter, with a pinnacle 3.5 inches (90 mm) high on its lid. Around on the top of the lid runs the inscription, in Kharoṣṭhī characters formed of small dots punched into the metal as in some other cases,¹ and the last four letters are inserted, because of want of room in the main line, beneath the preceding word,² but the space is hardly large enough for the proper delineation of their lower portions. Fig A, I on the annexed plate, is a reduced reproduction from a photograph taken from the top of the lid, and displays the record as it lies on the lid, except that it fails to show the lower portion of the last letter. Hence fig A, II, which is a full size reproduction from an ink-impression, has been added, though in it was unavoidable because of the sloping shape of the lid. I have inspected the casket and compared the two illustrations with the inscription.

TEXT

- | | | |
|---|----------------------------------|------------------------------|
| 1 | Kavosiā ³ chhatrapāsa | Ganakpvaka-chhatrapa-patrasa |
| 2 | | dana-murho |

TRANSLATION

Of the Satrap Kavosiā, son of the Satrap Ganakpvaka, the choice gift

REMARKS

Kavosiā The doubtful letter is the second. It seems to be *vo* rather than *vi*, because the *vo* vel sign does not extend above the *v*, except in one dot, compare this sign with the *i* sign in the next letter *sa*. Even if read as *Kavisiā*, the word cannot mean "belonging to the town Kapisā", for two reasons—(1) if it is so taken, the donor would not mention his name, but merely call himself "Satrap of Kapisā", and this is wholly improbable, because donors always mentioned their names, and naturally so.⁴ (2) he mentions his father's name, Ganakpvaka, and it is not credible he should do that and yet not mention his own name *Kavosiā*, or *Kavisiā*,

¹ *Eg* (1) Kanishka's relic casket from Peshāwar (*Archæological Survey of India, Annual Report*, 1904-5, plates 12, 13, at p 50), (2) the Taxila record of Mōga and Patika of the year 78 (*Ep Ind*, Vol IV, p 55), (3) the Wardak vase (*Ep Ind*, Vol XI, p 202), (4) the Taxila inscription of the year 136 (*Journ Roy As Soc*, 1914, p 573), and (5) to a certain extent, the Sue Yihār record of Kanishka of the year 11 (*Ind Ant*, Vol X, p 326).

² In some similar cases excess syllables at the end were placed over the main text—thus, on the Piprahwa relic-vase the final syllables *ganam* are placed over the opening word *Sukitibhatinam* (see *Antiquities in the Terai*, plate 13, fig 1, and for a note on the bearing of the detail, see Dr Fleet's remarks in *Journ Roy As Soc*, 1905, p 679) so also, on the Sōnari relic vase the final syllables *gasa* of the last words *hēnavat āchariyasa* were placed over the letters *tatāchari* of those words, and an upright stroke was added to mark the end plainly (*Journ Roy As Soc*, 1898, p 579, plate, at top).

³ Or perhaps *Kavisiā*.

⁴ It is not a case of someone else referring to the donor and possibly not knowing his name; it was the donor himself who put this inscription on this casket.

must therefore be the donor's name, and even if *Kauśia* be derived from the town *Kapūā*, it must still be a personal name

Granakpuka The first letter has the mark of conjunct *r*, but the *r* may not be real and may merely modify the sound of the *g*, as on the Wardak vase (*Ep Ind*, Vol. XI, pp. 206-7) that is its force here probably, because it occurs in the initial letter. The difficult letter is the third. It consists of three portions, (1) the letter *k* with the extremity of its right limb curved and extended in (2) a long straight line upward, and (3) the letter *p* subscribed beneath the *k*. The meaning of stroke (2) seems probably *v*, which, when conjunct, is formed by a curved stroke carried up to the top of the letter, compare *stara* in line 1 of the Manikīāla stone¹ and *satvāna* in l. 3 on the Wardak vase. The whole character seems therefore to denote *kpv*, and I would suggest that the name is *Ganakpuka*, the *v* representing the vowel *u* before *a* as required by Indian writing just as *Puru-aspa* becomes *Purvaspa* in line 2 of the Manikīāla stone.² The *n* here is a dental *n*, because it is exactly like the *n* in *dīna*.

Dana-mukho I agree with M. Senart in this reading. The expression occurs in other inscriptions and also in the form *dana-mukhe* on the Bimarān vase, as he has noticed, pointing out that *mukho* involves change of gender in this Prakrit.³ He explains the phrase as "moyen, objet d'anmōne" and as *=dāna*.⁴ But it seems to me it must mean more than that. The entire gift consisted of a copper box, inside that this bronze casket, inside it five medals and a gold box, and inside that two gold coins, a silver disc and some fragments. The three boxes, or at least the bronze and gold boxes, obviously constituted one gift, and this bronze box or casket, which alone bears an inscription, would by itself have been a shabby gift from a Satrap, hence it seems probable that the two gold coins and the fragments were also part of the same gift, the disc being separate (see the next inscription). Other places where *dāna-mukho* occurs are discussed in the Annual Report of the Archaeological Survey of India for 1903-4,⁵ where it appears only in three instances, clearly on the Chāisaddi pedestal (*ibid*, pp. 249-50) and probably in the inscriptions marked Nos. 4 and 9 (*ibid*, pp. 253-4). It seems to me at present that *dāna-mukho* is a nominative case and that it denotes something more than *dāna*. I do not however think we have sufficient material yet to enable us to speak with any certainty about its meaning. So far as regards this casket with its contents and the Bimarān vase (which contained relics of Buddha) it may be suggested that, as *mukha* means "the chief, principal, best", *dāna-mukha* may mean "a choice gift", "a precious gift", being applied to gifts of special value as distinguished from ordinary gifts. Compare the use of the word *mukhya*, which is often added to nouns in Sanskrit to signify "pre-eminent, choice", e.g. *divyāṭi-mukhya*, Manu III, 236, *ratha-mukhya*, "a choice chariot," Vāyṇ Purāṇa 93, 19.

B—On the silver plate or disc from Mānikīāla.

The plate or disc was found inside the bronze casket as mentioned above, and the references for it are the same as for the casket. It is figured as No. 26 in the plate in Prinsep's *Essays* and also in Cunningham's plate. It is of silver, 9 inches (22 mm.) in diameter, and the inscription is on one side, firmly engraved in Kharōṣṭhī characters, as shown in fig. B in the annexed plate, a full-size reproduction of an ink-impression. It is now in the British Museum and I have carefully compared it with this reproduction.

¹ *Journ Roy As Soc*, 1902, p. 646, 1914, pp. 646, 655.

² *Journ Roy As Soc*, 1911, p. 648.

³ *Journ Asiat*, ser. VIII, Vol. XV (1890, Part 1), pp. 130-5 (where the reference to *Arch Surv Ind*, III, p. 49, should be V, p. 49) ser. IX, Vol. IV (1894, Part 1), p. 511. [With regard to the form *mukho* for *mukham* compare *yo* for *yam*, in the Wardak vase inscription and numerous examples in the Kharōṣṭhī manuscript of the *Dhammapada*—S. K. J.]

⁴ *Journ Asiat*, ser. VIII, Vol. XV (1890, Part 1), p. 132.

⁵ I have to thank Professor Konow for drawing my attention thereto.

The first line is clear, *Gomanasa*, but the second is difficult, and the whole is so brief that it offers scant means of testing the value of the fourth letter in it, the really puzzling letter. It seems to me the only clue to decipher the inscription lies in the circumstances. *Gomanasa* is the genitive of *Gomana*, that is, *Gōmāna*,¹ a name comparable with other names formed from *gō* such as *Gōdhara* and *Gōnanda*. This disc was his gift while the casket and the gold cylindrical box inside it were the gifts of the Satrap Kavosia. The disc was inside the gold box, and presumably both were given at the same time. It is probable that the Satrap did not himself go to Mānikīāla but sent his gift by the hand of some official, and if so, the deputy also might naturally offer a gift. Probably therefore *Gōmāna* was the official so employed, and he presented this gift, putting it inside his master's gift which was sure of careful preservation. The second line therefore probably consists of his title.

In the second line the first letter seems unquestionably *ka*, because its left leg is the main downward line. The second can hardly be *da*, because *da* generally is not angular and has a short tail. It resembles *ta* and *ra*, yet can hardly be *ta*, because the stem of *ta* is generally short. Hence it appears to be *ra*. The third is plainly *va*.

The fourth is very puzzling. Dowson read it conjecturally as *rita*² and Cunningham accepted his conjecture, but the character for *rita* is well known now and is different. It can hardly be *vo*. I have considered all possible combinations of consonants but find none which seems tenable, and am constrained to think it is *ka*. It certainly differs from the preceding *ka*, yet if we place in regular order (1) the oldest form of *k* (Bühler's Table I, cols 1-x), (2) the first *k* here, (3) this character, (4) the later form of *k* (Bühler's Table I, col xi), and (5) the form of *k* found on the Wardak vase in the undoubted words *Śakya* (l 1), *kusala* and *Horeshkasya* (l 2),³ we obtain a series shewing the development of *k*, with two intermediate forms here. And Dr Thomas has found on the Mathurā lion capital a form of *ko* in which the *k* has a resemblance to this fourth letter.⁴ Further, a closely parallel case of two differently formed *k*'s will be found in MS N XV 333,⁵ namely, *k*'s somewhat similar to the first *k* here in *karya khotā* (l 1) and *karyasa pamchaka* (l 2), and *k*'s somewhat similar to this second *k* here in the words *sighra karya* (l 5), *kātha karya* and *karana* twice (l 6).

The last letter is no doubt *sa*, though it differs from *sa* in the first line, and since *sa* is written twice somewhat differently, so also might *k* be.

TEXT.

1 Gomanasa | 2 Karavakasa.

TRANSLATION

(The gift) of *Gōmāna* the Karavaka

I cannot however offer any explanation of this title *karavaka*, in spite of all efforts to reconstruct it in Sanskrit.

¹ There is nothing to show whether the *n* in this name is a dental or a cerebral. There were two different characters for *n* and *ṇ*, but in inscriptions they were not always used consistently nor were they always distinguished. Thus, no distinction is made between them on the Taxila vase (*Ep Ind*, VIII, 297) nor on the Wardak vase (*Ep Ind*, XI, 204), and it appears the characters for the two letters are interchanged in the two parts of the inscription on the Mānikīāla stone (JRAS, 1914, p 640). As this is the only *n* in this short inscription, it is impossible to say definitely whether *n* or *ṇ* is meant here, but *n* is more likely than *ṇ*, because *Gōmāna* is a probable name, while *Gōmana* or *Gōmāṇa* is not.

² *Journ Roy As Soc*, Vol XX, (1863), p 248.

⁴ *Ep Ind*, Vol IX, p 146, Table IV.

³ *Ep Ind*, Vol. XI, p 210, plate

⁵ Stein's *Ancient Khotan*, Vol. II, plate XCII

C—On the pedestal of the Hashtnagar statue of Buddha.

Mr. L. White King, B.C.S., discovered at Hashtnagar in or about 1883 a standing figure of Buddha, which the people worshipped as representing one of their gods. It stood on a pedestal carved with figures of Buddha and some of his disciples, a specimen of Gāndhāra sculpture, and the pedestal bore an inscription in one line below the figures. The people allowed Mr. King to remove only the pedestal, and it is now in the British Museum. The squeeze from which the inscription is signed was supplied to Dr. Fleet by Sir C. Hercules Read.

Hashtnagar, 'the eight towns', is a tract of 203 square miles in the Chārsadda taluq of the Peshāwar district, the eight chief villages of which are held to occupy the site of the ancient Pushkalāvati, *Peukelaotis* (*Imp. Gaz.*, XVIII, p. 60). Chārsadda is on the north side of the Kabul river, some 15 miles towards the N.E. from Peshāwar. Pushkalāvati (or Pushkalāvati) and Takshasilā (Taxila) were both in the Gāndhāra country, and they are said to have been the capitals of Pushkara and Taksha respectively, the two sons of Bharata, the younger brother of Rāma, king of Ayōdhyā.¹ Gāndhāra thus included Taxila, and this is also stated in various places in the Jātaka.² Huon tsiang gives *Po-lu-shu-pu-lo*, Peshāwar, as the capital of Gāndhāra.³

Mr. V. A. Smith published the inscription, with a rough rubbing of it, in *Ind. Ant.*, Vol. XVIII (1889), p. 257, and cited it again, with a photo-etching of it, in *Journ. Beng. As. Soc.*, Vol. LVIII (1889), p. 144. In both places he gave Cunningham's reading of the date, 274 *Emborasmasa*, etc. Working on those materials M. Senart pointed out that the tons and units in the date were 84 and the month *Prothavadasa*, (*Journ. Asiat.*, VIII^e série, Vol. XV, 1890, Part i, pp. 124-6). Buhler in 1891 adhered to the date as 274 *Pōstavadasa*, (*Ind. Ant.*, Vol. XX, p. 394). But M. Senart subsequently fixed the year as 384 (*Journ. Asiat.*, IX^e série, Vol. XIII, 1899, Part i, pp. 530-1). The year-date, however, has been called in question again lately,⁴ hence Dr. Fleet has had a careful squeeze of the inscription made and reproduced as fig. C in the annexed plate. I have compared this illustration with the pedestal itself, and it is quite accurate. The white line along the middle is a photographic effect, due to a slope in the stone from the upper part, which is more prominent, down to the lower part.

The pedestal is 13.6 inches (34 cm.) long, but a portion of 2.8 inches (7 cm.) has been broken away on the left side, leaving only 10.8 inches (27 cm.) intact. This portion with its inscription is shown in fig. C, but it is probable that there was more inscribed on the fragment lost.

The inscription is in Prakrit in well-out Khāṛoṣṭhī characters. I agree with M. Senart's reading of it. The year is undoubtedly 384, and the month *Prothavada*, the second letter being *th* and not *st* (as shown in Buhler's Table I), for *st* has a complete cross-bar.

TEXT.

Sam 3 100 20 20 20 20 4 Prothavadasa masasa divasawmi pamchami 4 1

TRANSLATION

The year 384, on the day five, 5, of the month Praushthapada (Bhādiapada)

D—On the stone relic-box from Sāñchi

This relic box was found in stūpa II at Sāñchi in the Bhōpāl State, and is described by Gen. Cunningham in his *Bhilsa Topes*, p. 286, with a drawing of the box and its inscription.

¹ *Vāyu Purāna*, 88, 189-190, *Brahmānda Purāna*, III, 63, 190-1 - which suggest that Pushkara and Taksha built the two towns. *Viṣṇu Purāna*, IV, 4, 17 merely names the two sons. See *Journ. Roy. As. Soc.*, 1914, p. 286.

² See Jātaka, Index.

³ Beal, *Sī-yu ki*, Vol. I, p. 97. See Watters, *On Kuan Chwang*, Vol. II, pp. 201, 214.

⁴ *Journ. Roy. As. Soc.*, 1913, p. 950.

in his plate XX. The inscription is on its side, and is included as No 654 in Prof Luders' *List of Brāhmī Inscriptions* (*Ep Ind*, Vol X, Appx). The box is now in the British Museum.

The inscription is written in Brāhmī characters. It dates back to a time before the serif or top-stroke had been developed in those characters. The letter *ra*, indeed, in line 2, seems to have the serif, but its appearance is merely due to a break in the stone, for the squeeze shows clearly that the top of *ra*, just like the tops of all the other letters, was plain and had no serif.

The language is Prakrit. *Sarva* (11) is no doubt a degenerate form of *sārva* (which is found on the Wardak vase), the gentle plural of *sāra*, a feminine collective noun formed from *sara* and meaning "the whole", and its use here instead of the proper word *sarvāna* is worthy of notice.

Cunningham translated the inscription thus (*loc cit*)—"Teacher of all branches of Vinaya, the Arhat Kāśyapa Gōṣa, Upādīya (or Abbot), and the Arhat Vāchhi Suvijaya teacher of Vinaya." Prof Luders translated it thus (*loc cit*)—"(*Relics of the two hermits (śrāṇāḥ)*) beginning with Ar^o (Arhat?) Kāśap goti^o and Ar^o (Arhat?) Vāchhi Suvijaya the teacher." But the arrangement appears to me to show that each of the two persons mentioned is described by, first, the title *ar* (which is no doubt short for *araha*), secondly, his *gōṭha* name and thirdly, his personal name, hence *upādīya* must be his personal name, and *vāchhi* seems obvious to be a *gōṭha*-name meaning "belonging to the Vātsya *gōṭha*." Taken so, the whole inscription reads accurately, except that the final *ar* should be *arhat*, for this word obviously governs the first two names and applies to both persons.

TEXT

- 1 Sarva vināyikāna ara Kāśapa-
- 2 gota Upādīya ara cha Vāchhi
- 3 Suvijaya¹ vināyika

TRANSLATION

The Arhat Upādīya of the Kāśyapa *gōṭha* and the Arhat Suvijaya of the Vātsya (*gōṭha*), spiritual teachers of all spiritual teachers.

No 34—MIRAJ PLATES OF JAYASIMHA II A.D. 1024

By LIONEL D. BAILETT

The record on these plates, which were obtained at Miraj, the chief town of the Miraj State in the Southern Marathā Country, Bombay, was first brought to notice, from the original plates, by Mr W. H. Wathen in 1835, in *JRAS*, first series, vol II, p 380, and a reading of the text, with a translation, was given by him in vol III (1836), p 258. A tentative edition of it was given by Dr. Fleet in 1879, in *Ind Ant*, vol VIII, p 11, but, in the absence of the original plates and of ink impressions of them, he could not offer a final treatment of it. The original plates have never been traced again. But Dr. Burgess subsequently found ink-impressions of them, evidently made by Mr Wathen, in the Branch of the Royal Asiatic Society at Bombay. These he eventually made over to Dr. Fleet, who has now placed them at my disposal with a view to the publication of a final or revised version of this record in connection with the three similar ones mentioned farther on. The record, it may be stated, has no geographical connection with Miraj, except in having been found there; it registers the grant of a village at a long distance from that place; its most appropriate designation would be "the Hādadhājūnu grant" but the plates have been habitually known as "the Miraj plates",² and it is convenient to retain that name for them.

¹ Or *Suvijayōṭa*, as it might be read.

² They are entered as such in Professor Kielhorn's *List of the Inscriptions of Southern India*, vol 7 above appendix, No 154.

The plates were three in number, each measuring about $11\frac{1}{2}$ " in width by $8\frac{1}{4}$ " high, and they were strung on a ring having a seal with the representation of a boar, the crest of the Chālukyas. The plates were made with raised edges to protect the inscription on them and the writing is well preserved almost all through, so far, at any rate, that no part of the record is now doubtful. An apparent crack down the middle of plate 11 b is not due to damage to the original plate; the ink-impressions were very old and brittle, and this one was found torn down the middle. They were mounted on paper for subsequent preservation, but, even so, they remained very fragile, and quite recently, shortly before reproduction, a small piece broke away and was lost, from this same side, 11 b, causing the gap near the beginning of lines 65 and 66. The alphabet is a well-shaped one of the Northern type, resembling that of the Kanthēm plates (*Ind Ant* vol xvi, p 21), with letters of an average height of about $\frac{1}{4}$ ", its affinities are best seen on plate 5 of Bühler's *Palaeographie*. — The language is Sanskrit throughout, with the exception of the Kanarese phrase *gandarol-ganda* on line 60. The gerund *niddhātya* (line 66), from the same root as the substantive *dhātī*, is worth noting. — As regards orthography, it may be noted that *v* is always written for *b*, and I have left this spelling without correction in my transcription. There is considerable vacillation in the writing of consonants following *r*, which are sometimes left simple and sometimes doubled, and in respect of the nasals of the third and fourth series preceding consonants of the same groups, which are sometimes represented by *anusvāra* and sometimes given in full. The dental *s* is often confused with the palatal *ś*. The *upadhānīya* breathing is in most cases represented by a letter resembling *sh* prefixed to a following initial *p*.

The purport of the inscription is to record the grant of a village. Its first part (lines 1-61) is the well known poem narrating the pedigree of the Western Chālukya kings, which is here carried down as far as the reign of Jagadēkamalla-Jayasīmha II. I have already published a text of this composition in the recension of the Nilgunda plates, p 142 ff above, and there have referred to the variants supplied by the present document, it is therefore needless to deal further with the subject here. The second part (line 61 to the end) is a deed of gift granting the village of Mādadhūhūru, in the three-hundred of Karatikallu and the two-thousand of Edegoro, to a certain Vāsudevārya, son of Rēvanārya and grandson of Śrīdhara, a Brāhman of the Kāśīka Gōtra and Bahuricha Śākha, born at Mudunira, in the county of Pagalati. This is followed by the usual verses denouncing infraction of such grants, etc., and a note recording the name of the scribe, Māipayya, an official attached to the service of Prōlārya, the Commander of the Forces and Curator of Records.

The details of the date of this record (line 64 65) are the Raktākshin *samvatsara*, Śaka 946 expired, the full moon day of Vaisākha, Ādityavāra (Sunday). On this Dr Fleet gives me the following note: — "As a Chaṭtrādī lunar year according to the southern lunisolar system of the cycle, the Raktākshin or Raktāksha *samvatsara* coincided with the Śaka year 947 current (946 expired) also taken as a Chaṭtrādī year, and began on 13 March, A D 1024. The given details answer quite regularly to Sunday, 26 April, A D 1024, on which day the full-moon *tithi* of Vaisākha ended at about 15 hours 31 minutes after mean sunrise (for Ujjain)."

In the table on the opposite page I give a concordance of the introductory verses in the four records of this class which have now been published, namely —

- 1 The Kanthēm plates of A D 1009, *Indian Antiquary*, vol xvi, p 21
- 2 The present Mīraj plates of A D 1024
- 3 The Yēwūr inscription of A D 1077, p 269 above and
4. The Nilgunda plates of A D 1087 and 1123, p 142 ff above.

There are two other records, on stone, which follow the same draft in the main. Of these one is the inscription of A D 1091 at Ālūr in the Gadag tāluka of the Dhārwar District, noticed by Dr Fleet in *Ind Ant*, vol vii, p. 21, the other is an inscription of A D 1122 or 1123 at Dāvāngere in the Chitaldroog District, Mysore, of which a preliminary treatment has been published in *Ep. Carn*, vol xi, Dg I. These remain to be examined in detail.

| Beginning of Verse | Kanthēm | | Miraj | | Yēwūr | | Nīlgunda | |
|----------------------------|---------|------|-------|------|-------|------|----------|------|
| Namas=tunga | 1 | line | 1 | line | 1 | line | 1 | line |
| Jayaty=āvishkṛitam | 2 | " | 2 | " | 2 | " | 2 | " |
| Sriyam=upaharatād° | 3 | " | 3 | " | 3 | " | 3 | " |
| Karī makara | 4 | " | 4 | " | 4 | " | 4 | " |
| Kavalita Nala | 5 | " | 5 | " | 5 | " | 5 | " |
| Taj jēhu rājyam | 6 | " | 6 | " | 6 | " | 6 | " |
| Kandah kirtti | 7 | " | 7 | " | 7 | " | 7 | " |
| Yō Rāshtrakūta kulam | 8 | " | 8 | " | 8 | " | 8 | " |
| Chatula-ripu | 9 | " | 9 | " | 9 | " | 9 | " |
| Tat-tanayah Pulakēśi | 10 | " | 10 | " | 10 | " | 10 | " |
| Vayam=api Pulakēśi | 11 | " | 11 | " | 11 | " | 11 | " |
| Nala nilaya-vilōpi | 12 | " | 12 | " | 12 | " | 12 | " |
| Sarva drip akramana | 13 | " | 13 | " | 13 | " | 13 | " |
| Jyēshtha-bhratah | 14 | " | 14 | " | 14 | " | 14 | " |
| Jē'ur=ddisam | 15 | " | 15 | " | 15 | " | 15 | " |
| Adamarī lṛita | 16 | " | 16 | " | 16 | " | 16 | " |
| Sutas=tadiyō | 17 | " | 17 | " | 17 | " | 17 | " |
| Tat-sutō Vikramādityō | 18 | " | 18 | " | 18 | " | 18 | " |
| Taj janmā Vijayādityō | 19 | " | 19 | " | 19 | " | 19 | " |
| Tad bhavō Vikramādityah | 20 | " | 20 | " | 20 | " | 20 | " |
| Vikramāditya bhūpala | 21 | " | 21 | " | 21 | " | 21 | " |
| Taila bhūpas° | 22 | " | 22 | " | 22 | " | 22 | " |
| Ayyan āryas° | 23 | " | 23 | " | 23 | " | 23 | " |
| Abhavat=tayōs° | 24 | " | 24 | " | 24 | " | 24 | " |
| Chēd ita vama° | 25 | " | 25 | " | 25 | " | 25 | " |
| Sutam=iva Vasudhivād° | 26 | " | 26 | " | 26 | " | 26 | " |
| Ari kumbhi | 27 | " | 27 | " | 27 | " | 27 | " |
| Anṛjityāch=charaṇāv° | 28 | " | 28 | " | 28 | " | 28 | " |
| Ittham purī Diti | 29 | " | 29 | " | 29 | " | 29 | " |
| Hūna prāna | 30 | " | 30 | " | 30 | " | 30 | " |
| Bhammāha-Rattid | 31 | " | 31 | " | 31 | " | 31 | " |
| Chālukya vama āmhara | 32 | " | 32 | " | 32 | " | 32 | " |
| Sri Taila bhūmupālāch° | 33 | " | 33 | " | 33 | " | 33 | " |
| Vidvishad gōtra | 34 | " | 34 | " | 34 | " | 34 | " |
| Tasy=annujō Ya-ōvarma | 35 | " | 35 | " | 35 | " | 35 | " |
| Yasya pratāpa | 36 | " | 36 | " | 36 | " | 36 | " |
| Tasy=annujah f-i Daśavarma | 37 | " | 37 | " | 37 | " | 37 | " |
| Aau nija-jyēshtha | 38 | " | 38 | " | 38 | " | 38 | " |
| Rāshtr ānta-durgam | 39 | " | 39 | " | 39 | " | 39 | " |
| Tasya priyā Bhāgyavat=iti | 40 | " | 40 | " | 40 | " | 40 | " |
| Um=ōva Sēnānyam | 41 | " | 41 | " | 41 | " | 41 | " |
| Vikramāditya nāmānam | 42 | " | 42 | " | 42 | " | 42 | " |
| Jyōtan=ōv=uchchha | 43 | " | 43 | " | 43 | " | 43 | " |
| Varṇ āśramanām | 44 | " | 44 | " | 44 | " | 44 | " |
| Tyāg ādayō yaaya | 45 | " | 45 | " | 45 | " | 45 | " |
| Yasy=akhila-vyāpi | 46 | " | 46 | " | 46 | " | 46 | " |
| Sad=āvanastha | 47 | " | 47 | " | 47 | " | 47 | " |
| Yatra prasādati | 48 | " | 48 | " | 48 | " | 48 | " |
| Agamad=akhila | 49 | " | 49 | " | 49 | " | 49 | " |
| Adōshākara sangō | 50 | " | 50 | " | 50 | " | 50 | " |
| Vikhyāta-Kṛishnavarnō | 51 | " | 51 | " | 51 | " | 51 | " |
| Tatah pratāpa | 52 | " | 52 | " | 52 | " | 52 | " |
| Ātm āvasthanā | 53 | " | 53 | " | 53 | " | 53 | " |
| Amlāna Taila | 54 | " | 54 | " | 54 | " | 54 | " |
| Nāma=āiv=āt chalam | 55 | " | 55 | " | 55 | " | 55 | " |
| Auddhatya-yukt° | 56 | " | 56 | " | 56 | " | 56 | " |
| Tasmād=ajāyata | 57 | " | 57 | " | 57 | " | 57 | " |
| Yah patram | 58 | " | 58 | " | 58 | " | 58 | " |
| Āsit=tōjah kalita | 59 | " | 59 | " | 59 | " | 59 | " |
| Bhū bhāram namita | 60 | " | 60 | " | 60 | " | 60 | " |
| Yātō=niēsham | 61 | " | 61 | " | 61 | " | 61 | " |
| Sarv āśā vijaya | 62 | " | 62 | " | 62 | " | 62 | " |

Noto by Dr. Fleet.

The places mentioned in the record on the Miraj plates.

Of the places mentioned in this record the first (line 66) is Kollāpura, in the neighbourhood of which city Jayasinha II was encamped when he made the grant. Kollāpura is well known as the earlier name of the present Kōlhāpūr, the chief town of the Kōlhāpūr State in the Southern Marāṭhā Country, Bombay.

The grant was made to a Brāhman who was born at a village named Mudunira which was in the Pagalati vishaya (line 67). The first step towards locating this district and village is made by means of an inscription at Tumbagi in the Muddebihāl taluka of the Bijāpūr District, Bombay, which village is shown in the Indian Atlas sheet 57 (1854) as 'Toombgeo,' in lat 16° 34', long 76° 20', about twenty-one miles east of the taluka town Bāgewādī in the same district, which is in the same Atlas sheet, and twenty miles towards north-east-by-north from Muddebihāl, which is in sheet 58.¹ The record refers itself to the time of the Western Chālukya king Akalanikacharita-Irivabedanga Satyārayādīva, and is dated in the Krōdhiṃ samvatsara, Śaka 926 (expired), on the new-moon tithi of Āshādhā,² on the occasion of an eclipse of the sun: these details answer quite regularly to 20 July, A.D. 1004, on which day the given tithi ended at about 3 hrs. 20 min. after mean sunrise (for Ujjain), and there was an annular eclipse of the sun which seems to have been partially visible in Southern India.³ It tells us that on that day a subject of the king, the Setti Brahmayya, made grants to the god Brahmāsvara at the *agrahāra* Tumbago which was in the Pagalati three-hundred district.⁴ Thus, so far, we learn that the Pagalati or Pagalatti district comprised three hundred towns and villages, and included Tumbagi in the Muddebihāl taluka.

The next step is taken by means of inscriptions at Hire- and Chikka-Mudanūr,⁵ two villages, contiguous to each other, in the Shorāpūr or Sūrāpūr taluka of the Gulbarga District of the Nizam's territory: they are shown in the Indian Atlas sheet 57 (1854) as 'Heere and Chieku Moodanoor', in lat 16° 36', long 76° 32', with only one site for the two villages, and in the Hyderabad Survey sheet 79 (1885), which is on the larger scale (1"=1 mile, instead of 1"=4 miles), as 'Heere Moodanoor', and 'Chikka Moodanoor', with separate sites, which, however, practically touch each other,—Hire-Mudanūr being on the west. I have ink-impressions of five inscriptions from Hire-Mudanūr, and six from Chikka-Mudanūr. Ten of these are dated, and range from A.D. 1099 to 1218: these present the earlier name as Mudinūr.⁶ The remaining inscription is an earlier one, at Hire-Mudanūr: this is only

¹ The inscription is on a stone at the drinking water well of the Maṭha. I quote it from an ink impression. An imperfect transcription of it is given in the Elliot Manuscript Collection, Royal Asiatic Society's Copy, Vol. 1, p. 17: the month is given there wrongly as Pushya, i.e. Pausa, and the name of the district as Padala.

² The weekday is not stated.

³ See *Indian Calendar*, p. 121, and Von Oppelzer, *Canon der Finsternisse*, p. 212, and plate 106.

⁴ The name is given here clearly with the double ff.

⁵ In the titlings of the transcriptions in the Elliot MS. Collection (see note 1 on p. 308 below) this name is always given as Muddanūr, with the double dd. Following the maps, endorsed by the ancient name as found in the inscriptions, I have preferred to write it with the single d.

⁶ Transcriptions of eight of these records are given in the Elliot MS. Collection, Royal Asiatic Society's copy, Vol. 1, pp. 242 b, 288, 439 b, 535, Vol. 2, pp. 34, 42 b, 110 b. In none of them is the name given correctly in accordance with the original texts: the nearest approaches are, Mudinūr (short i in both syllables, twice) and Mudinūr (long i in both syllables, once), other forms are Mudānūr, Mudinūr, Mudōnūr, and Mudōnūr. This is a typical sample of one class of the mistakes which have to be allowed for in using the Collection in question.

a fragment, consisting of parts of fourteen lines ¹ the king's name and the date are lost; but the record is markedly earlier than the others, and may be referred to about A D 1000. The record speaks of the place, in the first extant line, as *srimat Mudunir*, "the fortunate Mudunir", ² and thus presents a form of the name which matches exactly the *Mudunira* (Sanskrit) of the record on the Miraj plates. Accordingly, Hire and Chikka Mudanūr being only thirteen miles east-half-north from Tumbagi, which, as we have seen, was in the Pagalatti three-hundred, we find here the *Mudunira* in the Pagalatti district which is mentioned in that record. The inscriptions do not distinguish between a *Pirya* and a *Kirya-Mudinir*; whence it would seem that the growth of the place into the two separate sites now known as Hire and Chikka Mudanūr dates from after the epigraphic period. The change from the original name *Mudunir*, first to *Mudinir* and then to *Mudanūr*, seems somewhat peculiar, but can only be accepted as a fact, without full explanation. As regards, however, the first component of the name, Kittel's Kannada-English Dictionary gives *mudi* as another form of *mudu*, 'advanced age, old'. As regards the expression the "fortunate" *Mudunir*,—the place was evidently a large one, as the inscriptions give the number of its *Mahājanas*, i.e. Brāhmins, as five hundred, they speak of it, from A D. 1099, as an *agrahāra*, and some of them style it "a Benares of the South", the full description being *sri-Rāma-datti sarianamasyad-agrahāram dakshina-Vāranāsi Mudunir* ³ this stands already in the record of A D 1099. The place is mentioned again, as *Mudunira* (Sanskrit) and as the home of a spiritual ancestor of the grantee, in the Miraj plates of the Śilāhara prince Mārasimha of A D 1058 ⁴.

The next step is taken by means of the same inscriptions at Hire- and Chikka-Mudanūr. One of them, at Chikka-Mudanūr dated in A D 1099, records grants which were made to the god Kumāricvara of the *mūlasthāna*, or original settlement, after laying the feet of the Āchārva of the god Ugra-Bhimēśvara of a place the name of which it gives in line 26 as Hagarittage and in line 45 6 as Hagalittage. And another, at Hire-Mudanūr, dated in A D 1129, mentions two local districts in specifying the tolls and taxes which were assigned to a god named Ālarkandēśvara these are, in lines 25, 27 and 34, the Sagara five-hundred, ⁵ and in lines 29-30 and 33 the Hagarittage three-hundred.

Finally the place thus mentioned as Hagarittage, Hagalittage, and Hagarittage, and marked as the chief town of a three-hundred district, we identify easily enough with a village of which the present name seems to be written indifferently as Hagarattagi, Hagarittage, Hagarittage, and Hagarittagi. It is in the same taluka of the Gulbarga District, and is situated sixteen miles towards south west-by-west from Hire- and Chikka-Mudanūr, and is shown as 'Hugurtungee' in the Indian Atlas sheet 58 (1827), in lat 16° 24', long 76° 25', and as 'Haggatagi' in the Hyderabad Survey sheet 53 (1909). There are seven inscriptions at this

¹ When my man visited the place, in 1891, the stone bearing this record was found "lying below a babul tree on the north of a temple of Rāmēśvara" it was placed, I hope, for safe keeping, inside the temple.

² This record does not use the term *agrahāra* see below.

³ With the first term *Rāma datti*, compare the epithet *Pāndava datti* applied to Hagarittage see note 2 on p 308 below. Compare also the epithet *Janamājaya datti* applied to the *mahāagrahāra* Malad Ālūr in the Ālūr inscription of A D 1124 which follows the record of A D 1091. Elliot MS Collection, vol I, p 207, and see *Ind Ant*, Vol VIII, p 23.

⁴ *Archæol Surv West India*, brochure No 10, p 103, line 33.

⁵ Regarding this district, which is mentioned as only a three-hundred in the Yōwūr records of A D 1054, 1077, and 1105, see my remarks at p 272 above. In this Hire-Mudanūr inscription of A D 1129, the numerical component of the name is given in figures, not in words but the figures are quite clear in all three places. In the inscription of A D 1218 at Chikka-Mudanūr, we have, in connection with the people who joined in making the grant, *Sagaravayinūṅṅum bāda* in words, twice at least.

place, ranging in date from A.D. 1051 (P) to 1240.¹ They mark this place, also, as having been an important one at that time, describing it as an *agrahāra* with five-hundred *Mahājanas*.² And the inscription of A.D. 1240, which refers itself to the time of the Dōvagiri-Yādava king Singhana, mentions a *Mahāpradhāna* and *Bahattaranyogādhipati* Pārisasetti, the *Sarīadhikāri* of the 'Hagaritige' three-hundred,—who had been "a supporter of the rule of Jayitapāla,"³ i.e. of Singhana's father, Jaitugi I,—as taking part in the assembly before which the grants registered by the record were made. In connection with this place it may be added that the inscription of A.D. 1204 at Kalholo in the Belgaum District mentions a *Mahāmanḍalēshvara* Rāja II, of the Yaduvamśa, with the hereditary title "supreme lord of Kupāṇa a host of towns", as then ruling the Hagaratage nādu, and as having founded the Jain temple at Sindana-Kalpole, in the Kūndi three-thousand province, to which the grants were made.³ It is clear that in the 'Hugurtungee' and 'Haggatagi' of the maps we have the town Pagalatti, Pagalati, which gave its name to the Pagalatti three-hundred of the Tumbagi inscription of A.D. 1004, and to the Pagalati vishaya of the record of A.D. 1024 on the Miraj plates. The interchanges of *p* and *h* and of *l* and *r* are well known. The final *ge* (modern *ge* and *gi*) of the later form of the name is a common ending of place-names in the Kanarese country: it sometimes takes the place of an original *kā*, or also is represented by *li* in Sanskritized forms, as in Palāsikā, Palasigo, Halasige, Halsi, and it seems to have been sometimes attached as an addition to earlier names, and sometimes, as, for instance, in the change from Halasige to Halsi and in the alternative forms Kadambaligo and Kadambali (see note 5 on p. 293 above), to have been omitted as being of no particular importance. The change in the vowel of the third syllable, from the *a* of Pagalatti, Pagalati, to the *i* of Hagaritige, Hagarittage, Hagaritige, is perhaps due to the influence of the village-name Ittage, Ittigi, which is fairly common in the Kanarese country. It may be added that from this place 'Huggurtungee, Haggatagi', Tumbagi is fourteen miles north-north-west, and Hiro- and Chikka-Mudanūr are sixteen miles towards north-east-by-north. Yēwūr, which was in the Sagara three-hundred, is about twenty eight miles north-east-by-north from the same place.

The village that was granted was situated in the Karatikallu three-hundred, which district was in the Edadore two-thousand province (line 69). The form Edadore stands here, as a result of the record being in Sanskrit and in the Nāgari characters, for the Ededore which we have in line 128-9 of the Yēwūr inscription B of A.D. 1077 (p. 279 above), the word means "(a territory) between rivers". I have shown at p. 295 above that the Ededore country, here specified as a two-thousand province, was a stretch of country between the rivers Krishnā on the north and Tungabhadra on the south, and consisted of a large part of the present Raichūr District in the Nizam's territory, probably, in fact, all of that district from about

¹ Not having ink impressions of these records, I can only quote them, with reservation (see note 6 on p. 306 above), from the transcriptions in the Elliot MS. Collection, vol. 1, pp. 362 b, 490 b, vol. 2, pp. 118, 119, 211, 337b, 374: the last two are mere fragments, the first of them presents, as transcribed, the date of Śaka 973 (expired), = A.D. 1051-52, which may be questionable: the first reliable date is of A.D. 1120. The titlings of the transcriptions give the name of the village as Hagaritige (three times), Hagaritigi (twice), and Hagaritige (twice). The transcriptions represent the original records as giving the forms Hagaritige (once), Hagaritige (once), Hagaritige (twice), Hagaritige (three times), and Hagaritige (once). These forms, of course, cannot be vouched for (see remarks in note 6 on p. 306 above): in my opinion, we may certainly reject the form with *e* in the penultimate syllable, and I doubt very much whether any of the original records can really present an *i* in that same syllable.

² The inscription of A.D. 1240 seems to represent it as a *Pāndava dattī* (but what the transcription actually gives is *Pāmduvādamitti*): compare the expressions *Rāma dattī* and *Janamājaya dattī*: see p. 307 above, and note 3.

³ JBBRAS, vol. 10, pp. 232, 235, PSOCI, No. 95. The name Hagaratage was written clearly here with the angle *ṭ*, perhaps to suit the metre. In the mention of the town Kupāṇa, the reference is probably to the present Kopal, Koppal, in the extreme south-west corner of the Nizam's territory.

long 76° 15' to the confluence of the two rivers some sixty miles east-by-south beyond Raichūr. It may be said again here that we can see, now, that this Edegoe country (and not, as had been supposed, the small Yedatore tāluka on the Kāvēri in the Mysore District)¹ is the Idanturāi-nādu which the Chōla king Rājendra-Chōla I, whom Jayasimha II defeated, had been proud to include among his conquests². The grant registered by the record on the Miraj plates was made by Jayasimha just after "having completely routed the mighty Chōla," and was evidently made as an item in the celebration of his having won back the province which the Chōla king had wrested from the Chālukyas some eight or nine years earlier.

As to the Karatikallu three-hundred district, there can be little doubt, if any, that its chief town Karatikallu is a place which is shown as 'Kurruḍikul' in the Indian Atlas sheet 58 (1827) and in the Hyderabad Survey sheet 81 (1886), in lat 16° 9', long 76° 34'.³ The place is in the Lingsugūr tāluka of the Raichūr District, and is eight or nine miles south of the Krishnā and three miles on the north-west of Lingsugūr. We may safely take the spelling given in the maps as meaning Karadikal, especially in view of the point that the name is given as 'Kararikul' in the Map of the Nizam's Dominions (1892, 1' = 16 miles). The *t* which we have in the name as given in the Miraj record would easily be softened into the *d* which is indicated by this last spelling of the name, taken with the other or it is even possible that the writer of the record confused the Kanarese *karadi*, 'a bear', with the Sanskrit *karatī(n)*, 'an elephant', which would be more familiar to him. The Karadikal which is mentioned in an inscription of the Chōla king Virarājendra I is probably the same place.⁴

The village that was granted was Mādadhūhūru, in the Karatikallu three-hundred (line 69), and it was bounded by the following villages: on the east, Jālihādu (line 71), on the south, Unahallu (line 72), on the west, Vavvulikhēta or Babbulikhēta, and on the north, Govanti. These places cannot be located at present with any certainty. But it is quite possible that Jālihādu is the 'Jālihal' of the maps, a large place in lat 16° 22', long 76° 50', about four miles south of the Krishnā, and twenty-three miles towards north-east-by-east from 'Kurruḍikul'. The name 'Jālihal' can only mean Jālihāl, "the bābul-tree waste land", from *jālī*, 'the thorny bābul tree, *Acacia arabica*', and *hāl*, *hālu*, originally *hāl*, *hālu*, 'waste land'. An older form of the latter word is *pāl*, with the variant *pātu*. And the *d* in the Jālihādu of the record could easily come from the *t* of *pātu*, or equally from the *l*, *l*, of *hāl*, *hāl*, *hālu*.⁵ This identification, however, can only be put forward as a conjecture, because the other village-names cannot be found there, any more than anywhere else, and it is hardly safe, in such a case, to rely too much on only one name out of several. But Jālihāl being, as has been said, a large place, it may possibly have absorbed the lands of the other four villages, and their names may have thus disappeared.

TEXT⁶

First plate

1 Ōm⁷ Svasti || ⁸Jayaty-āvishkritam Viṣṇōr=vvārāham kṣhōbhī-ārṇnavam | dakṣhiṇ-
ōnnata-da[m*]śhtr-āgra-viśrānta-bhuvanam vapuh || [1*]⁹ ¹⁰Śrīyam=upaha-

¹ On the name of that tāluka, see p. 296 above, note 3.

² See, e.g. Kielhorn's List of the Inscriptions of Southern India, Vol. VII above, Nos. 727, 729, 733, 734.

³ This place is not to be confused with the 'Kurruḍikul' which is the Karadikal in the Kembhāvi twenty-four mentioned in the Kembhāvi inscription of A.D. 1054 see p. 292 above.

⁴ *South-Ind. Inscr.*, Vol. 3, p. 201.

⁵ On connections between *l* and *d*, see Kittel's Kannada Grammar, pp. 117, 4, 190, § 230, 211, § 248, 2.

⁶ From the ink impressions.

⁷ Denoted by a symbol.

⁸ Metre: Ślōka (Anuṣṭubh).

⁹ The verses are not numbered on the plates.

¹⁰ Metre: Mālīnī.

- 2 ratād=vaḥ Śrī patih kroḍa rūpo vikata-viśada-damaḥtra-prānta-viśrānti bhājana [1*]
avahad=adaya-dasht¹-ākṣiṣhta-vispasht i-kānda pratana-
- 3 visa jū(ja)t-āgra-gramthivat(d)=yo dharitrim || [2*] ²Kari makara-makarik śakita-
jalandhi-rasānām vasikarōtv-avani-vadhām [1*] Jagad-
- 4 kamalla-bhūpatir=akalaṇha-yaśo mivurū-(a)-vakyita bhuvanaḥ || [3*] Svasti Samasta-
bhuvana-samstāyamaṇa-Manavya-sugōtrānām
- 5 Hārīti-putrānām Kausiki-vara prasāda-lavdha śvet-atapatr 31. rājya-chakṛānām sapta-
mātrikā-parirakṣitānām Kūṭti-
- 6 kōya-vara-prasāda-lavdha-mayura pinchha(pichchha) kumta-dhvaṇām bhaga-ar-
Nārāyaṇa-prasad āśadita-vara-varūha-lamchhan ekshana-kshana-vast-
- 7 kṛit-ārūti-rāja-maṇḍalānām samista bhuvan āśraya sarvva-loka āśraya-Vishṇuvarddhana-
Vijayāditya-adi-viśeṣha-namūnam rāja-
- 8 ratnānām=udbhava-bhūmih || Vṛttam || ³Kavalita-Nala-lakṣmīr ddurjya-
aurjitya-hāri vibhata-prithu-Kadamv-ādamvarō Maurya-nirjit [1*]
- 9 nija-bhūja-vala-bhūmn=ōtpātayan-Rāshtrakūtān=khilita-Kalachuri-vir-asta Chālukya-
vamsah || [4*] ⁴Taj-jēshu rājyam-anupalaya gat-
- 10 shu rājāsv(sv)=ēkān-na-shva(sha)shti-ganaūshu pur-udhy-Ayōdhyam [1*] ta-
vamsa-jūs-tad anu shōdasa bhūmipalah kṣmām Dakṣhi-
- 11 nāpatha-jusham vibharām-vabhūvuh || [5*] Dusht āvashta-dhīyām cha-
katipaya-purush āmtai-āmtaritāyām Chālukya-ku-
- 12 la-sampadi bhūyaś=Chalukya-vamsya śva || Vṛttam || ⁵Kandah kirtti-kṛ-
āmkurasya kamalam Lakṣmī-vilās-āspadam | va-
- 13 jram vauri-mahibhṛtām pratimdhir=dēvasya dātya drabha(ha)ḥ || [1*] rāj-jā-j-
Jayasimha-vallabha iti khyātāś-charitrai-
- 14 r-nijar=yō rōjō churam=ādi-rāja-charit-ōtkanthāḥ prajānam haran || [6*] ⁶Yo
Rāshtrakūta-kulam=Imdra iti prasiddhami Kṛishn āhvayasya
- 15 sutam=ashta-sa(śa)t-ēbha-sanyam [1*] nirjitya dagdha-nripa-pinchha-sa(śa)tō
vabhāra bhūyaś=Chalukya-kula-vallabha rāja-lakṣmīm || [7*] ⁷Chatula-ripu-turi-
- 16 ga-patu-bhata-karatī-ghatā-kōti-ghatita-rana-rūgah [1*] sukṛita-Hara-charana-rāga-
tanayō=bhūt=tasya Ranarūgah || [8*] ⁷Tat-tanayah
- 17 Yu(Pu)lakēśī(śī) Kēśi-nishūdāna-samō=bhavād=rājā [1*] Vātāpi-puri-vara-patir-
akalita khala-Kali-kalamka-kalah || [9*] ⁸Vayam=api
- 18 Pulakēśi-kṣmāpatim varṇayantah pulaka-kalita-dēhāḥ=pasya(śya)t=ādya-īpi
santah [1*] sa hī turaga-gaj-ōmdra grāma saram sahasra(sra)-
- 19 dvaya-parimitam=ritvik-sūch=chakūr=āśvamōdbō || [10*] Tat-tanayah [1*] ⁹Nala-
nilaya-vilōpi Maurya-niryāpa-hētah prathita-prithu-
- 20 Kadamva-stamva(bha)-bhōdī kuthūrah [1*] bhuvana-bhavana-bhāg-īpāraṇ-īrambha-
bhārō vyavasita-sita kirttiḥ Kirttivarmā nripō=bhūt || [11*] Tad-ana
- 21 tasy=ānujah || ⁹Sarvva-dvip-ākramaṇa-mahasō yasya nau-ōstu-vandhar-
ullamghy=āvdhīm vyadhita pritanā Rēvati-dvipa-lōpam [1*] rā-
- 22 jya-śrīṇām hatha-patir=abhūd=yaś=cha Kālachohhu(chachu)riṇām vabhārō
bhūmīm saha sa sakalair-mamgalair=Mamgalīśah || [12*] ⁹Jyeshtha-bhrātuh sa-

¹ Read *damaḥtra*² Metro Vasantatilakā.³ Metro Āryā.⁴ Metro Ārvāṇṭi⁵ Metro Sardūlavikṛīḍita⁶ Metro: Mālinī.⁷ Metro Mālinī⁸ Metro: Vasantatilakā⁹ Metro Mandikrīntā.

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ॐ नमो भगवते वासुदेवाय ॥ अथ राजा रणभानजदेवः ॥
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॥ अथ राजा रणभानजदेवः ॥
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38 नयाकमवीसप्याप्रादुर्हि॥आदिनाठरुगोवपुवद्रुमासदु
 38 ॥॥शुलं पाणी सुसुगोवाआदि ककुकि सुमिरुः आशुगोपयति
 40 पिकरः पुठलुपुठिपिकामद॥सुमिरुमकिरेडा नायमका नासुठि
 40 पाति॥वृद्धसुठिपुपायनाडाकः सगमादिदि॥मासयदलेयका
 42 पमयकसुपातिन॥यस्यायस्यायसासुमि नवाकवा नयदलेकु
 42 रकोपमयनासायादु नयसुवगा॥सविष्णयाकमिरु
 44 द्रावि कुरुसदमशुन॥द्विपथमकंगाभक सुमिमपा
 44 सुमसुलं॥दाममकमायादियाठरासुनिसल्लवः सुम
 46 यः प्रकिगोदति यरुसुमियप्रकिगोदति यरुसुमियप्रकिगोदति
 46 नोपुठकवालो कियसुगो गामिगोदति नोदमयने सुमिमकदु
 48 विसुमाठुनः॥सवृष्टाठपलेः पागेति यस्याकिषु सुयनेम्या
 48 विठु कयविठु वृद्धमकसाय विठुवृद्धमकसाय विठुवृद्धमकसाय
 50 दले विष्णु आदि विष्णुमिना दले वृद्धमकसाय विठुवृद्धमकसाय
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52 मद्रुवृद्धमकसाय विठुवृद्धमकसाय विठुवृद्धमकसाय
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Second Plate, First side

- 23 ti snta-varē=py=arybhakatvād=aśaktē yasmīnn=ātmany=akṛita hi dhuram Māṅgalīśah
pri(pri)thivyāh [*] tasmin=pratyārppipad=atha mahim yū-
- 24 m Satyāśrayē=sau Chālukyānām ka iva hi pathō dharmy=atah prachyavēta ||
[13*] ¹Jētūr=ddisām vijita-Harsha-mahā-nripasya dātūr=manōratha-śat-ā-
- 25 dhikam=arthayadbhyah [*] saty-ādi-sarvva-guna-ratna-gan-ākarasya satyāśrayatvam=
upalakṣhaṇam=ēva yasya || [14*] ²Adamari-kṛita-dig-valayō=rddita-
- 26 dvid-a-nari-parigita-mahā-yasā(śā)h [*] mridam=amṣhta-kṛitam³ manas=ōdvahan=
Nedamari-kṣhitipō=janu tat-sutah || [15*] ⁴Sutas=tadiyō guna-ra-
- 27 tna-māli bhū-vallabhō=bhūd=bhūja-vīrya-śāli [*] Ādityavarmm-ārjita-punya-
karmā tējōbhūr=āditya samāna-dharmā || [16*] ⁵Tat sūtō Vikra-
- 28 mādityō vikram-ākṛānta-bhā-talah [*] ⁶tatō=pi Yuddhamall-ākhyō yuddhē Yama-
samō nripah || [17*] ⁷Taj-janmā Vijayādityō virān=ēkēṅga-
- 29 samgarē [*] chaturṇām mamdalanām=apy=ajja(ja)yad=Vijay-ōpamah || [18*]
⁸Tad-bhaṇō Vikramādityah Kirttivarmā tad-ātmajah [*] yēna Chālukya-rā-
- 30 jya-śrīr=atta(uta)rāyiny=abhūd=bhuvih(vi) || [19*] ⁹Vikramāditya-bhūpāla-bhrātā
bhīma parākramah [*] tat-sūnah Kirttivarm=ābhūn=mrit-prās-ārdhita-du-
- 31 rjanah || [20*] ¹⁰Taila-bhūpas=tatō jātō Vikramāditya-bhūpatih [*]
tat sūnūr(r)=abhavat=tasmād=Bhīma-rājō=rī-bhikarah || [21*] ¹¹Ayyan-āryas=ta-
- 32 tō jam(ja)jñō yad=vamsa(śa)sya ściyam svakam⁶ [*] prāpayanu=iva vamsam
sa vavritō Kṛishna-namdanam || [22*] ¹²Abhavat=tayōs=tanūjō vijaya-vibhāsi
- 33 virōdhi-vidhvamāi [*] tējō-vijit-ādityah satya dhanō Vikramādityah || [23*]
¹³Chēd-īśa-vamśa tilakām Lakshmana-
- 34 rājasya namdanām nuta-silām [*] Vomthādēvim vidhivat=parimnyē
Vikramādityah || [24*] ¹⁴Sntam=iva Vasudā-
- 35 vād=Dēvakī Vāsudēvam Guham=iva Guri-jāmīr=ddēvam=Arddhēmdumaulēh [*]
ajanayad=atha Vomthādēvy=atas=Tai-
- 36 la-bhūpam vibhava-vijita-Śākram Vikramāditya-nāmnah || [25*] ¹⁵Ari-kumbhi-
kumbha-bhēdana-ripa durgga-kavāta-bham-
- 37 jana-prabhritih [*] sabaja-valasya Harēr=iva vāla-krid=ābhavad=yasya || [26*]
Kim cha Rāshtrakūta-kula-rājya-sambhavan || ¹⁶Aurjityāch=chara-
- 38 nāv=iva prachalitan ālshāt=Kalēh krāmatah krūrau vaddha-śarirakau gurn-jana-
drōha prarōhāv=iva [*] kālāt=khamdita-Rāshtra-
- 39 kūtaka-kula-srī-vall-jāt-āmkurau lūnau yēna sukhēna Karkkara-Ranastambhan
rana-prāmganē || [27*] ¹⁷Ittham pur=Āditi-sutair=iva bhū-
- 40 ta dhātrīm yō Rāshtrakūta-kutalair=gamitām=adhastāt | uddhritya Mādhava iv=
ādi varāha-rūpō vabhrē Chalukya-kula-valla-
- 41 bha-rāja-lakṣmīm || [28*] ¹⁸Hūna-prāna-hara pratāpa-dabanō yātrā-trasan-
Māravaś=Chaidya-chchhēdy=akhila-kṣhamā-jaya-naya-vyutpam-

¹ Metre Vasantatilakā.² Metre Drotavilambitā³ Probably we should read *ōbhādam*, as in the Nilgunda plates⁴ Metre Trishṭubh apajāti, pāda 1 being Upēndravajrā and pādas 2—4 Indravajrā.⁵ Metre Ślōka⁶ Apparently we should read *svakām vamsam scam sa oacrē* (or *ōadhērē*); the parallel passage in the Nilgunda plates with the note, should be compared⁷ Metre Āryā⁸ The words *Chēd-īśa . nuta silām* may be scanned as the first half of an Āryāgītī, the remainder as the latter half of an Āryā⁹ Metre Mālīnī¹⁰ Metre Āryā¹¹ Metre - Śārdūlavikrīḍita,¹² Metre - Vasantatilakā¹³ Metre Śārdūlavikrīḍita

- 42 na dhīr=Utpalah [*] yēn=ātyugra-ran āgna(gra)-darśita-vala-prāchui ya-sau(sau)ry-
odayah kārāgāra-nivēsi(śi)tiḥ kavi-vrīṣhā yam
43 varapāyan=ghūronutḥ¹ || [29*] ²Bhāmaha-Rattād=abhavad=bhūpālād=Rāshtrakūta-
kula-talakāt [*] Lakshmīr=iva sahla-nidhē[h*] śī-Jā-
44 kavv-āhvayāh(yā) kanyā || [30*] ³Chālukya-vamś āmvara-bhānu-māli śrī Taila-
bhūpāla upāyat=anām [*] tayōś=cha lōk-ābhyuda-

Second Plate, Second side

- 45 yāya yōgas=sa chamdrīkām(kā)-chamdramasōr=iv=āsīt || [31*] ⁴Śrī-Taila-
bhūmipālāch=chhī-Jākavvās=samajjanat⁵ [*] śīmat Satyāśra-
46 yam Skandam=Amvikā Tryamvakād=iva || [32*] ⁶Vidvishad-gōtra-vitrāsi dēvo
vivudha-sammatah [*] div=iva bhuvī yō dhattō sarvva-varun-dharam dha-
47 nuh || [33*] Apī cha || ⁷Yasya pratāpa-jvalanēna dagdhah=prarōbat=iv=āri-ganasya
vamśah [*] vālaiḥ=prarādḥ-ām-kura-jāla-kalpair=ddisām
48 vijētuh=pathi sannivīṣtatah || [34*] ⁸Tasy=ānujah śī-Dasavarmma-nāmā
tad-vallabhā Bhāgyavat=īti dēvi [*] tayōr=abhūd=vikrama-si(śi)la-sā-
49 li śrī-Vikramāditya nripas=tanūjah || [35*] ⁹Asau nija-jyēshtha-pituh=parōksham
vabhāra vārasi(śi)-vritta(tā)m dharitīm [*] bhujāna kēyūra-latā-
50 m=iv=ōchchair=vividānt-īrātī-kadamvakēna || [36*] ¹⁰Jyōtsn=ēv=āchchha-sunirmalā
nisi(śi) saras-tirōṣṇa hams ākritiḥ kāsa(sa)-stōma samā sa-
51 ritsu gaganē gaur-ābhra-vrinda dyutih [*] kirttir=yasya tad-ndyam-ōchita-
sa(śa)rach-chihṇāyamāuṣ rīpūn=mityam hā(bbā)yayat=ittham=anya-sama-
52 yē=py=ā-māsa-vidvēshipi || [37*] ¹¹Varan-āśramānām sthitayō sthitō=pi yaś=ch=
ākarōd=varnna-viśēshv-hānim [*] sva-kirttibhīr=vyāpta-dig-am-
53 varāsi(śi)s=tathā=pi lōkē mahaniya ōva || [38*] ¹²Tyāg-ādayō yasya gunūḥ=
prasiddhās=samkhyām=atīkramya sadā pravrittah [*] yaś=sa-
54 j-janānām hridayāni va[d*]dhvā samāchakarsha sva-samīpa-dēśah(śīm) || [39*]
Tad anu tasy=ānujah || ¹³Yasy=ākṣita-vyāpi
55 yasō(śō)=vadātam=akānda dugdh-ām-vudhī-vriddhī-sa(śa)mkām [*] karōti mngdh-
āmara-sundarīpām=abhūt=sa bhūpō Jagadēka-
56 mallah || [40*] ¹⁴Sad=āvanastah=patu-vikram-ādhyō mad-āndha-gandh-ēbha-
ghatī-vipātī [*] dhar-ōrjita-prasphurita prabhā-
57 vō rarāja yō=sau Jayasīmha iājah || [41*] ¹⁵Yatra prasīdati samasta-
jagach-chaharanyā nyak chakrur=Antakam=api
58 kshatīpās=sakōpam [*] yasmān=manōratha-path-ātīgam=artham=arthī samprāpya
samsmarati na sma sura-drumānām || [42*]

¹ Read *ghūronutē*

² Metre *Āryā*

³ Metre *Trishṭubh upajāti*, *pādas* 1 and 2 being *Indravajrā* and 3 and 4 *Upēndravajrā*

⁴ Metre *Ślōka*

⁵ Read *Jākavvā sam°*

⁶ Metre *Ślōka* The point of the verse is to compare the king to Indra

⁷ Metre *Trishṭubh upajāti*, *pādas* 1 and 3 being *Indravajrā*, 2 and 4 *Upēndravajrā*

⁸ Metre *Trishṭubh upajāti*, *pādas* 1, 2 and 4 being *Indravajrā* and 3 *Upēndravajrā*

⁹ Metre *Trishṭubh Upēndravajrā*

¹⁰ Metre *Sārdūlavikrīḍita* The verse is an echo of the *Ritu sambhāra*, m 1 ff, the king's glory has all the features of *Ishtre* characteristic of autumn alone, but it persecutes his foes all through the year

¹¹ Metre *Trishṭubh upajāti*, *pādas* 1 and 2 being *Indravajrā*, 3 and 4 *Upēndravajrā*

¹² Metre *Trishṭubh upajāti*, *pādas* 1—3 being *Indravajrā* and 4 *Upēndravajrā*

¹³ Metre *Trishṭubh upajāti*, *pāda* 1 being *Indravajrā* and 2—4 *Upēndravajrā*

¹⁴ Metre *Trishṭubh Upēndravajrā* See the note on the same verse in the *Nīl-gunda* plates, p 153 above.

¹⁵ Metre *Vasantatilakā*

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- 59 ¹Agamad=akhila-dhātī yēna rājanvatītvam nivasati nripa-lakṣmīr=yasya
su(śu)bhr-ātapatrē [*] sa sakala-namit-āi-kṣhōmbhrin-mau-
- 60 li-ratna dyuti-sa(śa)valita-pādō gandarolganda-bhūpah || [43*] ²Adāsh-ākara-
samgō=pi vin=āpi makha dūshanam [*] sad-bhūti-bhūshanē(nō)
- 61 yaś=cha samprāpya(pa) jagad-iśatām || [44*] Sa tu śrī-prithvi vallabha-
mahāiājādhīrāja-paramēsvara-paramabhittācha(ia)ka-Satyāśraya-ku-
- 62 li tilaka samasta-bhuvan-āśraya-Chāluky-ābharana-srīmaj-Jagadēkamalla-dēvah | śrī-
mad-vallabha-naiēndī-dēvah ||³ kusali sarvā-
- 63 n=ēva yathā-samvaddhyamānakān=rāshīapati-vishayapati-grāmakūtak āyuktaka-ni-
yuktak-ādhi-kārika-mahattar-ādīn=sarvādī-
- 64 sa(śa)ty=astu va[h*] ⁴ samviditam yath=āsmābhi[ś*]=Śaka-nripa-kāl-ātita-
samvatsara sa(sa)tēshu navasu shat=cha chatvārimśad-adhikē⁵ amkatah
- 65 samvat 946 Raktakṣhī-samvatsar-āmtarga[ta*]-Vaiśākha-paurṇamāsyām=
Ādityavārē pamcha-Dramil-ādhipatim valavamtam Chō-
- 66 lam nirddhātya sapta-Komkan-ādhi-varānām sarvasvam , grihītvā uttara-dig-
vijay-ārtham Kollāpura-samīpa-samāvāsi-

Third Plate

- 67 ta-nija-vijaya-skandhāūrē Pagalati-vishay-āmtahpāti-Mudunīra-grāma-j[ā*]tāya
Kauśika-gotrāya Bahvricha sā(sā)khāsa(ya)
- 68 vrahmachārīnē Śrīdhara-bhatta-putrāya Rēvanārya-bhatta-putrāya, Vāsudēvārya-
śarmanē yajana-yājan-ādī-shat-karma-
- 69 nīratāya vīda-vēdāṅga-pāragūya Edadore-āvisahaśr(sr)-āntahpāti-Karatikallu-
trisa(śa)ta-madhye Mādadhūjūru-
- 70 nāma-grāmah sī-dhanya-hirany-ādēyah nidhi nidhāna-samētah rājakiyānām=anamguli-
prēkshaniyah sa-su(śu)llah
- 71 sarvva-kara-vādhā pari[hā*]¹ sarvva-namasyō=grahāō dattah || Tasya ch=āghātāh
pūrvvatah Jālibādu⁶-nāma glāmah dakshina-
- 72 tah Unahallī⁷-nāma-grāmah paśchimatah Vavvulikhēta-nāma-grāmah uttaratah
Govanti-nāma-grāmah ētēshām chatu-
- 73 rnnām glāmānām madhyē pūrvva-prasiddha-svakiya-sīmā sahitaś=chatur āghāta-
vīsu(su)ddhah sa yushmā | bhr⁸=āgāmibhr=asma-
- 74 d-vamsyar=anyais=cha bhūmipālāh-pālaniyah [||*] Tathā ch=ōktam bhagavatā
Vēda-vyāsēna Vyāsēna || ⁹Vahubhr=vvasudhā dattē
- 75 rājabhus=Sagar-ādibhi[h*] [*] yasya yasya yadū bhūmis=tasya tasya tadā
phalam || Apaharanē=pi cha dōshas=tēn=ē(a)v=ōktah [||*]

¹ Metre Māhni² Metre Slōka³ Delete the double danda⁴ Delete the danda⁵ Read shat chatvārimśad-adhikēshu⁶ The stroke to the left at the bottom of the cerebral d here (compare the da of Mādaikūru, two lines higher up) was made rather thin and faintly, and has failed to appear in the lithograph, though it can be recog-
nized clearly enough in the ink impression⁷ Read Unahallī⁸ Delete the danda, and join up yushmābhr⁹ Metre Slōka, and in the next four verses

- 76 Sva-dattām para-dattām vā yō harēta vasundharām [! *] shashtim varsha-
sahasrā(srā)ni viśvāyām jāyatō krimih ||
- 77 Vimdhy-ātavishv-atōyāsu su(su)shka-kōtara-sāyina¹ kṛishna sarppa² hi jāyantō
vrahma-dēy-āpahārakāh [! *]
- 78 Suvarnam=ēkam gām=ck[ā*]m bhūmīr=apy=ckam=angulam [! *] hāra=narakam=
āpnōti yāvad=ā-bhūta samplavam || Anyā-
- 79 yōna britā bhūmīr³=anyāyēna tu hāritā³ haratō hārayatāś-cha dahaty-āt-
saptamam⁴ kulam || Rāmabha-
- 80 drēn=āpy=uktam || *Sūmānyō=yam dharmma-sētur=nripīnām kālō kālō pālānyō
bhavadbhūh[! *] sarvān=ētān=bhāvinah=pārthi-
- 81 vēmdrān=bhūyō bhūyō yāchatō Rāmabhadrah || *Mad-vamśa-jāh=para mahīpati-
vamśa-jā vā pāpād=apēta-manasō bhuvi bhā-
- 82 vi-bhūpāh[! *] yē pūlayam | ⁷ti mama dharmmam=imam samastam tūbhyō mayā
virachitō=mjahir=śha mārddhi || Śīmad-rājādhirā-
- 83 ja-rāja chūdāmanēh śrīmaj Jayasimha-dēvasya dattih || Śūsan-ādihikāri-mahā-
prachamda-damdanāyaka-śrīmat-Prōlā-
- 84 rya-prativaddha-lēkhaka-Māipayyēna lkhitam || Maingalam mahati sri śri
śri ||⁸

TRANSLATION.

As far as line 61 this record has been sufficiently dealt with by my treatment of the record of A D 1123 on the Nilgunda plates (see p 112 ff above) we take up the translation of the present inscription from the point at which its business matter begins —

(Line 61) And he, the fortunate king Jagadēkamalla, favourite of Fortune and the Earth, great Emperor, supreme Lord, supreme Master, ornament of the race of Satyāśraya, refuge of the whole world, decoration of the Chālukyas, fortunate sovereign of the Vallabha (dynasty), being in good health, issues a command to all who are therein concerned, the governor of the kingdom, the governor of the province, the village headman, the sheriff, the commissioner, official, president and others —

(Line 64) Be it duly known to you that on Sunday, the full-moon day of Vaiśākha in the year Raktākshī, when nine hundred and forty-six years have elapsed from the time of the Saka king, in figures the year 946, We, having overpowered the puissant Chōla, the sovereign of the Five Dravidian Realms, and having taken into our possession the wealth of the Lords of the Seven Konkans, have, in Our victorious camp, pitched in the neighbourhood of Kollāpura with a view to a *dig-vijaya* to the north, granted unto Vāsudēvārya Śarmaṇa, a Brāhman celibate born in the village of Mudunīra situate in the Pagalati district, a member of the Kausika *gōtra* and the Bahvrīcha branch of the Vēdas, a grandson of Śrīdhara Bhatta and son of Rēvanārya Bhatta, a person devoted to the practice and teaching of sacrifice and the

¹ R. ad *sāyina* [! *]

² Read *hāritā* [! *]

³ Metre Śāhoi

⁴ Delete the *dandā*, and join up *pālayamti*.

⁵ After these words is engraved a decorative design of three figures, followed by a double *dandā*, a figure resembling the numeral 9, and another double *dandā*

² Read *bhūmīr*

⁴ Read *ā-saptamam*

⁵ Metre Vasantatilakā

rest of the Six Works¹ and master of the Vēdas and their ancillary sciences, the village of Mādadhūhūru in the three-hundred of Karatikallu situate within the two-thousand of Edadore, in fief, with grain and gold and *ādēya* thereof, with treasure and trouvaile, not to be pointed at with the finger (of *hypothecation*) by royal officers, with its tolls, with exemption from all taxes and conflicting claims, to be respected by all

(Line 71) And its confines are on the east, the village of Jālhādu, on the south, the village of Unahallu, on the west, the village of Vavvulikhēta, on the north, the village of Govanti. Lying between these four villages, possessing its own boundaries as previously known to the public, clearly defined in respect of its four confines, it shall be protected by Us and by future sovereigns, whether of Our race or others

(Line 74) And so it has been said by the Lord Vyāsa, the compiler of the Vēdas "Sagara and many other kings have made grants of land, whosoever at any time has the soil has at the same time the fruit thereof" The same likewise says regarding the guilt of removal thereof "He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years. They who lay hands upon Brāhmanic fiefs are born as black snakes lying in withered stumps amid the waterless wildernesses of the Vindhya. He who takes away a single gold piece, a single cow, or a single finger's length of soil, goes to hell until the cosmic dissolution. An unjust seizure of land, or an unjust causing of land to be seized, burns the family of the seizer and his instigator unto the seventh (*generation*)" Likewise Rāmabhadra has said "This general principle (literally, dyke) of law for kings must be maintained by you in every age, again and again Rāmabhadra makes this entreaty to all these future monarchs. I clasp my hands on my head in reverence to these coming sovereigns on the earth, whether born of my own line or of the line of other kings, who with souls free from sin shall preserve this my law in its entirety."

(Line 82) The grant of the fortunate Emperor and crest-jewel of monarchs, the fortunate king Jayasimha. Written by Māiprayya, a scribe attached to the fortunate Prolarya, Curator of Edicts and High August General of the Forces. Prosperity! Great fortune!

NO 35 —MANDASOR INSCRIPTION OF THE TIME OF NARAVARMAN, THE MALAVA YEAR 161

By MAHAMAHOPADHYAYA PANDIT HARAPPASAD SHASTRI, M.A., C.I.E., CALCUTTA

This inscription was discovered by Mr. Jaya Śankara, pleader at Mandasor in the Gwalior State. Mandasor, as is well known, is the site of the ancient city of *Dasapura*. The stone-slab bearing the record was turned up by the plough in a small hamlet close to Mandasor, on the banks of the river Siwana. It was removed by its discoverer Mr. Jaya-Śankara to his own residence in Mandasor, but subsequently, the *Subba* or Governor of Mandasor, suspecting that the inscription contained some information about hidden treasure, had it removed to his own residence. There I found it in October 1912. The Governor very kindly allowed me to examine the slab and to remove it to Mr. Jaya-Śankara's house where I was staying. At that time I read the whole of the inscription from the stone itself. Mr. Jaya-Śankara had given me an impression of it, but as it was not very clear, I requested Sir John Marshall, Director-General of Archaeology in India, to get some better estampages for me. At his request Mr. D. R. Bhandarkar, Superintendent, Archaeological Survey, Western Circle, sent two excellent inked impressions to me in April 1913, one of which is reproduced here.

¹ *Shaf karma* : compare *Manu*, i. 83

The slab bears nine lines of writing, each containing a verse and a half or forty eight syllables. There are thirteen verses and a half on the slab, and the record is not complete. Chisel marks are to be found on all sides of it except at the bottom, where it has split. The inscribed surface measures 1' 6½" by 7½" and the size of the characters varies from ½" to ¾".

The following orthographical peculiarities may be noticed. All consonants with a superscript *r* have been doubled, e.g., *Jayavarmma-*, l 1, *pārthiv-*, l 5, etc., but consonants with a subscript *r* have not always been doubled, cf. *vikrānta*, l 5, but *-Sā'rasya*, l 2, *u'krāmā*, l 1. In some cases the anusvāra has been used in places where there ought to have been sandhi, e.g., *=alamkrītā* and *pañcamañyān-*, l 3, *=sambhāra-*, l 6, *n* has been used three in the place of the anusvāra, viz., in *Sinhavarmmanas-*, and *=sinhavikrānta*°, l 5, and *varanan=gatah*, l 7. The word *śrī*, whenever used in Sanskrit as the first part of a compound word, either in inscriptions or in literature, is used without *vibhakti*. Sometimes it is used as a separate word with the third case-ending, meaning *saka* or *yukta*, but in the present inscription it is used in the first case ending, as in *śrī-Mūlaka*, l 1, *śrī-mahādaja-*, l 5. In the last case, however, its use is optional.

The language is Sanskrit and the whole of it, with the exception of the word *siddham* at the beginning of line 1, is in verse. There are a few mistakes due to the mason's carelessness, e.g., *-vudduddīpa-* for *-vidyudīpa-* in l 6, *pāvrik-kālō* for *pārit lālō* in l 2, *Jayamit[r]ayāh* for *Jayamitrāyāh* in l 9, and *svakulasy=attha* for *svakulasy-āttha* in l 8.

The characters of the inscription belong to the Central Indian variety of the Southern alphabet which is said to have closely agreed with the Western variety of the same alphabet in its simplest form¹. The most important common characteristics of the Southern alphabet are to be found in this inscription —

- (1) *Pa*, *pha*, *sha* and *sa* are open at the top. *Ma* always has the ancient form. The *ya* is tripartite in all cases, with the exception of *piāl-pu-y-ōpachay-*, l 1, where it is bipartite.
- (2) The long vertical stroke of the right limb of *la* is always retained and moreover it is in all cases, bent towards the left.
- (3) The medial *ri* is shown by a curled curve to the left.

Besides these, the following particulars are to be observed —

- (1) *Ā*, which occurs once, has a loop at the bottom, cf. *Āśvōja-* in l 3. The medial *ā* is placed somewhat lower down than usual in two cases, viz. *Āśvōja*, l 3, and *-mardhusrām*, l 7.
- (2) Medial *i* is expressed both by a loop and a curve to the left.
- (3) Initial *ī* occurs only once in *īdrīk-* in l 4. The medial form is expressed by a double curve, cf. *śrī-*, l 1.
- (4) Medial *u* is expressed in three different ways,—
 - (a) The usual one consisting of a hook turned towards the left and attached to the bottom of letters, e.g. in *-samudra-*, l 1, *-pushparr-*, l 3.
 - (b) A curve to the right attached to the bottom of the letter, which ends in a vertical line rising to the full height of the letter, e.g. in *-suklasya*, l 3, and *duhatur-*, l 9.
 - (c) A curve to the left attached to the bottom of *ra*, rising upwards and intersecting the vertical limb of the consonant, e.g. in *-cīru-*, l 7, *-kārunīkah*, l 10. The only exception is the form in *purushāy-*, l 1.

¹ Fiebig's *Indian Palaeography*, Ind. Ant., Vol. XXXIII, Appendix, p. 62.

(5) Initial *ē* occurs only once, in *ēka*, l 2, the medial form is expressed by a hook to the left, cf *-śmaś*, l 1

(6) *At* occurs only in the medial form and does not call for any remark

Among consonants the only letters worth noticing are —

(1) *Kha*, of the form in *śi^hhāchalam* in l 6, where the base is triangular as in the Northern script

(2) *Na*, the form of this letter is peculiar as it consists of the *na* with a semi circular top stroke, cf *-gan āmnātē*, l 1

(3) *Tha*, where we may note the curvature of the crossbar, cf *-manōrathē*, l 1

(4) In *pa* the vertical stroke on the left has been slightly bent inwards as in *-paryyanka*, l 1

(5) The curvature of the left vertical line is also noticeable in *pha* cf *-pha^hadam* in l 7

(6) *Ma* has retained its ancient form of the Scythian inscriptions. The only change in it is to be found in the base line which in certain cases has bent downwards

(7) In *sa* the lower part of the left limb curves in and not out, as is usual, cf *-śirasē*, l 1

(8) In *sha* the crossbar is strictly horizontal in all cases. The left shows a curvature to the right as in *pa* and *pha*

(9) *Sa* retains its old form of the Scythian inscriptions

(10) The left limb of *ha* also shows a curve to the right

The record refers itself to a king named Naravarman, who was the son of Sinhavarman and the grandson of Jayavarman. This Naravarman is mentioned in the Gangdhār inscription of his son Visravavarman¹ of the Malava year 180, and Visravavarman again is referred to in the inscription of his son Bandhuvarman,² who was a contemporary as well as the feudatory of the Emperor Kumāragupta I. In the Susunā rock inscription of Chandravarman,³ we find that the name of Chandravarman's father, as Sinhavarman. It is spelt exactly in the same way as in this inscription, i.e., *Sinhavarman* and not *Simharvarman* or *Singharvarman*. A comparison of the alphabets of the two inscriptions shows that they belong to the same historical period and can only be separated by a very few years. Up to this day epigraphists and historians have generally regarded the Meharauli pillar inscription of Chandravarman⁴ as being a record of the early Gupta Emperor Chandragupta II. I think the Susunā inscription and the new Mandasor inscription have put a new complexion on the state of affairs. In the Susunā rock inscription we find a king named Chandravarman, the son of Sinhavarman, of the city of Pushkarana, dedrating one of the inscriptions of Vishnu, viz., a wheel. Pushkarana or Pushkarana is undoubtedly the ancient name of the city of Pōkharan in the Jōdhpur State. An ancient city no doubt, as it has given its name to a sub-division of Brāhmanas, named *Pushkaranā* Brāhmanas, as Dasapura, and Ānandnagara (Wadnagar) and Śrīmālī have given their names to the *Dasorā*, *Nāgara* and *Śrīmālī* Brāhmanas. Pushkaranā seems to have been the capital of the Kshattriya

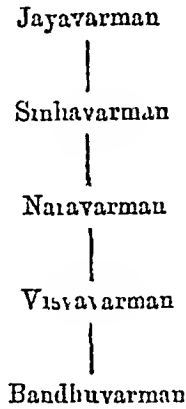
¹ Fleet's *Gupta Inscriptions*, pp 74 ff

² See *Proceedings of the Bengal Soc.*, 1895, pp 177 ff.

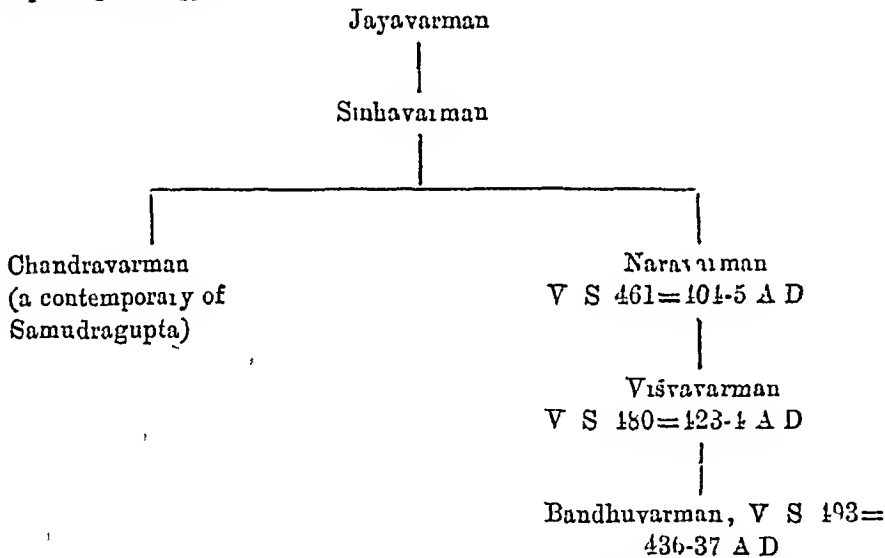
³ *ibidem*, p 82

⁴ *Gupta Inscriptions*, pp 139 ff.

Varman-kings of Mālava By the help of the newly discovered inscription we can put up the following genealogy of these rulers of Mālava —



The Susunā inscription connects Chandivarma with this dynasty and we have the following complete genealogy —



The Mēharauli pillar inscription mentions a king named Chandra who had conquered the Vāhlikas after crossing the seven mouths of the Indus, and the Vangas. Nowhere in a Gupta inscription do we find any mention of any conquest of the Punjab or of Afghanistan by Chandragupta II, or any other successor of Samudragupta. The Susunā inscription supplies us with a king named Chandia with the family title Varman, who belonged to Pushkarana in Western India, but had dedicated a wheel of Vishnu close to the Vanga country. The Mēharauli pillar itself is the very *dhvaja*, another ensign of Vishnu, the dedication of which is recorded in the inscription itself, and it also speaks of a conquest of Bengal. The natural conclusion is to state that Chandia of the Mēharauli pillar inscription and Chandravarman, son of Sinhavarman, of the Susunā inscription, are one and the same person. In the former record the family name was omitted in order to satisfy the needs of the metre.

Hitherto the Bijayagadh pillar inscription¹ has been regarded as the oldest known inscription of the Mālava-Vikrama Era, though the era used has not been specifically named. So the

¹ *Gupta Inscr.*, pp 251 ff

earliest epigraphical mention of the name of this era is to be found in the new inscription in the following words —

Śrīr-mālāva-gaṇ āmnātē prasastē kṛita-saṃjñitē

Sir R G Bhandarkar has commented on this line at length in a paper contributed to the Indian Antiquary¹ which appeared before my paper² in which the discovery of the inscription was announced³ I am afraid I am not able to agree with his conclusions In the first place he says that the word *āmnāta* means 'authoritatively laid down', but the word *āmnāta* is derived from the root *mā* to repeat Therefore *āmnāta* means 'repeatedly used' The word *āmnāya* from the same root means the Vēdas, which are constantly repeated *Samāmnāya* and *Samāmnāta* occur in the beginning of the Nirukta, which is regarded as a sort of commentary on the Nighantu, which always precedes the former The phrases mean that which is to be learnt by heart The question of authoritativeness is to be derived from the context and not from the word.

In the second place he takes the word *gaṇa* to mean a body politic or corporate body, for which I am afraid there is no warrant of so ancient a date *Gaṇa*, *pūga*, *ṛigama* or *sangha* always denote a congregation or collection, and I am afraid there is nothing in ancient literature to connect it with a political body

The word *sthiti* has not been used in this inscription but it has been used in conjunction with the word *gaṇa* in two other Mandasor inscriptions, viz —

(1) Bhanduvarman's inscription of the year 493

(2) Yasodharman's inscription⁴ Sir Ramakrishna takes it to mean "the formation", 'the condition' or 'the constitution' But *sthiti* usually means convention or tacit consent, and this is supported by the phrase *gaṇa-sthiti-vasāt kālajñānāya lihitēshu*, i.e., written for the knowledge of the time owing to the tacit consent of the *gaṇa* or congregation of the Mālavas⁵ *Kālajñānāya* means for fixing the date *Vasā* here means owing to

Both Sir Ramakrishna and Mr D R Bhandarkar have taken *kṛita* as another name of all the years of the era used in this inscription *Kṛita* is, however, the name of the first year of a cycle of years, which was used in the Vedic Period Now this Vedic cycle seems to have been continued in use in the country surrounding Mandasor in the 5th century A D, though Mr Shamasastry asserts that it had gone out of use in the 12th century B C⁶ The word has been found in three inscriptions —

(1) The Bijayagadh pillar of Varika Vishnuvardhana, the year 423

(2) The new Mandasor inscription of the year 461

(3) The Gangdhār inscription of Visuvavarman of the year 480

Our supposition that the year *kṛita* is the first year of a cycle of four years, becomes tenable if the year of the Mālava-Vikrama era to which it is applied, is divisible by four after the subtraction of one Now this is so in two cases out of three. In the new Mandasor inscription the number of years are divisible by four after the deduction of one The date of the Gangdhār inscription is an expired year, as is indicated by the words *yātēshu* and *sōttarapādēshu*, *yātēshu* means 'expired', and *sōttarapādēshu* means 'when one quarter had expired', and

¹ Vol. XLII, pp. 199 ff

² *Ibid*, pp. 217 ff

³ See also D R Bhandarkar, *Progress Report of the Archaeological Survey*, Western Circle, 1912-13, p. 53.

⁴ *Gupta Inscr.*, pp. 150 ff

⁵ See also Dr Thomas, *Journal Roy As Soc.*, 1914, p. 413, and Dr. Fleet, *ibidem*, pp. 745 ff

⁶ R Shamasastry's *Gatāmayana*, p. 4.

this last has been omitted by Dr Fleet in his translation. So the real date of the Gangdhār inscription lies in the year 461 of the Mālava-Vikrama era. This number is divisible by four after the deduction of one. The year of the Bijayagadh pillar inscription is the exception. Here the number of years are not divisible by four after the subtraction of one. But most probably this also is an expired year though it is not so specified.

A Jaina work, the *Bhagavatī Sūtra*, however, states that the four *Yugas* come in the following order: *Kalī*, *Dvāpara*, *Tṛtīyā* and *Kṛtā*. If a particular year is divisible by four then it is a *Kṛtā* year.

Sir R. G. Bhandarkar is of opinion that the era used in this inscription was founded by the Mālava Republican body.¹ Mr. D. R. Bhandarkar² states that 'the Mālavas were only in possession of a traditional usage regarding, i.e. of a mode of reckoning, the *Kṛtā* year'. Dr. Fleet³ thinks that the Mālava Vikrama era was founded by the Kushāna Emperor Kanishka. They all proceed on the supposition that there was no such king as Vikramāditya before Chāndragupta II of the Gupta dynasty. In this connection I beg to point out that a king named Vikramāditya is mentioned in Hāla's *Saptasatī*, V 64 (ed. Weber, nr. 464). As Hāla cannot be placed later than the 1st century A.D., it must be admitted that the Vikramāditya mentioned here must have existed in the first century B.C. The verse runs as follows —

Samāhāna-sūha rasa tāsīṇa dentēna tuha karē lullham |
chalāṇa Vīlānāv hiraṇyānam=anusikkham tāsā |

I edit the inscription from the original stone.

TEXT

- 1 सिद्धम् [1*] सहस्रभिरसे तस्मै पुरुषायामितात्मने [1*] चतुस्सुद्रपथ्यङ्गतोय-
निद्रालवे नमः [॥ १*] श्रीर्मातृवगणान्नाति प्रशस्ते कृतसन्निति [1*]
- 2 एकपथ्यधिज्ञे प्राप्ते समाशतचतुष्टये [॥ २*] प्रावृत्काले⁴ शुभे प्राप्ते मनस्तुष्टिकरे
नृणाम् [1*] मवे(हे)⁵ प्रवृत्ते शक्रस्य क्षणस्यानुमते तदा [॥ ३*]
- 3 निष्पन्नत्रोद्दिव्यवसा काशपुष्पैरलंकृता [1*] भाभिरभ्यधिक भाति मेदिनी सत्य-
मालिनी [॥ ४*] दिने आश्वी(श्री)जशुक्लस्य पञ्चम्यामय सत्कृते [1*]
- 4 ईदृक्कालवरे रम्ये प्रशासति वसुन्धराम् [॥ ५*] प्राक्पुण्योपचयाभ्यासात्सर्वित-
मनोरथे [1*] जयवर्मानरेन्द्रस्य पौत्रे देवेन्द्रविक्रमे [॥ ६*]
- 5 क्षितीशे सिद्धवर्मणस्सिद्धविक्रान्तगामिनि [1*] सत्पुत्रे श्रीर्माहाराजनरवर्मणि
पार्थिवे [॥ ७*] तत्पालनगुणोद्देशाद्गर्भप्राप्त्यर्थविस्तरः [1*]
- 6 पूर्वजनान्तराभ्यासाद्वलादाक्षिप्तमानस⁶ [॥ ८*] स्वयंशुखसभारविवर्जित-
कृतोद्यम⁷ [1*] मृगतृष्णाजलस्त्रविदुद्दीपशिखाचलम्⁸ [॥ ९*]
- 7 जीवलोत्तमिमं ज्ञात्वा शरण्य शरणङ्गतः [1*] त्रिदशोदारफलद स्वर्गलो-
चारुपावम् [॥ १०*] विमानानेकविटपं तोयदातुमर्हृत्पावम्⁹ [1*]

¹ *Ind. An.*, Vol. V, p. 290

² *J. R. A. S.*, 1913, p. 633, Note 2

[I would read मवे प्रवृत्ते — S. K.]

³ *Read* °[३३] १५

⁴ *See* *cit.*, p. 163

⁵ Read प्रावृत्काले

⁶ The mark above स, is probably accidental

⁷ Read °मृषुसदम्

[illegible]

- 8 वासुदेव जगद्वाससप्रमेयमजं विभुम् [॥ ११*] मित्रभृत्यार्त्तसत्कर्ता स्वकुलस्य^१
चन्द्रमाः [१*] यस्य वित्तं च प्राणाश्च देवब्राह्मणसागताः^२ [॥ १२*]
9 महाकारुणिक सत्यो धर्म्मार्जितमहाधनः [१*] सत्युन्नो वर्सवृद्धेस्तु सत्यौन्नोय
जयस्य वै [॥ १३*] दुहितुर्वल्लभूराया^३ [१*] सत्युन्नो जयमित्रयाः^३ [१*]

TRANSLATION

(Verse 1) Success¹ salutation to that Purnsha with thousand heads and immeasurable soul, who sleeps on the waters of the four oceans as on a bedstead

(V 2) On the arrival of the auspicious year four hundred increase by sixty-one named Kṛita and repeatedly used by the illustrious Mālava tribe, (V 3) the approach of the auspicious rainy season which delights the minds of men, the festival of Śaktra having commenced as then allowed by *Kṛishna*, (V 4) the earth garlanded by corn shines with lustre to a great extent, being adorned by Kāśa flowers and growing up paddy and fodder (Vv 5-7) On the 5th day of the waxing moon in the month of Āśvina, in this delightful and auspicious time, which is a matter of congratulation to all, while the illustrious *Mahārāja* Naravarman, the ruler of the Earth, was governing the world, the virtuous son of the king Sinhavarman, and the grandson of the king Jayavarman, whose prowess was like that of the king of Gods, whose gait was as powerful as that of a lion,⁴ and whose desires were increasingly fulfilled owing to the repeated accumulation of merit in previous (births), (Vv 8-14) with the object of exemplifying the merit of that administration, Satya, the virtuous son of Varunavridhni the virtuous grandson of Jaya, the virtuous son of Jayamitrā, (who was) the daughter of Balasūrā, bestirring himself for the acquisition of merit, his mind being forcibly drawn to (such a course) owing to the habit acquired in previous existences, whose efforts were intensified by the weight of his merit and fame, who honoured friends, servitors and those in distress, who was as the moon in his own family, whose wealth and even whose life was made over to the Gods and the Brāhmins, who was endowed with great compassion, who acquired his great wealth by lawful means and who finding this living creation to be transitory like the water of the mirage, like a dream, like the lightning and the flame of the lamp, took refuge in Vāsudeva, the grantor of protection, the habitat of the creation, the immeasurable, the unborn, all pervading, (who is compared to a tree) which gives heaven as its noble fruit, whose charming young shoots are the celestial damsels, whose many branches are the heavenly cars, which drops honey (in the shape) of rains from clouds

No 36—TWO GRANTS OF RANABHANJADEVA

By R D BANERJĪ, M A

The discovery of these two grants were announced by Bābū Nāgendra Nāth Vasu, the Honorary Archaeological Surveyor to the Mayūrabhañja State, Orissa, in the first volume of *The Archaeological Survey of Mayurabhanja*⁵ One of these grants was edited by him in the same publication with plates, which, though clear, are not reliable as the process of reproduction

¹ Read °स्यैव² Read °सत्कर्ता³ Read °सिन्हाया⁴ [R D Bhandarkar renders the phrase *Sinha vi-rānta gōmin*, as the tributary prince of Singhavikrānta (i.e. Simhavikrama or Chandragupta II), *Ind Ant.*, 1913, p 162]⁵ *The Archaeological Survey of Mayurabhanja by Nāgendra Nāth Vasu*, Vol. I, pp 129 &c.

adopted was not purely mechanical. The publication of the Sōnpur grant of Śātrubhañjadēva¹ has thrown new light on the Bhañja dynasty of Orissa. As Bābū Nāgēndra Nāth Vasu's edition is not free from mistakes, I have edited both plates together. I obtained them, in 1911, through Mr. L. E. B. Cobden-Ramsay, ICS, Political Agent, Orissa Feudatory States, along with two other plates, one of which has already been edited by me in this Journal² while the other one has been published by Bābū Nāgēndra Nāth Vasu³.

The plates were found in the Feudatory state of Baudh in Orissa and "were turned up by the plough"⁴. Further details about their discovery are not available to me. At present the plates belong to the Feudatory Chief of Baudh. The first verse of both of these plates and many of the following ones correspond to those of the Sōnpur grant of Śātrubhañjadēva. For the sake of distinction I have named the plates A and B.

A.—The Baudh Grant of Ranabhañjadēva, the 54th year.

The inscription recording this grant is incised on three plates of copper measuring from 8½ to 8¼" in length and from 4½" to 4¾" in breadth. They are held together by a ring, ½" thick and nearly 4" in diameter, of the same metal, passing through round holes about ¼" from the edges of the plates. The first plate only carries writing on the inner side. The royal seal, soldered to this ring, is round in shape and measures 2½" in diameter. The impression of the seal consists of a crescent above, the name of the king *śrī-Ranabhāñjadēvasya* in the middle, and a seated bull, facing the proper left, below. The plates with ring and seal weigh 232 tolas.

The characters of the inscription are more archaic in form than those of the Bāmanghātī grant of the same king⁵ or the new Sōnpur grant⁶ of his father Śātrubhañjadēva. They are more akin to the characters of the Gumsār grant of Nētribhañja⁷ and the Orissa plates of Vidyādharaḥhañja⁸. The inscription mentions a king named Gandhata in l. 5 as the king's father. In grant B in the same verse Śātrubhañjadēva is mentioned as the father of the king. Further on, l. 12, it is mentioned that the king was born in the family sprung from the egg (*vamsa-prabhav-āṇḍajaḥ*), with which we may compare the similar phrase used in the Sōnpur grant of his father (*āṇḍaja-vamsa-prabhavah*). He is styled *Paramamāhēstara Mahārāja*, l. 12. He is styled *Rānaka* in l. 17 of grant B of the year 26. He addresses the officers of the Khūñjālī *mandala* and informs them that the village of Kōnatintu in the Khātīyā *vishaya* has been given to a Bhātaputra, the son of Vāsudēva, whose name has been omitted through carelessness, who was an emigrant from Apilōmulēri and an inhabitant of Amvāsara-sarā, belonged to the Rōhita *gōtra*, the Rōhita *ashtaka*, the Viśvāmitra *pravara*, the Chhāndōga *charana* and the Kauthma *śākhā*. The grant was written in the 54th year of the king in the dark half of Bhādrapada by the *Sāndhi-vigrahīya* (*Sāndhi-vigrahika*) Himadatta, was incised by the *Ārhasālī* Gōnaka and sealed with the Royal seal.

I edit the inscription, which has already been published by Bābū Nāgēndranāth⁹, from the original plate —

¹ Above, Vol. XI, pp. 98 ff.

² *The Archaeological Survey of Mayurabhanja*, Vol. I, pp. 152 ff.

³ *Journ. Beng. As. Soc.*, Vol. XL, Part I, pp. 165 ff.

⁴ *Journ. Beng. As. Soc.*, Vol. VI, pp. 669 ff.

⁵ *loc. cit.*, pp. 135 ff.

⁶ Above, pp. 156 ff.

⁷ *ibidem*, p. 129.

⁸ Above, Vol. XI, pp. 98 ff.

⁹ *ibidem*, Vol. LVI, Part I, pp. 159 ff.

TEXT

First Plate

- 1 Ōm¹ Siddhi[h*] || ²Sambhāra-kāla-hutabhug-vikarāla-ghōra sambhānta-kimkara-
kritānta-mūnta-
2 bhūnda(nna)m [h*] bhūnn-ē(ā)ndhak-āsura-mahāgahan-ātapattra[m*] tad=bhairavam
Hara-vapur=bhavatah prapātuh³ || [h*] ²Durvvara-vā-
3 rāpa-rana-pratipaksha-paksha-llakshmi⁴-hath-āpaharan ūtsahita-pratāpāh ||(i) Bhañjā
narādhi-
4 patayō vahavō vabhūvar⁵=udbhūtayō=ttra bhūvi⁶ bhūm sahasrasamkhyāh || [2*]
²Tēshām kulc sakala-bhūtala-
5 pāla-mauli-māl ārchchit-ānhri⁷-yugalō valavām⁸ nripō=bhūt ||(i) śrī-Gandhata[h*]
prakata-paurusha-raśmi-
6 chakra-nirddārit-āri-hridayō=sya pītā nripasya ||[3*] Nānā-mānāyamān ānyōnya-
lagna-
7 gaja-vāji-ghat[h*]-bhat-augha samghatta-ghōra - samara - nirddārit-āri - narēndra - vrinda-
llakshmi⁹-samūha-
8 hatha-harana-prakatita-vikata-pata¹⁰-pūrushakāra-pratāp ātikrānt-āneka sahasra-samkhyā-
vi-
9 khyāt ōtkhyātā¹¹-khaḍga-bhrājishnu-bhū(bhu)ja-vajra-Bhañja-bhūpati[h*] prabhūti-
pūrā[d*] Dhritipūrāt¹² || Śarad ama-
10 la-vahala-jaladharaddhavalā¹³-yasah-patala-kamala māl-ālamkrita sakala-dig vadhū-vada-
11 nō anavaiata-pravarttamāna-nānū-sanmāna-dān-ānandita-m[h*]śēsha-svajana dina-
du[h*]khit ānā-

Second Plate, First Side

- 12 tha-jana manō-vanō vanśa-prabhav-āndajah¹⁴ Paramamāhēsvarō mātā-pitrī-pād-
ānudhyātō Bhañj ā-
13 mala-kula tilakō Mahārāja śrī-Ranabhañjadēvah kuśali || Khūñjali-mandalē
bhavishya-
14 d-rājā¹⁵-rājanak-āntaranga - kumār[j*]mātya - mahāsāmanta - vrā(brā)mana - purōgamān=
anyā[m*]ś=cha danda-
15 pāsika-chchātā¹⁶-bhata-vallabha-jātīyā[n*] yath-ārha[m*] mānayatī vōdhayatī¹⁷
samādiśayatī ch=ānya-
16 t sarvvatah sīvam=asmākam viditam=astu bhavatām || Khātīyā-vishayō
samvindhah¹⁸ Kōnatinthi-grēma-
17 ś=chatuh-simā¹⁹-paryantah sa-nidhiś=ch=ōpanidhiś=cha²⁰ mātā-pitrōr-ātmanas=cha
puny-ā-
18 bhivridhayō²¹ salila dhārā-pūñasarēna²² vidhinā || Rōhita-gotrāya Rōhita ashtikā-

¹ Expressed by a symbol⁴ Read *lakshmi*⁷ Read *ānhri*¹⁰ Read *-pata-purushakāra-*¹³ Read *lahala-jaladhara-dhavalā-*¹⁵ Read *-rāja rājanyak*¹⁸ Read *sambadliah,*²¹ Read *-vridhayō*² Metre Vasantatilakā⁵ Read *bhavō vabhūvar=udbhūtayō=*⁸ Read *bala-ān*¹¹ Read *ōtkhyātōtkhātā*¹⁴ Read *āndaja vanśa prabhavah*¹⁶ Read *chātā*¹⁹ Read *-simā*²² Read *-pūñasarēna*³ Read *prapātu*⁶ Read *bhūvi*⁹ Read *lakshmi*¹² Read *purāt*¹⁷ Read *vōdhayatī samādiśati*²⁰ Read *samādiśh sōpanidhiś=cha,*

- 19 ya Viśvāmītra-pravarāya śchhāndōka¹-charanāya Kanthuma-sākhāya² Vāsudēva-
sutāya Bhā-
20 tapūtra³ Apilōmulēri-vimūgata⁴ Amvasarasarā-vāstavya⁵ vidhir-vvidhēya-
savidhāna⁶-vi-
21 dhinā tamvra⁷-śāsanatvēna pratipādītō=smābhīr=yatēś(taś)=cha pāraparya-kul-
āvatārēna yāva-
22 d=Vēd-ā[na]vachanēna⁸ yathā [I*] Kāṇḍāt=kāṇḍā[t*] prarōhanti⁹[I*] yā sūtēna
pratanōshi sahasrēṇa virō-

Second Plate, Second Side

- 23 hasi [I*] ēvam vudhvā¹⁰ parārddham cha paratah vanś¹¹-āvatārēṇ=āpi
bhavadbhīr=¹²asmad-upaiśdhāt dharmma-gaura-
24 vāch=cha na kēnachi[t*] svalpam=api vādhā karaniyam¹³ || Uktam cha
dharmmaśāstrē [I*] Vahubhīr¹⁴=vvasudhā dattē rāja-
25 bhūh Sagar-ādibhīr¹⁵=yasya yasya yadā bhūmih¹⁶ tasya tasya tadā phalam ||
Mā bhūd=aphala-śānkā vah
26 paradatt=ēti pārthivāh [I*] śvādānāt=phalam=ānamtya[m*] paradatt-ānupālānē ||
Aśvamēdhasahasrāni
27 vājapēya-satāni cha [I*] paundarika¹⁷-sahasrāni bhūmī-dānā[r*]ddhikam phalam ||
Ēkavinsati¹⁸
28 kulāmy=āhuh kashtam hi narakē sthitam [I*] bhūmidānēna mētrēna urddham¹⁹
yānti mrītam²⁰ divi ||
29 Svadattā[m*] paradattām=vā yō harēti(ta) vasū(su)ndharām [I*] sa viśthayā²¹
krimir=bhūtvā pītrbhīh saha pa-
30 chyatē || Hiranyam=ēkam gōr=ēkam²² bhūmim=apy=arddham=angulam [I*]
haram²³ narakam=āyāti yāvad=āhūti-sampla-
31 vah²⁴ || Avisham visham=ity=āhuh vrahmasvam²⁵ visham=uchyatē ||(I)
visham=ēkākīnō(nam) hanti vrahmasvam²⁶ ²⁶pūtra-pautri-
32 lam²⁴ || Sarvvēshān=tu pradānānām bhūmī-dāna[m*] praśasyati ||(I) kalpa-kōti-
gatam pāpam samchutam jayatē narah [I*]
33 ¹⁸Ēka-vinsati-kulāny=ēva kash[t]am narakē sthitam [I*] bhūmī-dānēna mētrēṇa
tvach=ēv=āhūr=vvimuchyatē || Pāpa-ni-

Third Plate, First Side

- 34 rmmōchyavas=tyaktvā saupānā bhūmidānaka [I*] padō padē divim(vam) yāti
pītrm-ātṁ ākavimsakam || Phalasya
35 kathitam dharmmam phalā[n*] nishphala-sambhavaḥ [I*] bhūmī-harttē phalachēta
(-chchhētā) phalā[n*] nishphalatā[m*] vrajēt[||*]

¹ Read *Chhāndōga*

⁶ Read *galāya*

⁷ Read *tāmra-*

⁸ [Read *prarōhanti*, see eg *Vājasaneyi Samhitā*, 13, 20 f.—S. K.]

¹⁰ Read *buddhvā*

¹¹ Read *śākhāya*

¹² Read *śākhāya*

¹³ Read *śākhāya*

¹⁴ Read *śākhāya*

¹⁵ Read *śākhāya*

¹⁶ Read *śākhāya*

¹⁷ Read *śākhāya*

² Read *-śākhāya*

⁵ Read *-vāstavyāya*

⁶ Read *=vēdānā-*

¹⁰ Read *śākhāya*

¹¹ Read *śākhāya*

¹² Read *śākhāya*

¹³ Read *śākhāya*

¹⁴ Read *śākhāya*

¹⁵ Read *śākhāya*

¹⁶ Read *śākhāya*

¹⁷ Read *śākhāya*

¹⁸ Read *śākhāya*

² Read *Bhaṭṭaputrāya*

⁵ Read *vidhi vidhēya samvidhāna-*

¹² Read *bhavadbhīr=*

¹³ Read *śākhāya*

¹⁴ Read *śākhāya*

¹⁵ Read *śākhāya*

¹⁶ Read *śākhāya*

¹⁷ Read *śākhāya*

¹⁸ Read *śākhāya*

¹⁹ Read *śākhāya*

²⁰ Read *śākhāya*

ॐ सिद्धिं प्रदातुं कुरु ॥ १ ॥ सिद्धिं प्रदातुं कुरु ॥ १ ॥
 २ सिद्धिं प्रदातुं कुरु ॥ २ ॥ सिद्धिं प्रदातुं कुरु ॥ २ ॥
 ४ सिद्धिं प्रदातुं कुरु ॥ ४ ॥ सिद्धिं प्रदातुं कुरु ॥ ४ ॥
 ६ सिद्धिं प्रदातुं कुरु ॥ ६ ॥ सिद्धिं प्रदातुं कुरु ॥ ६ ॥
 ८ सिद्धिं प्रदातुं कुरु ॥ ८ ॥ सिद्धिं प्रदातुं कुरु ॥ ८ ॥
 १० सिद्धिं प्रदातुं कुरु ॥ १० ॥ सिद्धिं प्रदातुं कुरु ॥ १० ॥

ॐ सिद्धिं प्रदातुं कुरु ॥ १ ॥ सिद्धिं प्रदातुं कुरु ॥ १ ॥
 १२ सिद्धिं प्रदातुं कुरु ॥ १२ ॥ सिद्धिं प्रदातुं कुरु ॥ १२ ॥
 १४ सिद्धिं प्रदातुं कुरु ॥ १४ ॥ सिद्धिं प्रदातुं कुरु ॥ १४ ॥
 १६ सिद्धिं प्रदातुं कुरु ॥ १६ ॥ सिद्धिं प्रदातुं कुरु ॥ १६ ॥
 १८ सिद्धिं प्रदातुं कुरु ॥ १८ ॥ सिद्धिं प्रदातुं कुरु ॥ १८ ॥
 २० सिद्धिं प्रदातुं कुरु ॥ २० ॥ सिद्धिं प्रदातुं कुरु ॥ २० ॥
 २२ सिद्धिं प्रदातुं कुरु ॥ २२ ॥ सिद्धिं प्रदातुं कुरु ॥ २२ ॥

ॐ सिद्धिं प्रदातुं कुरु ॥ १ ॥ सिद्धिं प्रदातुं कुरु ॥ १ ॥
 २४ सिद्धिं प्रदातुं कुरु ॥ २४ ॥ सिद्धिं प्रदातुं कुरु ॥ २४ ॥
 २६ सिद्धिं प्रदातुं कुरु ॥ २६ ॥ सिद्धिं प्रदातुं कुरु ॥ २६ ॥
 २८ सिद्धिं प्रदातुं कुरु ॥ २८ ॥ सिद्धिं प्रदातुं कुरु ॥ २८ ॥
 ३० सिद्धिं प्रदातुं कुरु ॥ ३० ॥ सिद्धिं प्रदातुं कुरु ॥ ३० ॥
 ३२ सिद्धिं प्रदातुं कुरु ॥ ३२ ॥ सिद्धिं प्रदातुं कुरु ॥ ३२ ॥

34 34
 36 36
 38 38
 40 40
 42 42
 44 44

46 46
 48 48

- 36 *Asvamedha-sahasrāṇi vājapēya-śatāni cha* [*] *gavām śatasahasrēna bhūmiharttā*
na śudhyati ||
- 37 *Lōka-chūrṇa-ā** śma-chūrṇam *cha viśaṇ=cha jarayē[n*]* *narah* [*]
vra(bra)hmasvam tri(tri)śhu lōkēśhu(h) kah pū(pu)mā[n]* *jarayishyati* ||
- 38 *Yajñō=nrītina ksharatī tapah ksharatī vismayān¹=kshiti-hartty=²śkavimsāni*
kū(ku)lāni narakam vrajēt || *Tri-*
- 39 *n-āgra-jala-vi(bi)nduś=ca jala vudvuda(budbuda)-sādriśa[m*]* [*] *sadṛīśam*
jivitam jñātvā kirtti dharmmam na lōpa-
- 40 *yēt* || *Vēda-vāk=smṛitayō jhivā vadanti pīshi-dēvatā[h*]* *bhūmi-harttā tathā*
martyē āho mā hara
- 41 *mā hara(h)* || *Yath=āpsu patitam(tah) Śakra taila-viudur=visarpati* | *ēvam*
bhūmikṛitam dānam sasyō sasyō prarō-
- 42 *hati* || *Āsphōtasyamti pītarah pravalgyamti pītāmah[āh*]* *bhūmīdātā kalē*
jatī(tah) ea m[ē] trātē bha-*
- 43 *viśhyati(h)* | (||) *Ādityō Varuṇō Viśnu[r*]* *Vra(Bra)hmā Sōma(ō) Hutāśanah* [*]
Śūlapānis=tu bhagavām(vān) abhinam-
- 44 *danta bhūmīdah(dam)* || *Bhūmim yah pratigṛhṇā(hnā)ti yach(yaś)=cha bhūmī[m*]*
prayachchhati [*] *abhan tau punya(nya)-karmmānan uyatan*

Third Plate, Second Side

- 45 *svarga-gāminau* || *Iti kamala dal-āmvu(āmbu)-vi(bi)ndu-lolāh(lām) śrī(śrī)yam=*
anuchintya manushya jivitam [cha [*]]
- 46 *sakalam=idam=udāhri(ri)tam hi vudhvē³ na hi pūrushah⁴ parakīrttanam vilōpyā* ||
Śrī-Ranabhañja-
- 47 *dēvasya pravarddhamānō vijayarājyō sammvatsarē chatuhpañchāsātāmō*
Bhādravada-āmāmā(va)-
- 48 *syāyām likhitam sānd[h*]ivigīahya-Himadattēna* [*] *Utk(i)nnam cha Ārka-*
śālī-Gōṇā-
- 49 *kēna* [*] *Lāmchhitam Mahārājakiya-mudrēna* ||⁵

B —Bauda Grant of Ranabhañjadēva; the 26th year

This grant is incised on three copper-plates held together by a circular ring which passes through holes bored on the right margin of the plates, about $\frac{1}{4}$ " from the edge. The first plate bears writing on the inner side only. The last plate is broken near the ringhole, perhaps in consequence of an attempt to remove the plate from the ring without cutting the latter. The plates measure $6\frac{1}{2}$ " by $4\frac{2}{3}$ ". The last plate, however, is only $4\frac{1}{2}$ " broad in the middle. The ring is $\frac{3}{8}$ " thick and has a diameter of $2\frac{1}{2}$ ". It passes through the bottom of an oval seal measuring $2\frac{1}{4}$ " by 2". The seal bears, in high relief, a couchant bull facing the proper left, and above it crescent and sun. Below the bull is the legend *śrī-Ranabhañjadēvasya* in Nāgarī letters. Below the legend again is an expanded lotus flower with stem. The plates with ring and seal weigh 155 tolas. The ring had not been cut when the impressions were prepared by Mr. Krishna Sastri.

The inscription has been very carelessly incised, and words and even parts of verses have been omitted in many cases. In the metrical portion it is stated that Śatrubhañja was the father of the king Ranabhañjadēva, who was a devout Vaishnava and meditated on the feet

¹ Read *vismayāt* | *kshiti*

² Read *-hartt=ashā-*

³ Read *buddhvā*

⁴ Read *purushah parakīrttayō vilōpyāh*.

⁵ Here follow a floral design and a conch (or symbol for *im*) which, evidently, constituted the mark of the king mentioned immediately before. A double vertical stroke is engraved after the mark.

of his father and mother. He was king of both the *Khūñjalis* which were mentioned in the Sompur plates of Śatrubhañja as *Ubhaya-Khūñjali mandalē* and as *Khūñjalī* in plate A. He is styled Rāṇaka (l. 17), one who was worshipped by the *Māhāsāmantas*, who had obtained the five great sounds, and who had obtained a boon from the goddess Stambhēśvari. The inscription records the grant of the village of Vāllāśringā in the *Khātīā viśhaya* to a Brāhmaṇa of the Vājasanēya *charana*, the Maudgalya *gōtra*, the Bhārmyasva *pravara*, and the Āṅgīrasa *anupratara*, the Bhattaputra Dāmōdara, surnamed Bhūṣhaṇa, the son of Bhattabhūṣhaṇa, who hailed from the Bhatta-village of Khaduvāpālī, and, after his death, to his son the Bhattaputra Ohhadōka (?). The grant was made in the 26th year of the king on the 5th day of the bright fortnight of Mārgasīras. It was incised by the merchant (*vanik*) and goldsmith (*śūarnnakara*) Śīvanāga, the son of Pāndī, and sealed with the Royal seal. This man Śīvanāga also sealed the Sompur grant of Raṇabhañja's father Śatrubhañja. I edit the inscription from the original plate.

TEXT.

First Plate

- 1 Ōm¹ Svasti | ²Samhāra kāla-huta-bhug-vikarā) ghōra-sambhrānta-kkīra³ .
- 2 kṛtānta-[nītānta*]-bhī[n*]na[m*] [l*] bhī[n*]n āndhak-āsura-mahā-gahanātpatra⁴(l)
tad=bharavam Hara-va-
- 3 pur=bhavatah prapātah⁵ || ²Durvāra vārana-rana-pratipaksha-[paksha*]-lakshmi-
hatha-gra-
- 4 haṇa suprasṛita-pratāpā[h*] Bhāñja nārādhipatayō⁶ vahavō vabhuvur=udbhū-
- 5 vayō=tra bhuva(vi) bhu(bhū)ri-sahasra-sa[m*]khyā[h*]|| ²Teshām kulē sakala-
bhu(bhū)ta[la*]-pāla-
- 6 maulī-māl ārchhit āmghri-jugalō valavānṛpō=hūtā⁷ || (l) śrī-
- 7 Śatrū(tru)bhāñja ity=atula-dhīh [l*] Tasy=ātmaja[h*] svayambhu-vat || A-
- 8 nyō ma[rda]māna-milita⁸-samuddhata-nṛpī-chakra chaturanga-va(ba)la-[kshō]bha⁹
- 9 chalī¹⁰ dharā-maṇḍala(lō) gaja-turaga-khura-nīr(n)dārana-prasarad-atula dhu(dhū)ri-
- 10 vitāna sachchhanna¹¹ jany-āṅgna(nō) gaja-skandha-vēdikē-svayamvar-āyāta | ¹²pa-
- 11 rinita-ja[ya*]-lakshmi samānandita-paurajana-m[ā*]nasah śrīmad dāñja¹³
- 12 bhupatī purād-Dhṛitipurā-nāmna[h*]|| sa(śa)rad-amala-dhavalakara-yaśa[h*]-

Second Plate, First Side

- 13 patala dhavalita-dig vadanō || ā(a)nava(n)rata-pravrit[t*]a sammāna-dān-āna-
- 14 ndita sakala-janō andaja-vaṇṣa-prabhavah Paramavaishṇava(vō) mātā-pi-
- 15 trī-pād ānudhyāta(tō) Bhāñj-āmala-kula-tilaka Ubhaya-Khūñjaly-adhipatī[h*]
- 16 samadhyagata-pañcha-mahāśayda¹⁴ mahāsāmantā-vandita Stambhēśvari-
- 17 lavdha-vara prasāda¹⁵ | rāṇaka[h*] śrī Raṇabhañjadēva[h*] kuśali ih=aiya Khi-
- 18 ṇjali-maṇḍalō bhaviśhyad-rāja-rājanak-āntaranga-kumār[ā*]mā-

¹ Expressed also by a symbol at the beginning of the line

² Metre Vasantatilakā-

³ Read *kimkara*

⁴ Read *gahanātpatram*.

⁵ Read *prapātu*

⁶ Read *nārādhipatayō bahavō vabhūvur=udbhūtayē=tra*

⁷ Read *maulī māl-ārchhit āmghri jugalō balavān-nṛpō=bhūt* The second half of the stanza cannot be restored.

⁸ Read *anyōnya mardamāna milita* ?

⁹ Looks like *-kshītōbha-*

¹⁰ Read *okhita-*

¹¹ Read *sachchhanna-*

¹² Read *-svayamear-āyāta-pa*.

¹³ Read *śrīmad Bhāñja bhūpatīh*

¹⁴ Read *śabdō*.

¹⁵ Read *Stambhēśvari labdha-caraprasādō*.

- 19 *tyā(tya)-mahāsāmanta-vrā(brā)hmana-pradhānā[n*] an[y*]ā[m*]ś=cha dandapāsi(śi)ka-*
 20 *chāta-bhāta-vallabha(ñ)jātiyāh(yān) yathārhi¹ mānayatī vādhayat² sam[ā*]-*
 21 *dśa(ya)tī ch=ānyat(a) | sarvvatah si(śi)vam=asmākam[*]viditam=astu bha[va*]tām*
Kh[ā]-*
 22 *tā³-vishaya-pratīva(ba)ddha-Vallāśringā-khandakshētra[m*] [i*]tasya cha paśchimēna*
di-
 23 *g(a)-vibhāgēna Śālankī⁴ nady=astī ut[t*]arēna cha Mahānadī pu(pū)rvvēna si-*
 24 *ma-sandhan āśva[t*]tha-vriksha-dvaya[m*] vyavasthita[m*] | dakṣhiṇatas=tu*
ku[t]tanasi-*

Second Plate, Second Side

- 25 *lā simāvadhi[h*] paratvēna | vyavasthih⁵ mīdhī-upanidhi-sahita Madhyadēś-ā-*
 26 *kāra-bhu(bhū)ta-Khaduvāpeli-bhatta-grāma-vinirgata(m)-Maudgalya-gōtrēna Bhākra-*
myā-⁶
 27 *śva-pravarēn=Āngiras ānupravarēna Bhu(Bhū)shan ābhūdhanē[na*] Vāja[se]nēya-*
charana-
 28 *Kāva-sākhādhyā[y*]inā Bhatta-Bhu(Bhū)shana-sushtēna⁷ bhattaputra-śrī-Dāmōdarēna*
pra-
 29 *bhu-lāy-aika-śaranēna mritvā ētat(a) śāsa(sa)nam tad-anantaram tat(a)-putrēna*
 30 *bhattaputra-Chhadōka-nāmā tām(v)ra-sāsana[m*] pratilavdham⁸=iti | P[ā*]-*
 31 *ram(a)parya-lul-āvatārēna y[ā*]vad=Vēd-ārtha-vachanēna yathā [i*] kāndā[t*]*
 32 *kāndā[t*] prarōhamti⁹ | śāsanēna pratīnāsi sahasīēna virōha-*
 33 *si [i*] evam vuddhā¹⁰ parā[r*]ddhāū=cha paratō va[m*]śāvātārēna [bhavadbhīr=*
asmad-uparōdhā]d=dharmma gauravā[ch*]=cha na kē-*
 34 *nachī[t*] [svalp=āpi bādha karaniyā [i*] tatbā chauktam¹¹ dharmma-śāstrēshu[||*]*
Phalaz¹² kṛishṭā mahi[m] dadyā[t*] sa-vija-sasya mē-*
 35 *dēni¹³ | yāva[t*]surya kṛitām lokō tāva svargga mahiyatō || ¹⁴ Vēda-vākyasma-*
 36 *yō juhvā vadanirshī dēvatāh bhumi hattā tath-ānyavcha ahō mā(m) hara*
m[ā]
 37 *hara | (||) yath=āpsu patitam Śakra tanlavind[u]¹⁵ visarppati | evam bhu(bhū)-*
mī-kri-

Third Plate, First Side

- 38 *tam dāna[m*] sasyē sasyē prarōhati || Ādityō Varunō Viśhnū¹⁶ Vrahmā Sōma-*
(mō) Hūt[ā]-*
 39 *śana[h*] ||(i) Su(Śū)lapānī(ni)s=tu bhagavām(vān=)ābhūnandanti bhu(bhū)mīda[m*]*
| (||) Āsphōtaya[n]ti-*
 40 *pitarah pravalga(ya)ntī pitāmahā[h*] ||(i) bhu(bhū)mī-dātā kulē jātā(tah) sa*
mē trātā bhavi-

¹ Read *yathārharī*

² Read *bōdhayatī*

³ The *t* of *Khātā* is slightly misshaped so that it looks almost like *n*

⁴ [The present river *Sālki*—S K]

⁵ Read *°rititam mīdhī upanidhi sahita*

⁶ [The *kra* of *Bhākramyāśva*- looks like a cancelled *ka* Read *Bhārmayāśva*—S K]

⁷ Read *-sutēna*

⁸ Read *labdham=*

⁹ [The writer originally wrote *prarōhamti* but cancelled the *t* after *h* Read *prarōhanā* | *yā tatāna*
pratanōshi, see above, p 324, n. 9—S K]

¹⁰ Read *buddhā*

¹¹ Read *ch=ōktam*

¹² Read *phalakṛishṭam*.

¹³ Read *sa bijām sasya-mēdinīm* | *yāvat sūrya kṛitālōkas=tāvat svargē*

¹⁴ Read *Vēda-cāk smṛitayō jihvā tadanti rishī dēvatāh* |

¹⁵ Read *-bindur*

¹⁶ Read *Viśhnur=Brahmā*

- 41 ahyatı || (Rv) vahabbıṛ=vvasudhā dattā rājōnāh¹ Sagar-ādibhı[h*] || Mā
rud=aḡhala samlā²
42 paradēteshu pārıtum || yasya yasya yadā bhu(bhū)mı[s*] tasya tasya tadā
phala[m ||*] S[v]a-
43 da[t*]tām parada[t*]tām=vā yō harēta(m) (d)vasundharām ||(l) sa viśtthāyā[m*]
kṛmır=bhu(bhū)-
44 tvā pıtrıbhı[h*] saha paśhyatē || Hiraṇyam=ākam gām=ēk[ā*]m ³bhumı=apy=a-
45 rddham=angalam | hara[n*] ma(na)rakam=āyātı yāvad=ābbu(bhū)ti samplavah⁴ ||(l)
Bhu(ū)mı[m*]
46 yah pratıgrıhā(nā)ti yach(ś)=cha bhu(bhū)mı[m*] (ya pratıgrıhātı yach=cha
bhumı) prayachchhatı | ubhau
47 tau puna(nya)-karṇmānaṇ nıya[tam*] svargga gāminau ||(l) Haratē hārayatē
bhu(bhū)mı[m*] manda-vu(bu)-
48 ddhı=tamāvritah | sa vvaddhō⁵ vārunah pāsai[s*] tıryā[g*]-yōnıshu jāyatē ||(l)
Mā pā-
49 rthıva(h) kadāchıt=[tv*]am vahmasvam⁶ manasā=d=apı | anahēsha⁷ dha[r*]ma[m*]-
bhı[sba*]jya[m*]jētaṃta ⁸hal[ā]-
50 halam viśham || Avıśham viśham=ıty=āhu[r*] viśmasvam⁶ viśha[m=*] nchyatē || (l)
viśha[m*] ēkā-

Third Plate, Second Side

- 51 [k]ıñō hantı vrahmasvam⁶ putra-pautrikam ||(l) Lōha-churnpa⁹-āsma¹⁰
churnnañ⁹=cha viśhañ=cha [ja*]-
52 rayē[n*] narah | viśmasvam⁶ trıshu lōkēshu kah pumā[n*] jaramıśhyatı¹¹ |
Vājapē-
53 ya-sahasrāṇı aśvamēdha śatāni cha | gavām kōti-pradānēna [bhūmı-ha]-
54 rttā na śyudhyatı¹² || Itı kamala-dal āmvu-vındu-lōlām¹³ śrıyam=ann[chintya]
55 manushya-jıvıtāñ=cha [l*] sakalam=dam=udāhritāñ=cha vndhah¹⁴ na hı purushaıh
56 parakı(kı)rttayō vılōpyā[h*] ||(l) Vijaya-rājyē samvatsarē śhatavı-
57 nśantı¹⁵ varısha Mārgastıra sudı tıthı pamchamy[ā*]m utakına-⁶
58 ā=cha vaṇık(a)-suvarṇpakāra Sivanāgā Pāndısuta lāmcchıtā[m*]
59 mākārājaki-mudr=etıh¹⁷ ||

¹ Read *rājādhih*

² Read *bhūd=aḡhala-samlā vah paradatt=ēl pārthivāh*. This half *śloka* has been placed between the two halves of the preceding one.

³ Read *bhūmır*

⁴ Read *brahmasam*

⁵ Read *ēlai=dhalā*

⁶ Read *jarayıśhyatı* ||

⁷ Read *buddhā*

⁸ Read *mākārājakiya-mudray=āti*

⁹ Read *plavam*

¹⁰ Read *anēsha*, see above, Vol. XI, p. 101, l. 1 (l. 32 of the grant)

¹¹ Read *chūrnu*

¹² Read *sudhyatı*

¹³ Read *śhadvımsatıne varshē*

¹⁴ Read *śaddhō*

¹⁵ Read *āsma*

¹⁶ Read *āmbu bındu lōlām śrıyam*

¹⁷ Read *utakırnnañ=cha*

No 37 — INSCRIPTIONS AT YEWUR

BY LIONEL D BARNETT

(Concluded from p 298)

C — OF THE TIME OF VIKRAMADITYA VI A D 1105

This inscription is on a stone in the garden land of Chikkura-Rāmappa, on the north of the village — At the top of the stone there are sculptures towards the centre, the sun and moon, and below them, from left to right, two standing figures, a cow and calf, and a crooked sword or dagger — The writing covers a space about 1' 6½" wide by 3' 11" high, and is for the most part very well preserved but there has been slight damage at the ends of lines 25 to 28

The characters are Kanarese, of the regular type of the eleventh and twelfth centuries their shape is intermediate between the somewhat slender sloping character of the previous generation and the upright rounded forms that appear soon afterwards Their height varies slightly, being approximately ½" to ¾" They are fairly well formed, but in some cases (*viz* lines 32 and 43) letters have been omitted and afterwards added below the line — Except for one Sanskrit verse at the beginning and two at the end, the language is Kanarese, in prose, and practically in the medieval form of development note the nominative plural in *aru* (instead of *ar*) in lines 16, 17, 18, 24, 32, and the locative in *allu*, lines 28, 29, 33, against a freer use of the endings *ol* and *al* We may note the word *ham nu* (line 30), denoting a measure of area, neither *kamma* nor *kamba*, which appears in some other inscriptions, is known to Kittel's dictionary

The object of the inscription is to record the grant of certain lands in the neighbourhood of Yēwūr, houses, an oil-mill, and a customs duty to be levied in kind on the sale of areca-nuts, for the upkeep of a local temple of Kōśava (Vishnu), and it was issued by Satyaprachāra Bhattāraka Dēva, apparently a pontiff of a (? Vishnuva) sanctuary at Yēwūr, in the reign of the Western Chālukya king Tribhuvanamalla-Vikramāditya VI The General Raviyana bhatta and the god Īśvārēśvara, mentioned in this record, are already known from the Yēwūr inscription B, of A D 1077 (p 269 above)

The details of the date of this inscription are the cyclic year Pārthiva, being the thirtieth year of the Chālukya Vikrama-kīrti, i.e. of the reign of Vikramāditya VI, the new-moon of Mārgaśīra, Sōmavāra (Monday) Dr Fleet gives me the following remarks — "Like so many dates of the eleventh and twelfth centuries, this date is irregular, that is, it does not work out in satisfactory agreement with the stated details, the discrepancy here being in respect of the week-day The Pārthiva *samvatsara* in question began, as a Chaitrīdi lunar year according to the southern lunisolar system of the cycle, on 18 March, A D 1105 The given *tithi*, the new-moon of Mārgaśīrī, answers for that year to 8 December, on which day it ended at about 9 hrs 47 min. after mean sunrise (for Ujjain) But that day was a Friday, whereas the record specifies a Monday"

The only places mentioned are Ēhūr, i.e. Yēwūr itself, and the Sagara three-hundred, in which district the record locates Ēhūr For some remarks on this district see above, p 272 f

TEXT¹

1 [Namō] bhagavatē Vāsudēvāya || 2 Pāmta vō Nara-

2 śimhasya nakhā-lāmgala-kōtaya[h*] Hraṇyakaśipō-

¹ From the ink impressions² Metre Śloka (Anushtubh)

- 3 r=vak-ha[h*]-kshōtr-śrī(sri)k-kaidam-ārunāh || [1*] Ōm¹ Svasti Samasta-
 4 bhuvan-āśaya śrī prithvi vallabha-mahāājādhnūja
 5 paramōsva(śva)ia paramabhattachakam Satyāśroya-kula-
 6 talaka Chāluky-ābhayanam śīmat-[T*]tribhuvanama-
 7 lla-dēvara vijaya-ājyam=uttai ottai-ābhivrudhdli(dḍhi)-piava-
 8 idhdha(iddha)mānam=ā chamdi ālka tārām saluttam=iro
 9 Kaiyānada nola-vidimol suka(kha)-samkathā-vinōdadim rā-
 10 jya[m*]-geyyuttum=iro || Svasti Śīmada-jita²-sakala-vādi(di)-ni-
 11 kara pād ākrānti-jagati-pati sakala-vidvan-manō-rampita Sa-
 12 rasvati samullasita-vadan-āravimda ahita-jana-bhaśmi(śmi)-
 13 karapa sakala hiti-jan cshat-āpūttī-karapa sakala-bra-
 14 hma-vidyā-tat[t*]v-āgata yama-niyama-svādhyāya-dhyā-
 15 na-dhārana-mun-ānushthāna japa-samādhi-sila-simpamuna
 16 divya-gui u-pūjā-tatpariśr=muṇittand-ōj[]*vala-khiti-yutai u
 17 sakala-sastia-viśādaru śīmat-Tribhuvanamalla-dēvara
 18 param-āiādhyar=appa śīmat-Satyaprachāra-bhattāraka-dēvaru
 19 Svasti Śrīmaoh-Chālukya Vikrama-kālada mūvotte(tta)noya Pū-
 20 rthiva-samvatsarada Mālggasuad=amāvīsyō Sōma-ānam vyati-
 21 pātad-andu Sagara mūnūfara baliya tamim=ālkeya Eḥū-
 22 ra Īsapōśvara dōvarim mūdana deseyalu śīl-Kēsa(sa)va-dēvarggo kham-
 23 da-sphatita-jūnn oḍdhāra-pūjā nīcḍya-nandā divige-paviti-ārōha-
 24 na-nimittav-āgi munna Raviyana-bhatta-dandanāyakaṛu bitta
 25 mattaru āṛ=olag-āgi ūrim badagalu Īsapōśvara-dēvara [kē]-
 26 yyim paduvalu mūvatt aydu-gēna Dānavimōdana ghaleya-
 27 lu bitta mattaru pūnn eiadu amkadola(l) mattaru 12 Anṇama-gan[m]-
 28 dana koreya kelag=Īsapōśvara-dēvara galdeyim vāyū(ya)vya-
 29 dalli galde mattaru 1 ūrim mū(mū)daṛu halladim badaga tōmta[m]
 30 kamma 450 dēvara satrada mano 1 pūjāriya mano 1 dēva-
 31 ra namdā-divigege nadeva gūnada mano 1 amtu mano mūru gū-
 32 ṇa 1 nakharamum nānā-dēśi³-gūtrigaru hannavanarum=amtaranum=1-
 33 rddu adake mārīdalli pomge mlake aydu hūrimg=rppatt-ayd=e-
 34 le || Ī dharmmavam pratipūlisidavarggo Kurukshētiadol sūsua
 35 kavileya kōdum kolagumam ponuvalu kattisi sūrya-graha-
 36 ṇadol chatur-vvēda-pāragar=appa brāhmanaggo kotta phala || Ī dha-
 37 rmmaman=alidavargge Vāiaṇūsiyol sūsira kavileya-
 38 mam chatur-vvēda-pāragar=appa brāhmanaruman=alida pātaka sūrggu ||
 39 Ślōka || *Sāmānyō=yam dharmma-sētu[r*]=nīpānām' kālō kālō pālani-
 40 yō bhayadbhih sarvvān=ētān bhūginah pūrtthivōmḍrān bhūyō
 41 bhūyō yāchatō Rāmabhadrah || *Sva-dattām para-dattām vā yō
 42 harētu(ta) vasundharāim shashthi(shti)=vvarsha-sahasrāni vashthāyām jū-
 43 yatō kri(kri)mih || Ī dharmmam=ā-cha[m*]dī[r*]kka-tārām salutta⁴ mam-
 44 gala mahā śrī śīl

¹ Represented by a spiral symbol.

² Read *śrīmaḥ jita*

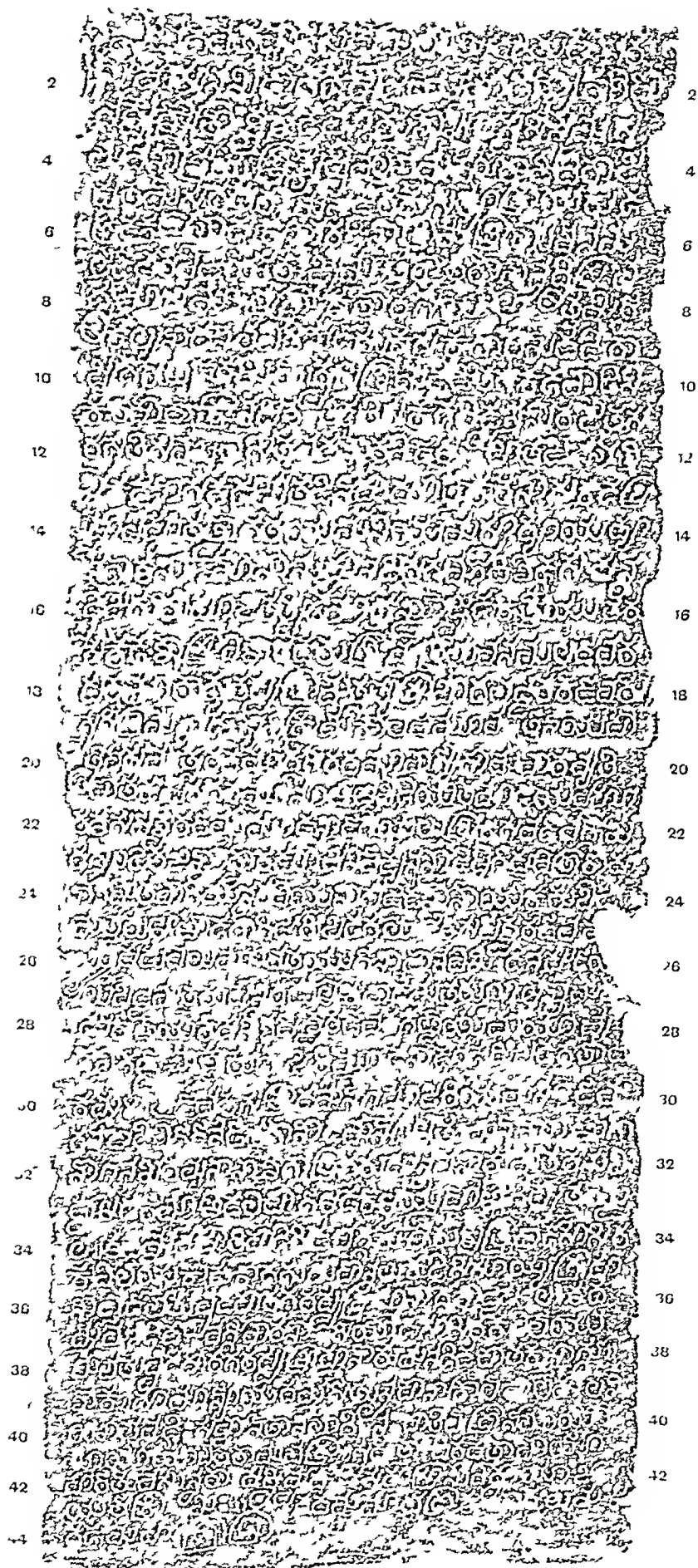
³ The *ś* was omitted, and then was supplied below the line.

⁴ Metre Śālini

⁵ Metre Ślōka (Anushtubh)

⁶ The syllables *sa* and *śā* were omitted, and then were inserted below the line; read *salgu*.

2 2
4 4
6 6
8 8
10 10
12 12
14 14
16 16
18 18
20 20
22 22
24 24
26 26
28 28
30 30
32 32
34 34
36 36
38 38
40 40
42 42
44 44



TRANSLATION

Homage to the Lord Vāsudēva! May the tips of the Man-Lion's ploughshare-like nails, red with the gore-mud of the field which is Hiranyakaśipu's, breast, protect you!

(Line 3) Om! Welfare! While the victorious reign of the fortunate king Tribhuvanamalla, refuge of the whole world, darling of Fortune and the Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāsaiya's race, embellishment of the Chālukyas, is proceeding on a course of successively increasing prosperity for as long as the moon, sun, and stars shall endure, [and] he is wielding the government with enjoyment of pleasant conversations in the capital city of Kalyāna,—

(Line 10) the happy and fortunate Satyapracnāta Bhattāraka Dēva, who has overcome all the crowds of disputants, whose feet are approached by the lords of the earth, who delights the minds of all the learned, who displays Sarasvatī in the lotus of his mouth, who reduces to ashes the evil, who fulfils the wishes of all good people, who has reached the true essence of spiritual law, who is characterized by the greater and minor observances, study, meditation, mental concentration, the observance of silence, the muttering of prayers, and concentration of thoughts, who is devoted to the worship of Brahmins and elders, who has the brilliant glory of the sun, who is expert in all books of authority, who is highly adored of the fortunate king Tribhuvanamalla,

(Line 19) on a Monday, at the time of a *vyatīpāta*, on the full-moon day of Māgasira of the year Pārthiva, the thirtieth of the happy and fortunate Chālukya-Vikrama era,

(Line 21) did, for the benefit of the [temple of the] blessed god Kṛṣṇa [situated] in the eastern quarter from [that of] the god Īśipṛṣvara of Ēhūr, [the town] of his administration, within the Sagara three-hundred, for the purpose of restoration of broken, burst, or outworn [parts of the buildings], worship, oblations, perpetual lights, and the ceremony of the sacred thread,¹ grant twelve *mattar* [of arable land], in figures 12 *mattar*, in Dānavinśila's measuring-staff of thirty-five spans, including six *mattar* formerly granted by the General Rviyana Bhatta, on the north of the village (and) on the west of the arable land of the god Īśapṛṣvara,

(Line 27) [also] one *mattar* rice-field below Annama Gaundā's tank [and] on the north-west of the rice-field of the god Īśipṛṣvara, [also] 150 *limma* garden-land north of the stream on the east of the town,

(Line 30) [also] one house for the choultry of the god, one house for the priest, and one house for an oilmill applied for the perpetual lights of the god total, three houses and one oilmill

(Line 32) [Also] on sales of rice-vans, the purifiers, foreign merchants, market officials (²), and other persons, being [convinced,² they allotted an impost of] five *arēca*-nuts on each gold piece [and] twenty-five leaves on each load

(Line 34) For such as maintain this pious foundation the fruit will be as though they adorned with gold the horns and hoofs of a thousand kine in Kurukshētra and give them during an eclipse of the sun to Brahmins versed in the Four Vēdas, to such as infringe this pious foundation the sin will be accounted to them as if they slew at Benares a thousand kine and Brahmins versed in the Four Vēdas

(Line 39) Śloka "This general principle of pious foundations of kings must be maintained by you in every age," again and again Rāmabhadra makes this entreaty to all these fortunate sovereigns. He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years. This pious foundation is to endure as long as the moon, sun, and stars. Happiness! Great fortune!

¹ *Pacitra* *no Ind Ant*, Vol. 38 (1909), p. 52

² The *irddu* of the text seems to stand for the *odan-irddu*, *odan irddu*, "being together [in assembly]", which is found in Mysore inscriptions.

D — OF THE TIME OF VIKRAMADITYA VI A.D. 1110

This inscription is on a stone apparently built into a wall near a mosque inside the village — There seems to have been a full row of sculptures at the top of the stone, but there is seen now only a cow, at the left end — The writing covers a space about $14\frac{1}{2}$ " in width by $19\frac{1}{2}$ " in height. It is well enough preserved as far as it goes, but the bottom of it, containing the manatory formulae, is broken away and lost.

The characters are Kannaḍe, of the early twelfth century, they vary in size from about $\frac{1}{4}$ " to $\frac{1}{8}$ ". — The language is Old-Kannaḍe prose.

The inscription records donations to a temple of Kammataśvara at Ēhūr by certain guilds of craftsmen, and is dated in the reign of the Western Chālukya king Tribhuvanamalla-Vikramāditya VI.

The details of the date of this inscription are the cyclic year Vikrīta, being the thirty-fifth year of the Chālukya-Vikrama-varsha, i.e. of the reign of Vikramāditya VI, the full-moon of the bright fortnight of Jēṣṭha, (i.e. Jyēṣṭha, Jyāishṭha), Sōmavāra (Monday), an eclipse of the moon. Dr Fleet gives me the following remarks — "The *tithi* is denoted by the curious word *paurṇamāvāsye*, which looks like a mixture of *paurṇamāsi* and *amāvāsye*; but the specification of the fortnight and the eclipse make it clear that the full-moon was intended.¹ This date, also, is irregular. The Vikrīta *samvatsara* in question began on 23 March, A.D. 1110. The given *tithi*, the full-moon of Jyāishṭha, answers for that year to 4 June, on which day it ended at about 5 hrs. 49 min. after mean sunrise (for Ujjain). But the day was a Saturday, whereas the record specifies a Monday, and there was no eclipse, either visible or invisible in India. It may be added that there was also no eclipse of the sun, either visible or invisible in India, at the new-moon of Jyāishṭha, which was at about 4 hrs. 7 min. on Sunday, 19 June."

TEXT²

- 1 Ōm³ Svasti Samasta-bhuvan-āśraya
- 2 śrī pri(pri)thī-vallabha mahāījādhnājama
- 3 paramāśvara paramabhittāśaka Satyā-
- 4 śraya-kula-tilakam Chāluky⁴ ābhānam
- 5 śrīmat-Tribhuvanamalla-dēva-vīra-
- 6 ya-rājyam=uttar-ōttar-ābī(bhī) riddhi-pravaid[dha*]-
- 7 niṇnam=ā chānidī-āī ka-t[ā*]ram salutrani=ire
- 8 Svasti Śrī-Chālukya-Vikrama-varsha(rsha)da 35⁵ Vikrī(krī)-
- 9 ta-samvatsarada Jēṣṭha sudhdhā⁶ paurṇamāvāsye Sō-
- 10 mavāra sōmavāra-paibba-ni-
- 11 mittadma Ēhūra Kammataśvara-dēvargge 120 kot[t*]ali-
- 12 yaṇḍu kottu kalkutiga gottali homge h[ā*]-
- 13 ga kamchagara-gottali kaduharada⁷ sunnav=anitu-

¹ [According to the Elliot MS Collection, R. A. S. copy, vol. 2, p. 366 b, this curious expression *paurṇamāvāsye* or a very similar one — (what the transcription actually has is *pūrnāvamāsyā*) — occurs in an inscription of A.D. 1077 at Iedarāve in the neighbourhood of Lōwūr — J. F. F.]

² From the ink impressions

³ Represented by the spiral symbol.

⁴ Read Chāluky- the *l* has the *e* like form of the superscript *vīrāma* attached to it, instead of the vowel *u*.

⁵ There is an omission here of the ordinal ending *neya* (*aneya*).

⁶ Read *suddha*.

⁷ The reading of this word is not quite clear. The second letter seems to be *da*, but on the right side of it, level with the middle of the letter, is a small hook.

14 mam badarī-kammamāgar=akkazileyaru berattum-
 15 bar=ādy-āgi okkala ad[ā*]mam bittain [||*] Yint-i
 16 dharmamama[m*] pratip[li*]sīdavargge Vāranāsīyalu
 17

TRANSLATION.

Om! Hail! While the victorious reign of His Majesty the fortunate king Tribhuvana-malla, asylum of the whole world favourite of Fortune and the Earth, paramount Emperor, supreme Lord, supreme Master, decoration of Satyāsraya's race, ornament of the Chālukyas, was proceeding in its course of increasing success, to last as long as the sun, moon, and stars,—

(Line 8) on the full-moon day of the bright fortnight of Jyāishtha of the year Vikrīta, the thirty-fifth of the happy and prosperous Chālukya-Vikrama era, on Monday, on the occasion of a *parva* in which the moon was eclipsed,

(Line 11) the 120 [members of the] guilds, being [convened],¹ made gifts to the god Kammātēsvara of Ēhūr the stone cutters guild assigned one quarter of a gold piece; the braziers' guild, as much lime for drawing sacred figures² [as was necessary], the carpenters and blacksmiths, the goldsmiths, the *berattambar* (?)³, and others, an *ada*⁴ for each residence

E—OF THE TIME OF VIKRAMADITYA VI : A D 1125.

This inscription is on a pillar in the south part of a temple of Bhāmvi-Basavanna, "Basavanna of the well" — There are no sculptures in this case — The writing covers a space about 9' in width by 2' 1" in height, and is well-preserved

The characters are Kanarese, and good types of the writing of the early twelfth century, their average height is from about $\frac{1}{2}$ " to $\frac{3}{4}$ " — The language is Kanarese prose (lines 1-21), followed by a Sanskrit motto in verse (lines 21-24) The Kanarese is in a stage of development midway between the ancient and the medieval dialects, typical of this is the use of the euphonic vowel *i* in *brāhmanurīgam* (lines 8, 10) and *brāhmanarige* (line 14), beside *dēvarggam* (line 8) and similar forms There is some confusion between the intervocalic *l* and the Kanarese *ḷ*, thus we find *Chālukya* (line 1), *koḷagunam* (line 15), and *phalaṃ* (line 16) beside *phalam* (line 24), etc On the other hand we find *alidavargge* (line 17) for *alīdavargge*

The object of the inscription is to record a grant of land for the maintenance of the lights and staff of the temple of Somaśvara at Ēhūr by a minister named Lakshmanayya, who bears the title of *tadeya dandanāyaka* (lines 5-6) If we may connect this term with the common word *tade*, 'bar, restraint', we may conjecturally translate the title as "general in charge of reserves", in the fiscal, not the military, sense

The details of the date of this inscription are the cyclic year Viśvāvasu, being the fiftieth year of the Chālukya-Vikrama-kala, 1e of the reign of Vikramāditya VI, the fifth day of the bright fortnight of Bhādrapada, Brihaspativārā (Thursday) Dr Fleet gives me the

¹ *idu* see note 2 on p 331 above

² This translation is conjectural, assuming that *kadaḥara* (or whatever the word may be) is connected with *kade*, "ornamental lines and figures drawn with white clay, lime, flour, etc, in and in the front of houses, on thresholds, etc, daily or on festive occasions" (Kittel, s.v. where a connection with *kadaḥara* is suggested) Mr Krishna Sastri suggests the root *kadeyu*, to churn or turn, so that the phrase would mean "dust of turnings"

³ The words *berattumb=okkalalli* are also found in an inscription of Managōh (above, Vol. V, p. 20).

⁴ An *ada* = seven *dudus*

Vālvāra-pura, the place in which lay the hind mentioned in the report, is difficult to identify. I am however inclined to think that it is the village of 'Vālvāra' in the Indian Atlas, sheet 57 (1854), and 'Yaluvār' in the Hyderabad Directory and Survey sheet No. 73 (Suggar Circar). This place lies about fourteen miles north by road from Eluru.

1 Ōm³ Svasti Śrīmach Chāṭukya-Vikra
2 ma kālada 50neya Viavāvasu-
3 samvatsarada Bhādrapadī su(su)ddha 5
4 Brī(Brī)haspati-vāṛad-āndu 4ri-
5 man mahā-pradū(dhā)nam tadōya da
6 nḍanūyakam Lakshmanayyangaḷ Ē-
7 hūra śrī-Svayambhu-śōme-varī de-
8 varggam brahmaṇarigam Vāḷvari-
9 va-purada tadēyal-ā, mōdēyam³
10 dēvara namdā divigegam brahmaṇari-
11 gamv⁴=ā-chaṇḍr āḷka-tarum barām barām³ bi-
12 ttar-ī dharmamaman pratipahūda-
13 varggum Vāraṇāsīyalu chatu[r*] vte-
14 da-pāragar-appa brahmaṇarigo sa-
15 aiva kaviloṇa kōdum kolagu-
16 man ponnalu katṭuṇi kōṭṭa phala-
17 m-1 dharmamaman-aḷida, arggo
18 Vāraṇāsīyalu chatu[r*]-vvēdi-
19 pāragar-appa brāhmanaruma[m*] la-
20 vilōyuman-aḷida dōsham sū-
21 rggum || 6Akāśya karikara-
22 [ṇa]m gō-sahasra-vadbah smṛi(smṛi)-
23 taḥ [1*] kara pravṛitti vicchhēdada=gō-
24 kōṭi pa(pha)lam-aśnūtū ||

Om ! On Thursday, the fifth day of the bright fortnight of Bhādrapada of the year Viśvavasu, the fiftieth of the happy and fortunate Chālukya-Vikrama era, the fortunate High Minister Lakshmanayya, General in charge of Reserves (?), granted in perpetuity, for as long as moon, sun, and stars shall endure, 7 in the reserves (?) of Vajjariva-pura to the fortunate god Svayambhu-Someśvara of Ēhār, for [the maintenance of] a perpetual lamp for the god and for [the maintenance of] Brāhmaṇa

* The meaning of *ātanoda* is not apparent

(Line 12) For those who maintain this pious foundation the merit is as if they adorned with gold the horns and hoofs of a thousand kine and gave them in Benares to Brāhmins learned in the Four Vēdas For those who break down this pious foundation the same guilt accrues as if they should destroy at Benares Brāhmins learned in the Four Vēdas and kine

(Line 21) The imposition of taxes upon a tax-free [estate] is declared to be [as sinful as] the slaughter of a thousand kine, by suppressing the operation of taxes a man enjoys the merit of [giving] a crore of kine

F—OF THE TIME OF RAYAMURARI-SOVIDEVA A.D. 1173.

This inscription is on a pillar in the east part of the same temple of Bhāmvi-Basavanna.— In this case, again, there are no sculptures — The writing covers a space about $12\frac{1}{2}'$ in width by 3' in height, and is well-preserved

The characters are Kanarese, of a type usual in the latter half of the twelfth century, and measure on an average about $\frac{1}{4}'$ in height They are upright and well rounded, and are moreover characterised by the occasional use of two special letters, namely those for *m* and *y*, which were favoured during this period in Kanarese epigraphy¹ The letter *m* when thus written strongly resembles the ordinary *ro*, except that the hook on the top of it is usually shorter than a superscript *o*, the *y* is very like the form which is depicted in Bühler's *Palæographie*, plate 8, col 10, no 35, except that in our inscription the letter is surmounted on its right side by a small curl resembling that used for the vowel *e* We have these peculiar forms in *mu* at the end of l 1, *ma* at the end of l 4, *mam* in l 10, and *ya* in l 2 — The language is throughout Kanarese prose The euphonic *i*, usual in the later language between *r* and *g*, is found in *dēiara-sariye* (l 4), as against, e.g., *brāhmanargge* (l 13), *u* is written instead of the *urāma* in *śrīmatu* (l 1), *badagalu* (l 8), *mūdalu* (ib), and *matṭaru* (l 9) Once we find $\frac{1}{2}$ for *l* (l 10), and *l* takes the place of the older $\frac{1}{2}$

The object of the inscription is to record a grant of land made in the reign of the Kalachurya king Rāyamurāri-Sōvidēva for the maintenance of the temple of the god Mallikajuna at Ēhūr The donor is a certain Tripurāntaka-dēvarasa, described as *mahā-prabhu* (apparently a governor) of Ēhūr, who made the grant at the instance of his son Talavara Chandeya-nāyaka The genealogy of this Tripurāntaka is fully given in the next inscription, (G) The conveyance of the land was performed with "laying of the feet of Tatpurusha-dēva", who must have been a priest or Āchārya of the temple²

The details of the date of this inscription are the cyclic year Vijaya, being the seventh year of the reign of the Kalachurya king Rāyamurāri-Sōvidēva, the full-moon day of Kārttika, Ādivāra (Sunday) Dr. Fleet gives me the following remarks — "The Vijaya *samvatsara* in question began on 16 March, A.D. 1173 The given *tithi*, the full-moon of Kārttika, answers for that year to 22 October, on which day it ended at about 16 hrs 35 min after

¹ [The eleventh, twelfth, and thirteenth centuries were the time when these forms were most often in use but the *m* is traced back to A.D. 804 by the Kanarese copper plate record of Gōvinda III, see *Ind. Ant.*, Vol. XI, p. 127, and plate, line 14, *para dattam=bā* There was a corresponding form of *v* it does not occur in the present inscription F, but is found in the next one, G, as well as in B above (*vrārahāma*, l 2, p. 274, and *ōrvē*, l 142, p. 279) For use of all the three forms together see the Ablūr inscription E of about A.D. 1200, Vol. V above, p. 252, plate note therein the *m* in *marig*, line 44, the *y* in *antayadoḷu*, line 62, and the *v* in *nāṭipēvu*, line 39 — J. F. F.]

² It may be noted that Tatpurusha is one of the phases of Śiva, and is mentioned in a record of A.D. 1380, Vol. III above, p. 64, verse 10

mean sunrise (for Ujjain) But that day was a Monday, whereas the record specifies a Sunday. The *tithi* began, of course, on the Sunday, but at a very late time, namely at about 17 hrs 43 min, or practically midnight, and no reason can be recognized in this case for using the *tithi* as the current one at such an hour. Accordingly, this date, again, must be classed as irregular."

TEXT¹

- 1 Ōm² Svasti Ś[³]*jmatu Kalachurvyā-chakravartti-Rāyamū-
- 2 rāri-Sōvidēva-vaishada 7noya Vijaya-sa[m]vat aradī kī-
- 3 rtika sadhda⁴ pūnname Ādivāra vitipātul-andu Ūhu(hū)ra
- 4 mahā prabhu Tripurāntaka dēvarasarigoy-avari ma
- 5 ga Talavara Chandoya-nāyakana binnapadim sa Mallikā-
- 6 rjuna-dēvara angī bhāga mēdyakka-emdu Tatpū-ma-dēva kā-
- 7 lam kuccheli dhūā-pūrvakam mādi vūru padava halli-
- 8 dim badagalu Gavārēvara dēvari kojim mūdalu bita
- 9 keyi Voṣa[m]*tana [Mallikā*] kōla mattarī 1 tōri kālali mattar 1
- 10 saivva na nasī(sya)ī-ūgi bitau || Yint-i dharmamam prativāsi-
- 11 davariggo* Vārānāyolu sūba kavileya kō-
- 12 dumam kolagumam ponnalu kattisi chatur vēda-
- 13 pālagar=appa brāhmanarggo kū(ho)ttā phalam=akku Ōm⁵ ||

TRANSLATION

(Line 1) On a *vyatipāta* on Sunday, the full-moon day of the bright fortnight of Kārttika of the year Vijaya, the seventh of the happy and fortunate Kalachurya Emperor Rāyamurāri-Sōvidēva,

(Line 3) the *mahā prabhu* of Ēhūr, Tripurāntaka-dēvarasar, at the instance of his son Talavara Chandoya-nāyaka, his for the personal enjoyment and oblation of the god Mallikārjuna granted with having of the fleet of Tatpūmusha-dēva and pouring of water one mattar of arable land, according to the measuring standard of Orantana Malli,⁶ on the north of the stream on the west of the village (and) on the east of the arable land of the god Gavārēvara, (and) one quarter (?) *mattar* of garden-land, (in ownership) to be respected by all

(Line 10) To those who maintain this pious foundation the merit of adorning with gold at Benares the horns and hoofs of a thousand kine and giving them to Brāhmins learned in the Four Vēdas will accrue Ōm¹

G—OF THE TIME OF SANKAMADEVA A.D. 1179

This inscription, the last of the Yčwār records, is on a pillar of a building known as the Madhyarangi, on the north of the village—In this case, too, there are no sculptures—The writing is on two faces of the pillar, each measuring about 10½" in width by 18" in height. It is well preserved all through

¹ From the ink impression

² Read *suddha*

³ Represented by a spiral symbol reversed

⁴ On this standard see inscription B, above, p. 293, l. 231

² Represented by the spiral symbol

⁴ Read *prativāsi*

The characters are Kanarese, averaging from $\frac{1}{16}$ " to a little over $\frac{1}{8}$ " in height. They are well rounded, upright, and clearly cut, and are good types of the Kanarese writing of the latter half of the twelfth century. The special form of *y*, mentioned on p 335 above as appearing in the inscription F, is found here in *kiryavam* (l 8) and *Mirunjeya* (l 24), and as the upper member of the conjunct consonant in *Kalachuryya* (l 19) and *āchāryyaru* (l 26). The corresponding form of *v* is found as the upper member of the conjunct letter in *paruvad-* (l 22), *pūruvakam* (l 28), and *pūruva* (l 47, twice). The corresponding form of *m*, which is found in the inscription F and dates from A D 804,¹ is not found here.

The language of the inscription is Kanarese, in verse (ll 3-14) and prose (ll 14-46), preceded by the well-known Sanskrit verse beginning *Namas=tumga*^o (ll 1 to 3) and concluding with a Sanskrit minatory formula (ll 46-8). The metrical Kanarese portion consists of two verses, which are borrowed with slight variations from verses 73 and 75 of inscription B, these are in the pure ancient dialect. The prose part verges on the medieval dialect, shewing the nominative plural with euphonic *u* in *-ru*, the dative in *-rige* (l 44, but *-rgge* in l 27), and initial *h* for *p* (*halladim*, l 36, and *hattu*, ll 38-9).—As regards orthography, we may note that *r* is used for *ṛ* in *Oramtana* (l 37). The ancient *ḷ* does not appear, being replaced by *l* in *pogal*^o (ll 7, 14), *negal* (l 15), *koḷagumam* (l 42), and *ali*^o (ll 44-6). The notation of the *urāma* by the vowel *u* is found in several places in the prose portion, as well as in *dhātriyoḷu* (ll 13-14), and more notably in *tatu-kaniyan* (l 11) and *bharētu* (l 48).

The purport of the inscription is to record a donation of land made in the time of the Kalachurya king Sankamadēva by Tripurāntaka-dēvarasa, the *mahā prabhu* of Ēhūr, who is the protagonist of the previous inscription F. He here grants two plots of land and a right of drawing water to Jñānarāsi, the abbot of the Śaiva monastery attached to the local temple of Svayambhu Somanātha (Śiva), for the maintenance of his establishment.

Tripurāntaka-dēva was the son of the General Nacaya-bhatta or Nāchana, eldest son of the same Ravidēva who is celebrated in our inscription B above, where the pedigree of the two latter worthies is fully set forth.

The donee Jñānarāsi is here described as being of the spiritual lineage of Chikkadēva of Mirāḷje (the modern Miraj), the disciple of Maleyāla-dēva of the church of Elemela Simha, the three last-named also appear in our inscription B, ll 226-7, ? above, p 283. This fraternity seems to have been a local branch of the ancient Lākṣmīśa-Pāsupata or Kālāmukha sect of Śaivism, which apparently affected names compounded with *rāsi*. The sect, which is supposed to have had its original home in Gujarāt, had made at this time considerable progress in the South. Some nearly contemporary inscriptions at Kalattūr and Tiruvānakkōyil mention Gōmadattu Śailarāsi Pandita and Jñānarāsi Pandita (possibly identical with the Jñānarāsi of the present inscription) as professors of the Kālāmukha doctrine and in possession of the temples there (see the Progress Report of the Epigraphist for Madras, 1911-12, p 67). In the Kanarese country the sect had been established for many years: we find it in 1161 at Managōḷi (see vol V above, p 9 ff), where the same Jñānarāsi is mentioned (ib, p 30 f.).

The details of the date of this inscription are the cyclic year Vikārin, being the fourth year of the reign of the Kalachurya king Sankamadēva, the new-moon day of Āsvayuja; Somanvāra (Monday), a *mahā-parvan*. Dr Fleet gives me the following remarks:—"The Vikārin *samvatsara* in question began on 11 March, A D 1179. The given *tithi*, the new-moon of Āśvina, answers for that year to Tuesday, 2 October, on which day it ended at about 13 hrs 23 min after mean sunrise (for Ujjain). But the occasion is marked as a special one by being mentioned as a *mahā parvan*, and the allusion apparently is to the Dipāvah,

¹ See Dr Fleet's note on p 335 above.

Diwālī, which extends from Āsvinī kṛṣṇa 14 to Kārtikā śukla 2 — at any rate there was an eclipse of the sun, either visible or invisible in India, at this new moon. The Diwālī or "light of lamps" being chiefly a nocturnal festival, the grants registered by the record may well have been made at night on the Monday, when the new moon had begun, the moon at about 16 hrs 1 min, or roughly 10.0 p.m., and this may have led to the date being cited with the weekday on which it began.¹ Accordingly we may take Monday, 1 October, A.D. 1170, as a sufficiently satisfactory equivalent of the given date.²

Among places this record again mentions Yewar by its earlier name of Ehar. For Bellumbāṭe, Elarāve, Mirimje, and Sivapura, which are all mentioned in the inscription B, see above, p. 272. Dr Fleet tells me that Odagero, which is mentioned in line 42, is a village, now known as Wadagēri, which is shown in the Indian Atlas sheet 37 (1754) as 'Wudigoyru', four miles towards the north-west from Yewar. He has found in an inscription of A.D. 1077 at Wadagēri itself the name is written both as Odagero and as Odavagero, and that the god whose name is given here as Dhyanasvara is there called Dhyanasvara with the dental aspirated *dh*, instead of the cerebral unspirated *d*, and that the record implies that the cult was established by a *Mandali* named Dhyanasvara.

TEXT²

First page

- 1 Ōm³ 4Namas=tuṅga śiras cchinmbi cchandra cchāvara c'ā vā [4*]
- 2 trūṣkya-nagai ārambhā-mulā stambhaya
- 3 Śambhavo || [1*] 4Īṅgadāna-o Śhakarān-eritu Kōrī-
- 4 rakan=eritu Deva dēvaṅgo Muiṭatikamge Kōrī(āstāṭi)-
- 5 yudhan=eritu Jayantam-eritu Sāṭṭikāṅge tā-
- 6 nūjan=anto Ravideva-ohamupatī sandi Koppa-
- 7 dēvaṅgo tannūjan=omdad-adaṛ-munittiyam pogaṭṭe
- 8 vāḷkumō || [2*] 6Vinutim Nachannan-āṭanna tūṭi-
- 9 van Koppam tadit ānūjanmān-āvan Vam(va)van-
- 10 n-ātūmōdō kīpivātīm Rēvanam tāt-
- 11 kaulyan=avam Sōvanan=omub-āṭṭāṭṭā-vidy-
- 12 puragar=ppunya bhajan-āṭm-āḷbhavar=em
- 13 dod=ā vibhuvān-ant-ār=dhīthamāyir-ī dhā
- 14 tūyolu || [3*] 8mb-ī pogaṭṭam
- 15 negūṭtegam aggalam-emsida Koppena bhattā-
- 16 ndanāyakara tanūjam Nāchoya-blatta dam-
- 17 danāyakara tāṭtinūjan-ippa siltitū E-
- 18 hūra mahā piabhu Tripurāntaka-dēvarasa-

¹ [Professor Kielhorn has told us (*Ind. Ant.*, vol. 26, p. 184) that the 'light' of the Diwālī festival on which the moon is in the nakṣatra Svātī. But this does not help in the present case, for the moon usually enters Svātī on Āsvinī kṛṣṇa 14, but occasionally not even till Kārtikā śukla 1 and this was the case on the present occasion, she did not come to Svātī till about 9 hrs. 50 min. after midnight on the Wednesday, which was hārtika śukla 1—J 1 P.]

² From the ink impression

³ Apparently a copy of the original.

⁴ Metre Śloka (Anuṣṭubh)

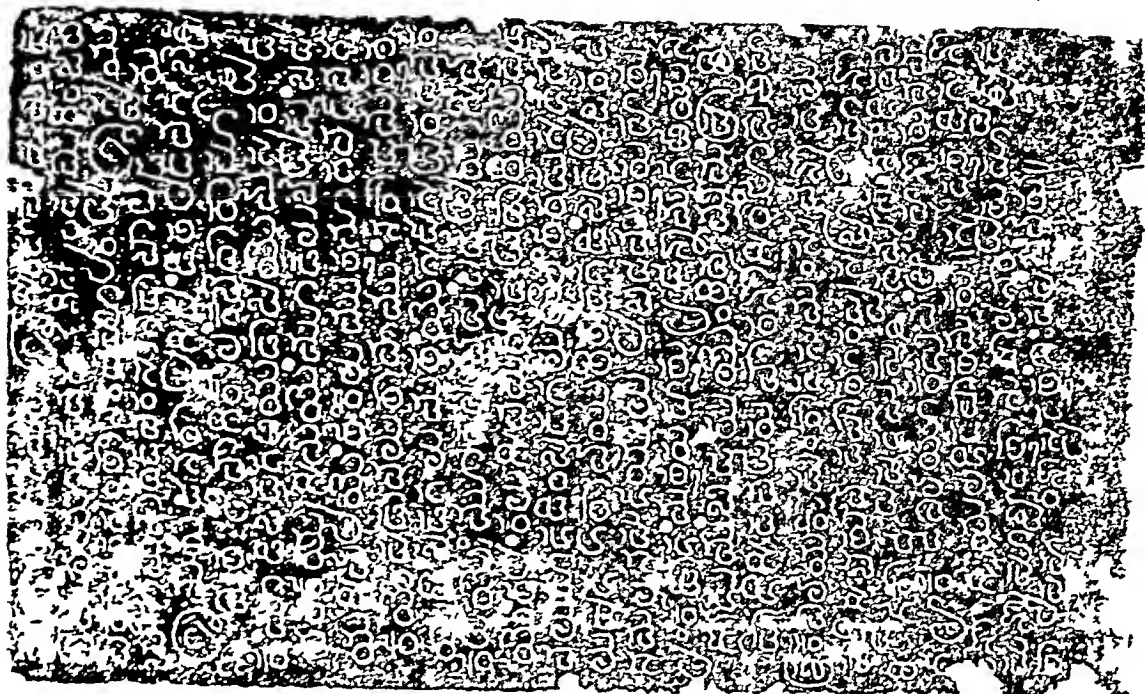
⁵ Metre Utpalambā this is verse 73 in the inscription B, above, p. 250. The first line of the verse is 'em' both forms are permissible. Towards the end the verse there has to be 'āṭṭāṭṭā' instead of 'āṭṭāṭṭā'.

⁶ Metre Mattōbhavikridita this is verse 75 in the inscription B.

⁷ Ind. Ant. 18

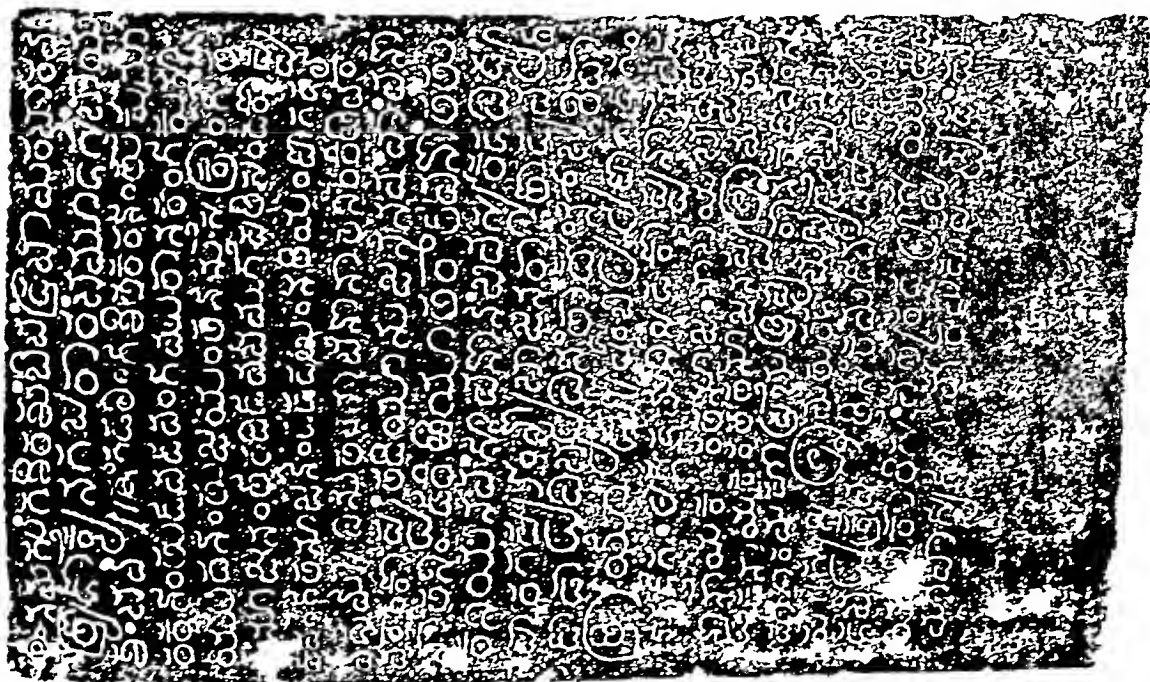
Yewur inscription of the time of Sankamadeva A D 1179

24 26 28 30 32 34 36 38 40 42 44 46 48



24 26 28 30 32 34 36 38 40 42 44 46 48

2 4 6 8 10 12 14 16 18 20 22



2 4 6 8 10 12 14 16 18 20 22

- 19 ru || Svasti Śrīmatī-Kalachuryya-bhuja-ba-
 20 la-chakravartti-Samkama-dēva-varshada 4ne-
 21 ya Vikāri-samvatsarada Āśva(sva)yujad=a-
 22 māṇṣye Sōmavāra mahā-parvva-d-amdu

Second face

- 23 Ōm¹ Śrīmad-Ellemela-ri-Simha-parsha[n*]-mamda-
 24 li Malajālī-dēvara śishyaḥ=appa Mīrimjeya
 25 Chikkuḷḷivara śamtānam Ēhūra śrī-Svayam-
 26 bhū-Sōmanūtha-dēvara sthānad=āchāryyaru
 27 śīmat-Jñānāśī(=) pamdita dēvargge bhikṣhe-
 28 nimittav=āgi kālami karchchi dhārā-pūrvva-
 29 kūma mādi Odageroya Dāyīmśva(sva)ra-dē-
 30 varu kēyya śimeyūm mūdalu Belumbato-
 31 ya² śimeyūm temkalu Mutta-Mādhava dēvara
 32 kēyīm paduvālu tīva munna kottu mittar=a-
 33 yāyūm badagalu mattam Yisapcāṇ(śva)ra-dēvara
 34 kēyūm mūdalu Bellumbatteya śime-
 35 yūm temkalu Śi(Śi)vapurada dāyīm padtha(dn)-
 36 valu baḷḷadim badagalu yūmt=eradu sthalada-
 37 lu Elarāveya tittthada gadimbada Oramta-
 38 naMallana ghaleyalu bitta mattaru hattu
 39 amḷadolam mittaru hattu Anṇama-gereya ni-
 40 r-ggolanam bittaru [n*] Yūmt=i dharmmamam prati-
 41 pūḷisidavaru Vāraṇṣiyolu sa(sa)ba-
 42 śra(sra) kavileya kōḍum kolagumam suvarannadalu
 43 kattisi chatur-vvēda pūragai=appa sa³ brāhmaṇa-
 44 rge kotta phalam=akku i dharmmaman=alidavam-
 45 go ā kaviley-āhaluvam brāhmanaruvam Vā-
 46 ranṣiyal=alida pīta[ka*]m=akku || ⁴Sva-datta dvigunam
 47 punyam pūrvva-datt-ānupālānātū⁵ [i*] pūrvva-da-
 48 tt-āpabhārīna sva-dattam nishphalam⁶ bhavētū ||

TRANSLATION

(Verse 1) Ōm¹ Homage to Śambhu, lovely with the moon kissing his lofty head as a fan, the foundation-column for the beginning of the cities of the triple world¹

(Verse 2) When it is said that as the Moon was born to the Milk Ocean, as Kumāra was born as a son to the God of Gods, as the [God] of the Flower-bow to Mura's Slayer, as Jayanta to Śakra, so the General Ravīdēva was born as son to the worthy Koppadēva, is it necessary to praise his exaltation [any further] ?

¹ Represented by the spiral symbol

² Read *Bellumbatteya*, in accordance with line 34 below compare the inscription B, lines 230, 233, ? above, p 233, where, however, the name ends in *i* instead of *e*

³ Delete this syllable, *sa*

⁴ Metre Ślōka (Anushtubh)

⁵ [The usual reading of this line is —*Sva dattād=dvigunam punyam pūrvva datt anupālānam*—J F F]

⁶ Read *nishphalam*

(Verse 3) The famous Nāchana, his younger brother Koppa; his younger brother Vāvana, his younger brother Rēvana; his younger brother Sōvana these were his [scil. Ravidēva's] sons, masters of all the sciences, vessels of righteousness, in view of this, who on this earth are so happy as that noble man?

(Line 14) The fortunate Tripurāntaka-dēvarasa, *māhā-prabhu* of Ēhūr, son of the General Nācheya-bhatta, son of the General Koppana-bhatta, who is thus called a noble subject of praise and glory,

(Line 19) on a great *parva* on Monday the new-moon day of Āśvayuja of the year Vikārīn, the fourth of the happy and fortunate Sankama-dēva, puissant Emperor of the Kalachurya [dynasty],

(Line 23) Ōm¹ has granted for the purpose of alimony to the fortunate Jñānarāsi-paṇḍita-dēva, head of the monastic establishment of the fortunate god Svayambhu-Sōmanātha of Ēhūr, in the [spiritual] succession of Chikka dēva of Miriñje, the disciple of Malayāla dēva, a member of the church of the fortunate Elemela-Sumha, with laving of the feet and pouring of water,

(Line 29) in these two places, to wit, [in the one] east of the boundary of the arable land belonging to the god Dāyimeśvara of Odageṛe, south of the boundary of Bellumbatte, west of the arable land of the god Mutta-Mādhava, [and] north of the five *mattar* previously granted by himself, and [in the other] east of the arable land of the god Īsapēśvara, south of the boundary of Bellumbatte, west of the path to Śivapura, north of the river, ten *mattar*, in figures ten¹ *mattar*, by the *ghale* of Oraṇṭana Malla² of the measuring-pole of the *tirtha* of Elarāve, [and likewise] a supply of water from the Annama-geṛe tank³

(Line 40) [For] those who maintain⁴ this pious foundation the fruit will be the same as if they adorned the horns and hoofs of a thousand kine with gold and gave them to Brāhmins versed in the Four Vēdas in Benares For him who violates this pious foundation the guilt will be the same as if he destroyed as many kine and Brāhmins in Benares Merit twice as great as from a gift of one's own [accrues] from the maintenance of previous donations, by taking away previous donations one's own gift loses its effect

No 38—THE ARIVILIMANGALAM PLATES OF SRIRANGARAYA II;
SAKA-SAMVAT 1499

By T A GOPINATHA RAO, M A, TRIVANDRUM,
and

T S KUPPUSWAMI SASTRI, TANJORE

The village of Arivilimangalam is situated five miles south-west of Nannilam, the headquarters of the Tāluka of the same name in the Tanjore district It had an old Vishnu

¹ The scribe by an oversight has written the word *kattu*, instead of giving the numeral symbol

² With a slight difference in the spelling of the prefix, this person is mentioned as Oraṇṭara Malla in line 231 of the inscription B, above, p 283

³ This is evidently "the tank of Annama gāvunda" which is mentioned in the inscription B, line 240, above, p 283

⁴ The construction is loose, *pratipāṣidavaru* owing its nominative case to the attraction of the implied subject of *koṭṭa* The usual form is *pratipāṣidavargga*

temple, now gone out of existence and of which there exists at present only a *mandapa*, in this is placed now a modern figure of Gaṇeśa. Long time ago the copper plates on which the inscription under consideration is engraved were found in this ruined Vishnu temple, and they have been preserved in the family of Svāminātha Ayyar of that place. They were got on loan from their owner by Mr. Kṛṣṇasvāmī Śāstri, and from the impression prepared under the supervision of Mr. Gōpinātha Rao the inscription on them is edited below.

The set consists of three plates of the usual size and shape of the Vijayanagara documents. The plates are bound together by a ring, which was cut when they came to us for examination. Along with the plates, there is strung in the ring a seal which bears on it the representation of a boar facing the proper right, the sun and the moon, a dagger, and two clubs placed V-wise. The preservation of the record is tolerably good. The alphabet is Nandināgarī and the language Sanskrit. At the end of the inscription is the sign-manual of the Vijayanagara emperors, the name *Śrī Virūpākṣa*, in the Telugu alphabet. The first and the second plates are marked with the Telugu-Kannada numerals, 1 and 2, in the first plate it is in the left margin of the reverse, and in the second, in the same margin of the obverse, but much nearer the ring-hole. The third plate bears no number at all.

This record, instead of employing the usual single and double vertical strokes at the end of half and full verses, uses horizontal strokes (or hyphens). The secondary *i*-symbol resembles in form the secondary *i*-form of the Tamil alphabet, that is, the free end of the curve does not reach the bottom, e.g. in *dhātṛi*, 1 3, in *kṣhīra*, 1 5, in *-Śrīpati*, 1 10, etc. Instead of *ri* we often find *rrī*, thus *nrīpatis*= for *nripatis*=, 1 8. The consonant *dh* has a slightly different form from the same letter occurring in other Vijayanagara documents of the same period, compare *-Gaṇādhi*, 1 1, *dadhau*, 1 4, *Budha*, 1 7, etc. The dot representing the *anusvāra* is placed by the side of and not, in the usual way, on the top of the consonant to which it belongs, compare *-tunga*-, *-chumbi*-, and *-chāmāra*-, 1 1, *-ārambha*-, 1 2, *damshtrā damdas*=, 1 3, *-bhūtam paṃchāsya*-, 1 5, etc. The letters *y* and *p* are almost similar to each other, the only difference observable is that the latter has a larger loop than the former, compare the *p* and *y* occurring in *-patayē*, 1 1, *p* in *-nāpi* and *y* in *jayati*, 1 5, etc. The compound *ss* looks like *ss*, that is, the cross line in the first *s* is omitted, cf. *-damdas*=*sa*, 1 3, *-ssutah*, 1 16, *-kais*=*sa*-, 1 24, *mahaujās*=*sāmṛājyē*, 1 36, *chatussimā*-, 1 76, *-jas*=*sūrya*-, 1 93, *bhūsurās*=*sarī*-, 1 103, *śayambhū*=*sarasa*-, and *-patē*=*sūnva*-, 1 106.

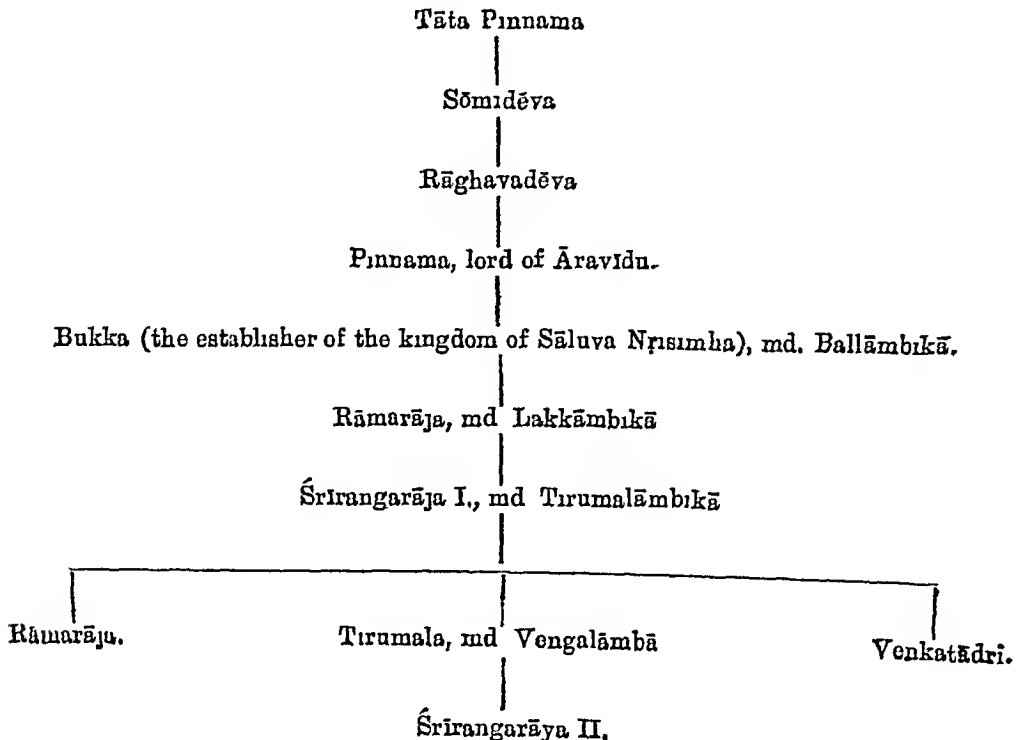
As far as it is known to us at present, this is the first copper-plate document of the Nāyaka kings of Tanjore hitherto published. The inscription records that, at the request of Śevvappa Nāyaka, the first prince of this dynasty, the Vijayanagara emperor, Śrīrangadēvarāya, granted the village of Arumolimangalam to the Mādhyā guru, Vijayendra Tirtha. The date of the grant was a Monday, the first dvādasi¹ in the bright half of the month of Āshāḍha, in the year Dhātṛi, which corresponded with the Śaka year 1499 (expressed by *indu* (the moon), *paṇḍhī* (the oceans), *graha* (the planets) and *ratī* (the gems)). The grant was made in the presence of the god Rāmachandra of Penugonda². The grant had already been

¹ This is the first *dvādasi* of the four months of the *Chāturmāsya vrata* and hence called the *prathama dvādasi*.

² Tirumala transferred the seat of government to Penugonda (*Ep. Ind.*, Vol. III, p. 238 ff.). His second son, Ranga II, the same who figures in our record, is actually called the king of Penugonda. The present inscription has (1 61) *Perumkādapura*, that is, the secondary *e*-symbol of *ko* and the *anusvāra* after the same letter are wanting to make it read *Perunkondapura*, which might be taken to be a mistake for *Penugondapura*. It is of course possible that we have to do, not with a temple in Penugonda, but with a temple of Rāmachandra in an unknown place that might have been known by the name *Perungādu* or *Perunkādapura*. But at present we know of no such place, and hence we choose to take *Perungādapura* as a mistake for *Penugondapura*, the capital of Ranga II, where the king had every facility for making the grant.

made by Achyuta, the son of Śēvappa Nāyaka, but now the formal sanction from the Vijayanagara overlord was obtained and the village given to the donee Arumolimangalam was bounded on the west by Parittiyūr, on the south-east by the village of Vallagrāmam, on the east by Kōvilpattu and Tiruvattachchēri, on the north by Parittiyūr, on the south by Kōvilpattu and the river Puttāru, and on the south-west by the village of Vadapēr. The village granted belonged to the Kulōttungachōla-vaṇādu, forming part of Ōhayūr-pattaka, a subdivision of the Tiruvārūr-chāvadi in Chōla-mandala-rājya, situated on the south side of the river Kāvērī. The donee, Vijayindra Tirtha, after receiving the village, divided it among a number of Brāhmaṇas of various *gōtras*, *sūtras*, etc., for his own merit and for that of Śēvappa and his son Achyuta. Regarding the date Dewan Bahadur L. D. Swamikannu Pillai, M. A., LL. B., says — "Monday, Āshādha Śukla Dvādāśī in the year Dhātṛi-Ś 1499 A. D. 1576-77=Dhātṛi, A. D. 1577-78=Īśvāṇa. In A. D. 1577 Āshādha Śukla 12 fell on Thursday. In A. D. 1576 the *tithi* fell on Saturday. But in A. D. 1576 Śrāvana Śukla 12 ended on Monday at 18 *ghatikās* after mean sun-rise. There is probably an error in the name of the lunar month, Āshādha being a mistake for Śrāvana."

The inscription, as usual, begins with the *purāṇik* and the traditional history of the third Vijayanagara dynasty. The historical genealogy begins with Tāta Pinnama, whose son was Sōmidēva, his son, Rāghavadēva, his son, Pinnama, lord of Āraṇḍu, his son Bukka, who established the kingdom of Sāluva Nṛsiṃha firmly, his wife was Ballāmbikā and their son Rāmarāja, his wife was Lakkāmbikā and to them was born Śrīrangarāja I; his wife Tirumaladēvī bore him three sons named Rāmarāja, Tirumala and Venkatādri. Rāmarāja being already dead, Śrīrangadēvarāja II, the son of Tirumala by Vengalāmbā, ascended the throne. The following genealogical table clearly summarises the relationship between the various members enumerated above —



Śrīrangarāya bears the *birudas*, *Hosabirudaraganda*, *Rāyarāhuttaminda*, *Birudamanyaraganda*, *Ganduragūli*, *Lord of Aravilipura*, *Mandalikadharanīvarāha*, *Bhāshegetappuvarāyaraganda*, and he who put to shame *Avahalurāya*. He boasts of being praised by the kings of the *Kāmbōja*, *Bhōja*, *Kālinga*, and *Karahāta* countries.

The *ujñapti* of the grant, Śevvappa Nāyaka, is, as we have already said, the first king of the Nāyaka dynasty of Tanjore. Mr. Kuppusvāmi Sāstrī has shown in his excellent little book on the history of the Nāyakas of Tanjore that Śevvappa was the husband of the sister of the queen of Achyutadēvarāya of the Tuluva dynasty of Vijayanagara,¹ and that the latter granted the Tanjore country as *strīdhana* to his sister-in-law.² The names of the parents of Śevvappa Nāyaka are Timma Nāyaka and Vayyamāmbā.³ A stone inscription of this king, found in the mosque called the Samsaruppalli in Tanjore, is dated in Ś 1471, and records that a piece of land was granted by the king for the maintenance of fakirs.⁴ Another, dated 1491, is found in the Arunāchalīśvara temple at Tiruvannāmalai.⁵ It states that two brothers, Śivanēśan and Lōkanāthan, built the *gōpura* of that temple in the reign of Śevvappa Nāyaka. The big tank in the same temple and another outside the Tanjore fort, which feeds the Śivaganga tank inside it and which bears the name Śevvappanēri, were dug by Śevvappa Nāyaka.⁶

Śevvappa's son Achyutappa was made *yutarāja* some time before the death of his father and most probably also before Ś 1499.⁷ An inscription of this prince found in the Brihadīśvara temple at Tanjore and dated Ś 1499 records certain grants made to the local artisans.⁸ His prime minister was the famous Gōvinda Dikshita, a very learned Kannada Brāhman.⁹ Achyutappa was a patron of learning. He granted *agrahāras* to many learned Brāhmins. He was also a pious and charitable king. To the god Ranganātha of Śrīrangam he, on more occasions than one, presented valuable jewelled ornaments. In his reign the *anicūt* across the Kāvēri was repaired,¹⁰ and flights of steps at various places along its course were put up, as for example, at Māyavarām, Kumbhakōnam, Tiruvīdamarudūr, etc.¹¹ The king ordered the repairs to the temples at Chidambaram, Tirupati, Kālahasti, etc., to be effected. At the instance of his minister, Gōvinda Dikshita, the *Tiruvayārru Purānam* was translated from

¹ *A Short History of the Nāyakas of Tanjore*, p. 3. Much of what follows about the history of the first two Nāyakas of Tanjore has been borrowed from this book.

² *Vijayavilāsa*, a Telugu work, it is stated, makes this assertion. This was composed by Chāmakūr Venkatarājaharī. [The latter part of the statement is not found in the work quoted.—H. K. S.]

³ आसीदशेषाद्विभूतिपुत्राचार्यो गुणासीरसत्प्रभावः ।

तिष्ठावनीनामकव्यसाखाजन्मा सुवर्मा चिनचेव्वभूषः ॥

Rukmini parinaya, III, 31.

⁴ See p. 1 of *A Short History of the Nāyakas of Tanjore* for a transcript of this inscription.

⁵ *Loc. cit.*

⁶ सरी गंगार पुनि गोपुर च छ समुद्रत शीणगिरीशितुर्धधत ।

अशक्तयोरद्विगिरौ विलोकि तु महापथी माधवैधसोरिव ॥

Sāhityaratnākara, No. 10291, Palace Library, Tanjore, III, 3.

⁷ युवानमेन युवराजतापद नयत्रय नन्दनमात्मनिभम् ।

सुनिर्वाणवर्णनवासवासवस्तोऽनु विन्यस्तसमस्तभरः ॥ *Ibid*, III, 14.

⁸ *A Short History*, p. 5.

⁹ समुत्तोऽवश्यामुधाः सोऽसौ सङ्गो विन्दमखीन्दुना समायाम् ।

समगादय एव गोचमेदी सज्जन्ती गुरुणा यथामराणाम् ॥ *Ibid*, X, 1.

¹⁰ कैकायाणि कृतानि दन रुक्लाचारु रङ्गशुभूय सङ्गमहीधरेन्दुतयासेतुय येनोदत । कृत्वा ममथवत्सरी त्रपमगे मानी मित्ताऽशितिया दैन क्षिरगगनभगवनी येष्ठलमात्र महत् । तत्तादचमुणोऽयमच्यनविभक्षेनपुमाद्वज दोमान्निशुविनिद्वितार्थमहिते कव्याणद्विस्ते । वामे पञ्चनदी ॥ From an inscription engraved on the Pushya-mandapa, Tiruvayāra.

¹¹ मादूरमयानुकम्बघोणथीदक्षिणार्धतुल्यस्यपु ।

वडाचव पञ्चनदी च सेतो सापानसौधानतनिट यो वा ॥ *Rukmini parinaya*, I, 44.

Sanskrit into Tamil in the year Ś 1527¹ The Dutch, who tried to land at Negapatam in order to found a trading factory, were repulsed and driven away by Achyutappa Nāyaka² Like his father, he also made his son, Raghunātha Nāyaka, *yuvārāja* in his own lifetime³ The name of the queen of Achyutappa Nāyaka is Mūrttimāmbā

The donee, Vijayindra Tirtha, is one of the most famous of the Mādhva āchāryas Nothing is known of his parentage and his birth place Surēndra Tirtha of the Pūrvādi or Sumatindra *matha*, who was the twelfth in descent from Madhvāchārya, the founder of the Dvaita school of philosophy, was the spiritual *guru* of Vijayindra⁴ It is from him that he received the robes of *sannyāsa*, and eventually he also succeeded him on the pontifical see as the thirteenth *guru* But Vijayindra, like Vādināja Tirtha of the Saudē *matha*, received all his education in philosophy from the great Vyāsārāya Tirtha⁵ of the Vyāsārāya *matha*. Vijayindra was succeeded by Sudhindra and he, in his turn, by Rāghavēndra Tirtha, who was the fifteenth in the list of succession Next to Śrīmad Ānanda Tirtha (another name of Madhvāchārya) and Jaya Tirtha, the most important names in the history of the Mādhva hierarchy are Vyāsārāya Tirtha, Vijayindra Tirtha, Vādināja Tirtha and Rāghavēndra Tirtha. Therefore, a short summary of the lives of these four āchāryas will not be out of place in this paper.

Brahmanya Tirtha of the Vyāsārāya *matha* was once doing his *pūjā* when a lady came and prostrated herself before him In the usual way he blessed her to be a *sumangalī* for a long time and become the mother of noble sons But the woman told him that her husband was breathing his last, and that his blessing was going to be of no avail to her However, Brahmanya Tirtha assured her that her husband would live long and that she would really have noble sons, and he asked her to promise him her first born son, which she gladly did After some time a son was born to her, and she promptly made the child over to Brahmanya Tirtha That Svāmin brought the child up on the milk that was used for *abhishēka* in his *pūjā* When the child grew to about the seventh year of age, the *upanayana* ceremony was performed and a little time after he was made a *sannyāsin* This pupil of Brahmanya Tirtha was Vyāsa (i.e. Vyāsārāya) Tirtha⁶ His higher education was undertaken by Śrīpādarāya Tirtha of the Mulbāgīl *matha*⁷ He became a great scholar and favourite with royal personages It is said

¹ Verse 18, of the Tamil *Tirumayāraru Puranam*—

Malī punal sūlē Śōnādu Tañjāyir=kāttidum arasar māyiy-amaichcha-

n=ghī-mayai tēr Gōvinda Diṣṭhīdarāyan tiru=rākk=udaimayālē

kalīyugattū=chchayan=āndu mūv=aiññūrr=irubadin=mēr Kānum=ēlāypp-

poli varudatt=Aiyāyārru=ppurāna radamoli Tamilār=pugalalurrē Nos 366 and 367 (Tamil MSS), Tanjore Palace Library

[It is also possible to interpret *mūv aiññūrr=irubadin=* as equal to 'thrice five hundred and twenty,' i.e. 1560. —K V S.]

² ते नागपट्टणगतेन मया निरस्ता पूं समेत्य पुरमस्य समुद्रखेयम् । नेपालभूविभुमती निरकासयन्कि भङ्ग्यामि तत्पुनरङ्गं युधि पारसीकान् ॥ *Sāhityaratnākara*, VI, 68.

³ सर्वं धैर्यविधुतमेकविभवे सर्वसहाया भर
प्रोटेऽस्मिन्ननुनाथनानि निदधत्पुत्रेऽन्युत्प्रापति ।

यौरङ्गखलसगतो बुधकुल गीताशुर्नानिव

प्राप्त वैष पुपोप शेषशयने भक्त परे धामनि ॥ *Ibidem*, XII, 94

⁴ The following is the traditional list of the *svāmins* of this *matha* as far as Rāghavēndra Tirtha.—

(a) Madhvāchārya (b) Padmanābha Tirtha (c) Mādhava T (d) Jaya Tirtha (e) Vidyādhīrāja T.
(f) Kayindra T (g) Vāgīśa T (h) Rāmachandra T (i) Nārāyaṇa T (j) Vibudhēndra T.
(k) Jitāmitra T (l) Raghunāndana T (m) Surēndra T (n) Vijayindra T (o) Sudhindra T.
(p) Rāghavēndra T

⁵ पङ्कार व्यासराजिन्दुसुखाकुला विप्रेषत । मध्वशास्त्रार्थसार तु व्याचक्षाण निजाप्रति ॥ *Vijayindra stōtram*

⁶ See *Ep. Carn.*, Vol VII, Shimoga talūka, No 85, and *Ep. An. Rep.* for 1905, p 59

⁷ चक्षिद्यो व्यासराज प्रतिमतजनतासर्वगवापहता कर्ता यन्त्रयस्य इतिमतविजयाद्योऽज्ञास्त्रीचमस्य । प्रख्याता यन्त्रश्रिया
नरति च विजयोन्द्राख्ययोगीन्द्रचन्द्रश्रीमश्रीवाहिराजप्रमुखयतिवरा, सोऽवतात्मा यतीन्द्रः ॥ *Śrīpādarāyaśhṭakam*

that when once the conjunction of the planets foreboded evil to the ruling king of Vijayanagara, he vacated the throne for one *muhūrta* in favour of Vyāsārāya Tirtha, fully believing that his spirituality could prevent the evil from taking place, hence it is that the distinct title *rāya* of the Vijayanagara dynasty was assumed by this Mādhva teacher. No mention is however made in inscriptions of the occupation of the throne of the Vijayanagara empire by any *sannyāsin*, but there exists the tradition among the Mādhvas about the Svāmī's occupying the throne, and a custom in the *matha* perpetuates the event, every night, after all the services in the *matha* are over, the Svāmī sits on his seat, with a costly shawl tied round his head, and the officers of the *matha* present themselves one after another before the Svāmī, bow before him and retire. This ceremony is called *diati-salām*, and it is supposed to be indicative of royalty. Vyāsārāya Tirtha was the contemporary of Krishnadēvarāya, by whom he seems to have been held in great estimation. A number of grants made by this sovereign to Vyāsārāya Tirtha seem to corroborate our surmise¹. Again, when Vallabhāchārya, the founder of the *pushti* or *bhakti mārga*, desired to preach his tenets before the king in the presence of his pundits, the king chose Vyāsārāya Tirtha as the president for the occasion². Vyāsārāya was the author of several works of which the most important are the *Chandrikā*, the *Nyāyāmṛita*, the *Bhēdōj्जivana*, etc. The second of these works elicited a powerful criticism from Madhusūdana Sarasvatī, who then wrote his well-known *Advaita-siddhi*. Vyāsārāya Tirtha is sometimes called Chandrikāchārya after his famous book.

Of Vijayindra Tirtha we have already said something. In his *pūrvāsrama* he was known by the name of Vitthalāchārya. He is said to have held the pontificate, according to the list preserved in the Rāghavēndrasvāmī *matha*, for a period of 55 years, 5 months and 16 days, from Ś 1461 to 1517, and to have died on the Jyēsthā *vadya* 13th of the latter year, which was the cyclic year Manmatha. He appears to have spent the last part of his life at Kumbhakōṣam. He died there, and his *brindāvana* (tomb) is erected on the spot where he was interred. He was the contemporary and friend of the celebrated Appaya Dikshita³. He

¹ Compare *Ep An Rep* for 1905, p 59, *Ibid*, No 74 of the collection for 1889, *Ep Carn*, Vol VII, Shmoga Taluk, No 85, Prof. Aufrecht is wrong in taking Vyāsārāya as the founder of the *matha* which goes under his name. Evidently the late Mr Venkayya also agreed with him in thinking that Vyāsārāya was the founder of the *matha*, but he seems to have felt some difficulty in reconciling himself with the date of death as given by the Professor, see *Ep An Rep* for 1905, p 59, para 33. There were two Vyāsa Tirthas in this *matha*, of whom the later was the famous Vyāsārāya Tirtha, while the earlier is the one whose death Dr. Aufrecht perhaps refers to.

² *Search for Sanskrit Manuscripts, during the year 1896*, by Prof. M. Śēshagiri Śāstrin, M.A., p 24.

³ Appayya Dikshita was born in Kali 4654 —

योगदत्तदोचितकृताया आत्मार्पणस्तुते शिवानन्दरतिकृताया व्याख्याया योगदत्तदोचितजन्मकाल एवमुदीरते—
 वीणातत्त्वत्रयस्यालसितकलिसमाभाक्प्रमातीचवर्षे
 कन्यामासे तु कृष्णप्रथमतिययुतेऽपुनरप्रोष्ठपादे ।
 कन्यालग्नेऽद्रिकन्यापतिरमितदयाश्रेयधैर्वैदिकेषु
 योगौर्वे प्राग्वयाह अ समन्नि विरिञ्चोऽशुभ्यां कलेश ॥
 लग्ने रवीन्दुसुतयोगकरे च मान्दी
 नीने शशिन्यय ह्ये रविजे च राहौ ।
 चापे गुरौ चित्तियुते निधुने तुलाया
 शुद्धे त्रिखिलिगते शुभलग्ने एवम् ॥

and he lived for seventy two years —

कालेन शुभ किल तावतापि कलायतु षट्मिता प्रणिने ।

हासवति प्राप्य समा प्रवृत्त्यान्त व्यधादत्तदोचितेन्द्र ॥

V 8, Canto I, *Sivalilārnava kārya* by Nilakantha Dikshita, the grandson of the younger brother of Appayya Dikshita

Hence it is clear that Appayya-Dikshita lived from about A.D. 1554-1626

is said to have been the master of the sixty-four *kalās* or branches of learning,¹ which he employed in vanquishing a great Vira-Śaiva guru who had a large following and who had his *matha* at Kumbhakōnam. The condition under which this philosophical wrangle took place was that, if the Vira-Śaiva guru succeeded, the Mādhva āchārya should join him with all his followers, and if the Mādhva āchārya succeeded, the Vira-Śaiva guru should make over his *matha* with its belongings to the Mādhva āchārya and go away to the north, never after to return to Kumbhakōnam. After an eleven days' discussion, Vijayindra came out successful. The Vira-Śaiva guru was obliged to leave the place and retire to the north, making over his *matha* and all its belongings to his vanquisher, whose spiritual descendants still enjoy its possession.² On the anniversary of this event the image of Vijayindra is taken in procession to this *matha* even at the present day. When Appaya Dikshita wrote condemning the Mādhva philosophy, Vijayindra Tirtha wrote several refutations of his works.³ He also wrote commentaries on almost all important Mādhva works. The most important of his works are *Chakra-Mīmāṃsā*, *Chandrikōdāhṛita-Nyāya-Vivaraṇa*, *Nyāyāmṛita-Vyākhyā*, *Appayya-kapōla-chapētikā*, etc.

Vādirāja Tirtha, the co-student of Vijayindra under Vyāsarāja Tirtha, belonged to the Saudē *matha* and was the fourteenth in descent from Madhvāchārya. His immediate predecessor was Vāgīśa Tirtha.⁴ Vādirāja was a great controversialist, writer and commentator. Like his co-disciple, Vijayindra Tirtha, he wrote a large number of works and commented on many of the treatises of his predecessors. He had travelled far and wide and at the end of his pilgrimages he incorporated his experiences of the several places which he visited, in his *Tirtha-prabandha*. At Saudē he built a temple for Krishna and a *matha*⁵ with the help of the Rājā of Saudē, who became his admirer and disciple. Several superhuman acts are attributed to him and it is stated that he achieved them with the help of the god Hayagrīva, whose favourite he happened to be. He was a Tuluva Brāhmaṇa by birth.⁶

At the same period as Vijayindra and Vādirāja there lived the Śrīyaishnava āchāryas Doddāyāchārya of Cholaśingapuram and Tātāchārya of Conjeevaram. The former wrote in refutation of Appayya Dikshita's *Advaita-Dīpikā* his famous *Chandamārutam*, he is, on this account, known by the name of Chandamārutam Doddāyāchārya.⁷ The latter was the

¹ गणनातीतमाहारस्यो विजयीन्द्रयतीश्वर ।

चतुषट्कलापूर्णां स्वी सुक्तं करोतु माम् ॥ *Vijayindra stōtram*

² जित्वा वादे वीरशैवगुरुं विस्तृततन्मठम् ।

अपहृत्यैव सवासं कृतवन्तं मुतां हितम् ॥ *Ibid*

³ Most of these are said to have been written by Vijayindra Tirtha in the temple of Mangalāmbikā at Kumbhakōnam.

दुर्वाद्यप्यपरचितयन्यारण्यविनष्टये । चतुष्टयाधिकशतयन्याग्नीनां प्रचीदकम् ॥ सायदप्ययमातदगर्वनिर्वापयन् । श्रीजयीन्द्रसृगेन्द्रो मे हृद्गुहावसधो भवेत् ॥

⁴ The following is the traditional list of this *matha* as far as Vādirāja Tirtha —

Madhvāchārya (a) Vishnu Tirtha (b) Vēdayyāsa T (c) Vēdayēdya T (d) Varāśa T (e) Vāmana T (f) Vāsudēva T (g) Vēda T (h) Varāha T (i) Viśāyēdya T (j) Viśva T (k) Vitthala T (l) Varadarāja T (m) Vāgīśa T (n) Vādirāja T

⁵ See *prabandha* 2 of *Pratna ratna sangraha*, alias *Vādirāja vijaya*, by Raghunāthāchārya, in the *Stotra mahōdadhī*, published by the Rāma tattva prakāśa Press, Belgaum. This work states that the life of Vādirāja was attempted with poison by the Advaitins.

⁶ No 114 of the Govt Ep. Collection for 1901 dated S. 1536, Pramādin, mentions Vādirāja Tirtha and his disciple.

⁷ शैवशास्त्रविदां येऽहं श्रीमानप्यदीक्षितः । चित्रकूटे जितारातिरशीमतं महायशः ॥ अद्वैतदीपिकाभिष्यं सत्यनप्यदीक्षितः । चकार भगवद्देवीं शेषधर्मरतः सदा ॥ महाचार्यं स तां युत्वा तस्याः प्रतिभटं तदा । पञ्चमादनेनानां विदधे सत्यसुतमम् ॥ *Prapannamṛitam*, 127th Chapter.

spiritual teacher of Ahya Rāma-Rāya and lived with him for some time at Chandragiri, and latterly settled down at Kāñchi¹. He wrote a work named the *Pañcha-mata-bhañjanam*, therefore, he is called *Pañcha-mata-bhañjanam Tātāchārya*. His son was the famous Śrinivāsārya, better known by the names Lakshmikumāra Tātāchārya² and Kōti-lanyā-dānam Tātāchārya. He was the *guru* of Venkatapatidēvarāya I, he performed the *abhishēka* ceremony on the coronation of this king³.

Rāghavēndra Tirtha was, like his *guru* Sudhindra and his illustrious predecessor Vijayindra, a Kannada Brāhman. He was ordained a *sannyāsī* rather late in life. Before this event he went by the name of Vēnivenkata bhatta. According to the *matha* list, he came to the pontificate in Ś 1545, Rudhirōdgāri, and continued till the Śrāvāṇa *vadya* 2nd of Ś 1593, Virōdhikrit, thus reigning for a period of 47 years and 5 months. Tradition asserts that he was a black, well built man and that his external appearance often belied his mental greatness. He is also accredited with supernatural powers, which are said to be felt to this day at the place of interment of his remains. But to the Mādhvas his greatness does not lie so much in his physical powers as in his mental capabilities. He was also a prolific writer and a powerful controversialist. He died at Mantrālaya on the bank of the Tungabhadra.

At the end of the record it is stated that the composer of the *sāsana* was Svayambhū, the son of Sabhāpati. We come across the names Sabhāpati, Svayambhū, Kāmakōti, Rāma, etc., as the composers of the Vijayanagara documents of the later dynasties. From a large number of sources it has become possible now to learn something about the relationship existing between the various persons mentioned above. From the Vilāppākkam and the Kūnyīnī plates⁴ we learn that Rāma-kavi, their author, was the son and grand-son respectively of Kāmakōti and Sabhāpati. The present plates and the British Museum Plates of Sadāśivādēvarāya⁵ state that Svayambhū was the son of Sabhāpati. The Dalavāy-agrahāram plates of Ativirarāma Pāndya inform us that Rājanātha, the son of Svayambhū, was the composer of that document⁶. This enterprising son of the *sāsana*-composer of the court of the

¹ श्रीरामदेवरायका कुलराजदत्तनरम् ।
ग्रामस राज्य धर्मस गुरुभक्तिपरायण ॥
स मृपतिमहातेजा ययौ चन्द्रगिरि प्रति ।
गुरु तातायमादाय रामराजमिधसदा ॥ *Ibid*

² राजासीत्सर्वदेशस्य रामरायादत्तनरम् ।
श्रीवेङ्कटपतिनामं महारामा भगवत्परम् ॥
लक्ष्मीकुमारतातार्य महारामानमशित्यत ।
स महारामदेवपतिराय श्रीमान्महायया ॥ *Ibid*

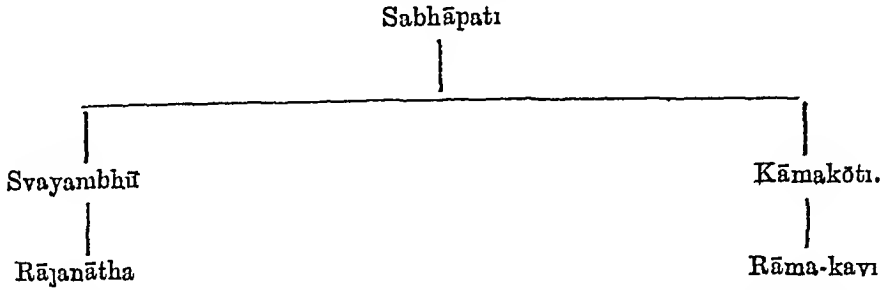
³ Compare the paper on the Dalavāy-agrahāram Plates of Venkatapatidēvarāya, above, pp 161 and ff. See also preceding foot note.

⁴ Compare *Ep Ind*, Vol III, p 158 (Sabhāpati)
Nellore Inser., C P, Nos 10 and 13, (Sabhāpati)
Ep Ind, Vol III, p 252, (Pāra Lavi)
Nellore Inser., C P, No 7 (Rāma-kavi)
Ep Ind, Vol IV, p 277, (Rāma-kavi)
Ep Ind, Vol IV, p 22, (Sabhāpati Svayambhū)
Nellore Inser., C P, No 14, (Sabhāpati Svayambhū)
⁵ *Ep Ind*, Vol IV, pp 269 ff and Vol III, pp 230 ff
⁶ *Ibid*, Vol IV pp 1 ff

⁷ अतिवीररामदेवपतेराज्ञयातावशासनतोकात् ।

अश्वददिति राजनायधुरभिष्ठाकवितरस(स्व)यमुवधूतु ॥

Vijayanagara emperors seems to have sought and obtained a place similar to that of his father at the court of the Pāṇdyas, who had already become the vassals of Vijayanagara. The relationship between these is shown in the accompanying table —



In the comedy named *Sōmavallī-Yōgānanda-prahasana* the following account of the author, Arunaginātha, is given. Nāgaṇa-kavi, who bore the several *birudas* *Kavi-prabhu*, *Aṣṭa-bhāṣā-kavi*, *Kavi-nāga-kēsarī*, etc., who was of the Sāma-Vēda and who was a follower of the Śrīkaṇṭhāgama, had a son named Rājanātha-Dēśika. He was married to Abhirāma-Nāyikā, the daughter of Dindīma-prabhu and sister of Sabhāpati of the Kāśyapa *gōtra* and the Sāma-Vēda, whose ancestors bore the title *Aghōraśwāchāryas*. To these was born Arunaginātha¹. He held several distinguishing titles such as *Dindīma-kavi-sārvabhauma*,² *Chēra-Chōla-Pāndya-prathamārādhyā-Dindīma-kavi*,³ *Daśarūpa - Nārāyaṇa - birudamandana-Dindīma*,⁴ *Rasika-kavitā-sāmrājya-Lakṣmīpati*,⁵ *Navanāṭaka-bharatāchārya*,⁶ *Kavimallagalla-tādanapati*,⁷ *Pratibhāṭa-kavi kuṇjara-pañchānana*,⁸ etc. The *Sāluvābhyudaya* calls the father of its author, (that is, of Rājanātha-kavi), Śōṇādrinātha⁹. The author of the *Bhāgavatachampū*, *Achyutarāyābhyudaya*, etc., was also a Rājanātha-kavi, whose father was also Śōṇādrinātha. From these facts we are forced to draw the conclusion that the Rājanātha-kavi of *Sāluvābhyudaya*, *Achyutarāyābhyudaya* and *Bhāgavatachampū* was one and the same person, but then it is not possible to explain why he wrote his *Sāluvābhyudaya* long after the hero of that work was dead¹⁰. Nor are we in a position to assert that the author of the

¹ अस्ति खलु परिन्दायहारनायकस्य सामवेदसागरसायनिकस्य अष्टभाषाकवितासामान्याभिधितस्य बल्लाळरायकटक-कविकुलम्, पर्वतपर्वे नागकविनागकेशरिण श्रीमत, कविप्रभो पीत्र पुत्र श्रीराजनाथदेशिकस्य ब्रह्माष्टमाष्टपिचण्डमण्डलितविजयलिङ्गमखचण्डिच श्रीकण्ठागमशिखण्डनखण्डमणे श्रीलिङ्गमप्रभोर्दोष्टिच, श्रीमदभिरामनायिकासनधय सभापति-भट्टारकभागिनेय श्रीलिङ्गमकविसावैभौस इति प्रथितविरुदनामा सरस्वतीप्रसादखण्डकवितासनाय श्रीमानरणगिरिनाथ । तेन कृतेन सोमवल्लीयोगानन्दनामा प्रहसनेन सभानियोगमनुतिष्ठामि । *Sōmavallī yōgānanda prahasana* (called *Yōgānanda* by Burnell) Palace Library, Tanjore, No. 10,658

² *Sāluvābhyudaya*, Canto 3

³ *Ibid*, Cantos 3 and 12

⁴ *Ibid*, Canto 5

⁵ *Ibid*, Canto 6

⁶ *Ibid*, Canto 8

⁷ *Ibid*, Canto 10

⁸ *Ibid*, Canto 11

⁹ राजनाथकविमिदमवादीत् . . . । सीय कविसदनु श्रीगिरिन्द्रसुराज्ञागिर नरपतेरदत्तसयित्वा । चम्पूप्रबन्धमजहस्यरसीकृतिवन्ध वल्लु समारभत वाग्विभवानुकूलम् ॥ *Vide* MSS Nos 9987 and 12369, Tanjore

Palace Library (*Bhāgavata champū kāvya*)

¹⁰ Probably Sāluva Nṛsiṃha first entertained the maternal ancestor of Rājanātha kavi as his court *śāṣana*-writer, in gratitude for which act he might have written this poem in praise of Sāluva Nṛsiṃha. The following verse (the last one in the *Sāluvābhyudaya kāvya*) makes it clear that the author did not write it during the reign of the hero —

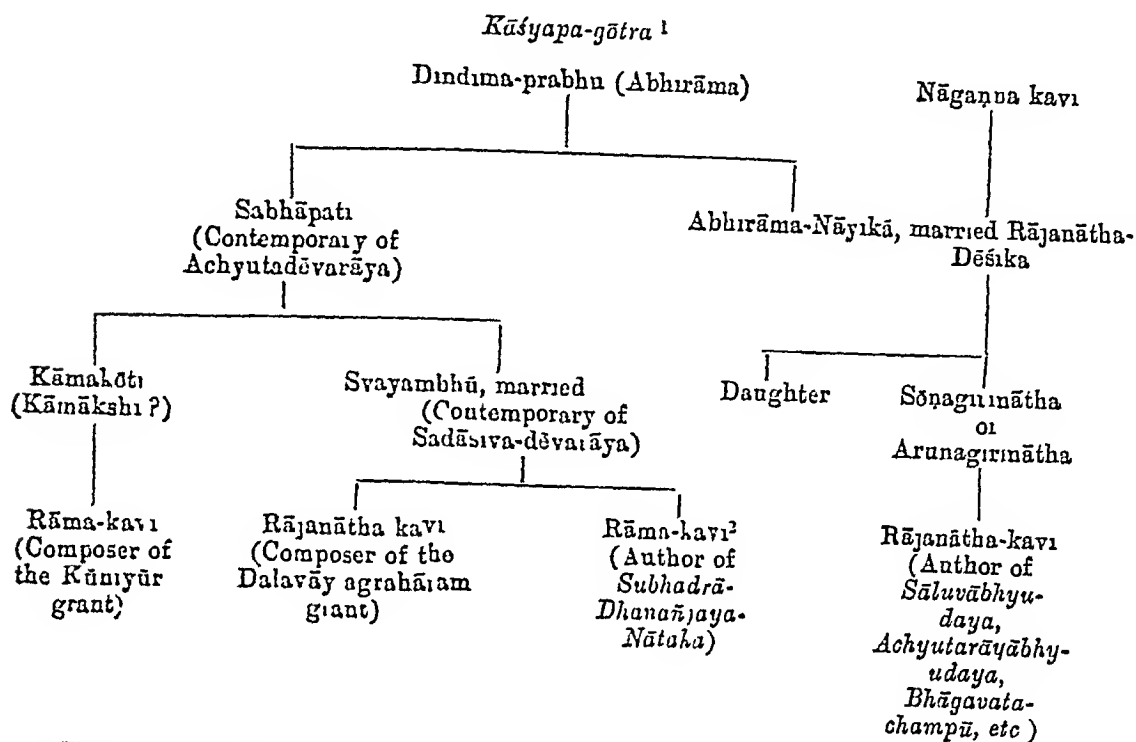
आकर्ष्य वाचमतिसादरगच्छितार्था-

ममहंशां विरचयन्नुचितमनुष्ये ।

अव्याजवसुरवति स मङ्गोमशिया-

माययेहेतुचरितो नरसिंहराज, ॥

Sāluvābhayudaya is different from the author of the *Achyutarāyābhayudaya*. Now, comparing the genealogy of Rājanātha-kavi with that of Dindima-prabhu, the father of Sabhāpati, given above, we get the subjoined table —



The following names of places occur in this document — Penugonda, Tiruvārūr, Ōhayūr, Kilkūrchechi, Parittiyūr, Vallagrāma, Kōvilpattu, Tiruvattachehēri, Vadapēr, Arumoli(mangala), the rivers Kāvērī and Puttāru and the tank named Kappalu-dayāntatāka. Of these Penugonda is in the Penugonda tālūka of the Anantapur district. Tiruvārūr is the junction station on the Tanjore-Negapatam and the Mayavaram-Muttuppēttai lines of the South Indian Railway. Parittiyūr, Tiruvattachehēri (Tiruvattachehēri of the inscription), Vadavēr (Vadapēr), and Arivilimangalam (Arumolimangalam) are in the Nannilam tālūka of the Tanjore district. The two rivers, Kāvērī and Puttāru, flow through the same district. Ōhayūr or Ūgai is near Kodavāśal, and Vallagrāma is Vallam close to Arivilimangalam.

¹ अस्मि किल काश्यपगोत्रस्य तत्रभवतो गुरुत्तमकवे कृति सुभद्राधनञ्जय नाम नाटकम् । नूनं तद्दर्शो परिपदादेशः । ...
सूत्रधार — यूयता तावत् । अस्मि खलु तुष्टीरमखले मूलाण्ड नाम महानयद्धारः । तत्र केचन वसन्ति काश्यपाः ।
श्रीविद्या धृतशिवार्चनग्रन्ता । वैरघीरशिवदेविकादिभिः प्रत्यपादि परतत्त्वमैत्रयम् ॥

सर्वभौमकविप्रसादा वयस्यवाचो बह्व्युता ।

गुणोत्तरतया सर्वे गुरुत्तमावयन्ति यान् ॥

तेषामन्वयमूपपन्नं तनुभूरेकं स्वयम्भूगुरो-

दोद्धितं कवितानिरुद्धयश्च श्रीराजनायकस्य च ।

एनामप्यकरोत्कति स्थितगुणयाम स राम कवि

काव्यं क्षणपरं व्यवाच्छिवपरं चम्पूमयस्य च यः ॥

Subhadrā Dhamañjaya nāṭaka, No 10,700, Palace Library, Tanjore

[Mūlāṇḍam of Tanjūra mandala is the modern village Mullandram in the North Arcot district. An inscription at the place mentions a poet Dindimākaṇṇi, see *Madras Ep. Rep.* for 1912, p 90, paragraph 72 — H K S.]

² See foot note¹ above.

TEXT¹

First Plate

- 1 श्रीगणाधिपतये नमः । ²नमस्तुगशिरशुविचद्रचामर-
 2 चारवे । त्रैलोक्यनगरारभमूलस्तभाय शभवे ।[1१*] ²हरेर्ललाव-
 3 राह[स्य] दष्टादंडस्य पातु वः । हेमाद्रिकतशा यत्र धात्री ³श्चक्रत्रि-
 4 य दधौ ।[1२*] ²कल्याणायास्तु तद्धाम 'प्रताहतिमिरापह ।
 य[त्ग]जो-⁰
 5 प्यगजोत्भूत⁰ पचास्यनापि' लालित ।[1३*] ²जयति क्षीरजलधर्जात
 6 सव्येक्षण हरे । आलवनं ³चकोरणाममरायुष्कर महः [॥४*] ²पौत्रस्त-
 7 स्य पुरुरवा बुधसुतस्तस्याशुरस्यात्मजस्रजज्ञे नहुषो ययातिरभ-
 8 वत्तस्मात्¹⁰ पूरुस्ततः । तद्वशे भरतो बभूव ¹¹नृपतिस्तत्सततौ शंतनुस्त-
 9 त्तुर्यो विजयोभिमन्युदभूत्तस्मात्परीक्षिततः [॥५*] ¹²नदस्तस्याष्टमासी¹³ स-
 10 मजनि नवमस्तसा¹⁴ र[1*]त्रयक्किक्त्त[1*]पस्तत्तम¹⁵श्रीपतिश्चिरभवद्राजपू-
 11 र्वो नरेंद्र' । तस्यासीद्विज्जलेद्रो दशन इह नृपा¹⁶ वीरहेमाक्रिय-
 12 स्तार्तीयिको सुरारौ कृतनतिरुदभूत्तस्य मायापुरीश ।[१६*] ⁹तत्तुर्योज-
 13 नि तातपिन्नम¹⁷हीपालो निजालोकनत्रस्तामित्रगणस्ततोज-
 14 नि हरन् दुर्गाणि¹⁸ सप्ताहितात् [1*] अहैकेन¹⁹ स सोमिदेवनृपतिस्त-
 15 स्यैव जज्ञ²⁰ सुतो वीरो राघवदेवराडिति [त*]त. श्रीपिन्नमो भूपति
 [॥७*] ²¹आ-
 16 रवीटिनगरीविभोरभूदस्य बुक्कधरणीपतिस्तुत' । येन साकुव-
 17 ²²नृसिहराज्यमप्येधमानमहसा स्थिरीकृत ।[१८*] ²³स्व'कामिनी.
 18 स्ततनुकातिभिराक्षिपतीं बुक्कावनीपतिलको बुधक[ल्य]शाखी ।

¹ from impressions and the original² Read चक्र³ Read यज्ञजो⁴ Read पचास्येनापि⁵ Metre Sārdūlavikrīḍita⁶ Read नृपति⁷ Read ०सी⁸ Read ०सप्तम⁹ The second स in ०पिन्नम⁰ has been engraved below the line¹⁰ Read दुर्गाणि¹¹ Read जज्ञ¹² Read ०नृसिह² Metre Anushtubh³ Read प्रत्युह⁴ Read ०हृत⁵ Read चकोरणा⁶ Read ०तच्छाद्य⁷ Metre Sārdūlābhārā⁸ Read ०सस्य⁹ Read ०सीद्विज्जलेन्द्रो दशन इह नृपो¹⁰ Read अहैकेन¹¹ Metre Rathōldhatā¹² Metre Vasantatilaka

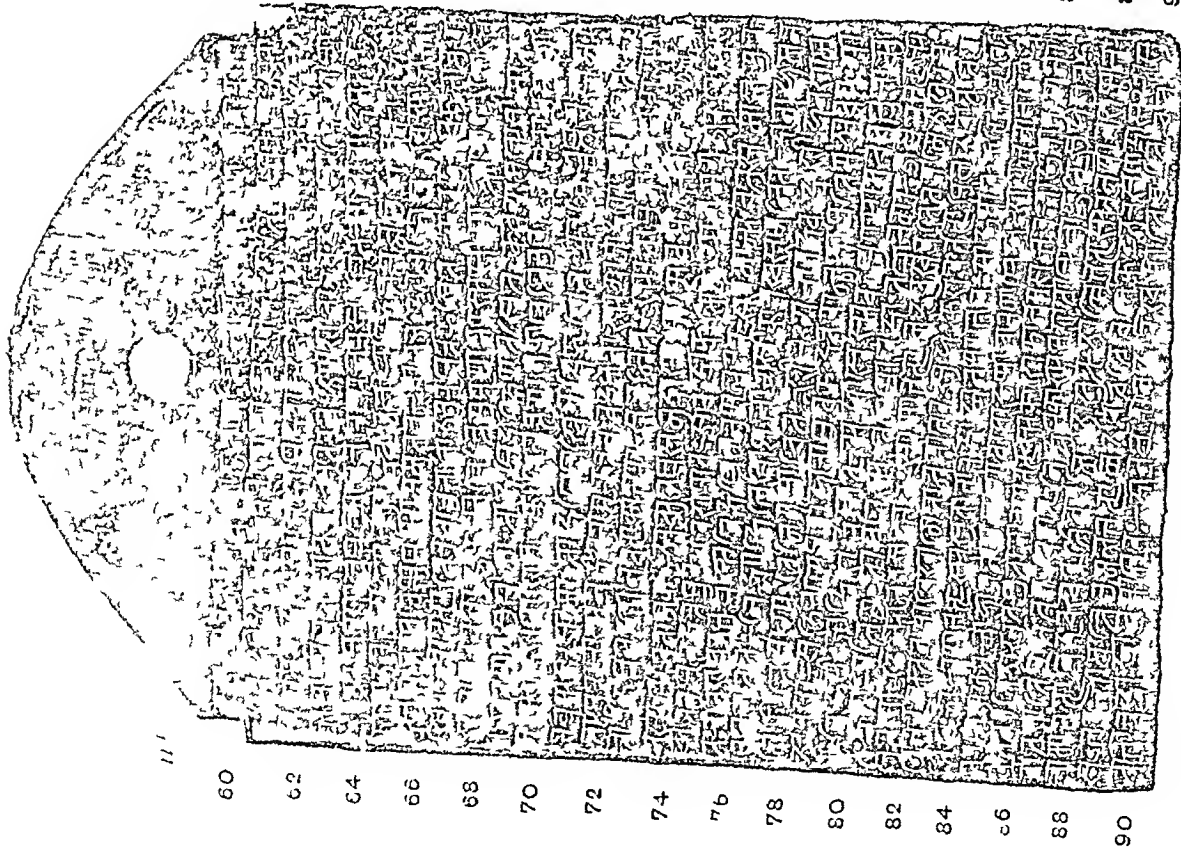
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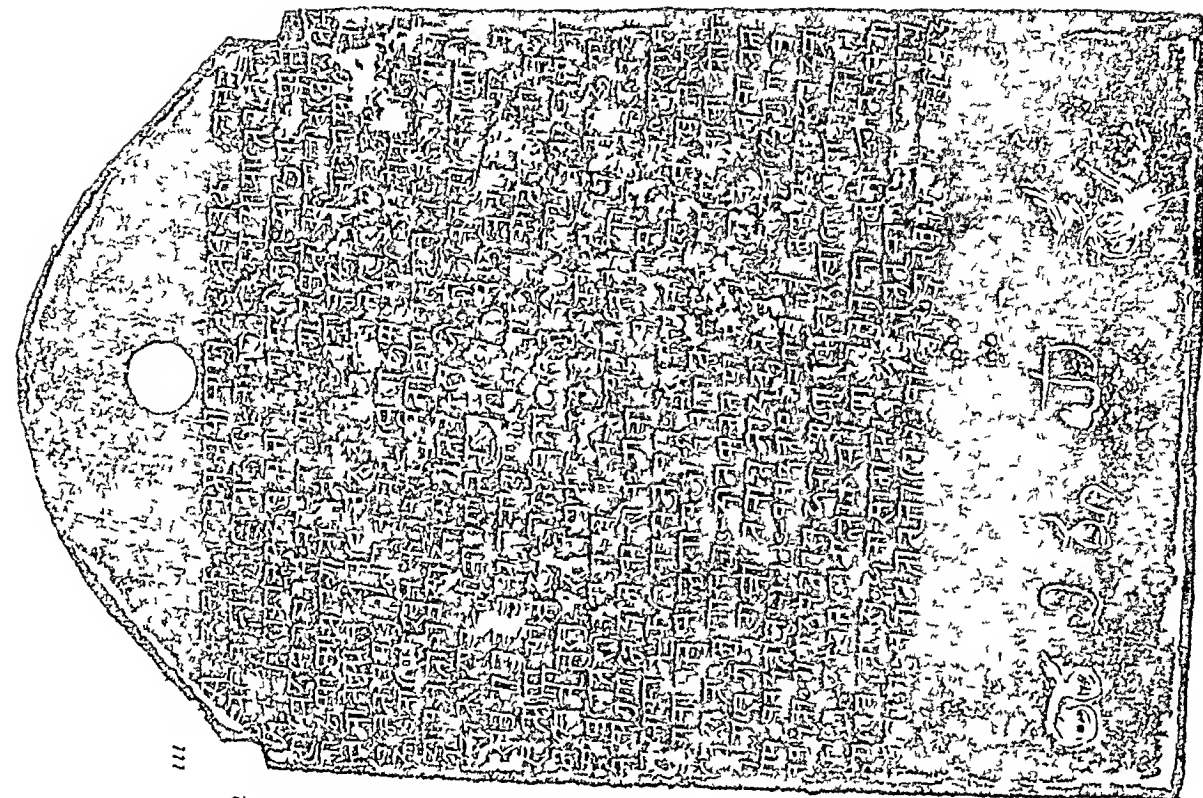
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...ना पयरा न ३२
...मना ३४
...मना ३६
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- 19 कल्याणिनी कमलनाभ इवाश्विकन्या वल्लविकासुदवहत्व¹हुमा[न्य]-
 20 शीला ।[1८*] ²सुतेव कलशवुधे[स्सु]रभिक्काशुग माधवात्कुमारमिव [शं]-
 21 करात्कुलमहीनृत³ कन्यका । जयतममरप्रभोरपि शचीव बुद्धाधि-
 22 पात् [चु]त⁴ जगति वल्लमालभत रामराज सुत ।[1१०*] ⁵श्रीरामरान-
 चि[ति]-
 23 पस्य तस⁶ चितामणेरयिकदवकाना । लक्ष्मीरिवाभोरुह-
 24 लोचनस्य लकाविकामुष्य महिपलासीत् ।[1११*] ⁷तस्याधिकेक्ष-
 25 भवत्तनयस्तपोभि. श्रीरगराजपतिश्शशिवशदीप⁸ । आ-
 26 सन् ससुल्लसति धामनि⁹ यस्य चित्रं नेत्राणि वैरिसुदृश च नि-
 27 रजनानि ।[1१२*] ¹⁰सतो¹¹ तिरुमलाविका चरितलीलयारुधतीप्रथाम-
 28 पि तितित्तया वसुमतीयशो रुधतो [1*] हिमाशुरिव रोहिणो¹²
 29 हृदयहारिणी सत्गुणै¹³रमोदत सधर्मिणीमयमवाप्य

Second Plate, First Side

- 30 वीराग्रणीः ।[1१३*] ¹⁴रचितनयविचार रामराज च धीर वरति-
 31 रुमलराय वैकटाद्रिचितीद्र [1*] अजनयत स एताना-
 32 नुपूर्व्या कुमाराणिह तिरुमलदेव्यामेव राजा महौजाः ।[1१४*] ¹⁵सक-
 33 लभुवनकटकानरातीन् समिति निहत्य स रामराजवीर¹⁶ ।
 34 भरतमनुभगीरयादिराजप्रथितयशाः प्रशशास [च]क्रमु-
 35 र्या ।[1१५*] ¹⁷चिषू श्रीरंगक्ष्मापरिवृढकुमारेष्वधिरण विजित्यारिद्धापा-
 36 स्तिरुमल[म]होरायनृपति¹⁸ । महौजास्मा[म्ना]ज्ये सुमतिरभिषिक्तो निरुप-
 37 मे शशासोर्वी¹⁹ सर्वामपि तिसृषु²⁰ मूर्ति[ष्विव]व ह्रि. ।[1१६*] ²¹यश-
 स्विनामग्रस-
 38 रस्य यस्य पट्टाभियेके सति पायिवेदो²² । दाना[वुपू]रैरभिषिच्य[मा]-

¹ Read °वह्व°

² Read °भुत

³ Metre: Indravajrā.

⁴ Metre: Vasantatilaka

⁵ °नि is engraved below the line

¹⁰ The *anuvāra* of °सुतो has been written at the beginning of l 29

¹¹ Read सद्रुपे°

¹² Metre: Pushpitāgrā.

¹³ Read °महारायनृपति.

¹⁴ Metre: Upajātī

² Metre: Prithvī.

⁴ Read पाञ्चुत.

⁶ Read तस्य

⁸ °कैस्सनम°

¹³ Metre: Māhānī

¹⁴ Metre: Sīkharinī. Read चिषू.

¹⁶ Read तिसृषु

²² Read पायिवेन्दो.

- 39 ना देवीपदं भूमिरियं जगाह्वे ।[१७*] ^१यस्मिन् शासत्येकवीरे धरित्रीमे-
 40 णाक्षीणामे[व] काश्य^२ विलग्ने । कौटिल्य तत्कुतले कर्कशत्व तद्वज्जो^३ चा-
 41 पलतकट[ि]न्ने^४ ।[१८*] ^५अमतर तत्तनयः प्रतीतश्चकास्ति हस्तापजि-
 तद्विशा-
 42 खी^६ । [ओ]वेङ्गकांवाचिरपुण्यराशिः श्रीरगरायः श्रितभागधेयः ।[१९*]
 43 ^७वाराशिगाभीर्यविशेषधुय्य^७श्रीराशिदुर्गेकविभाक्कवर्थः ।[*] पर[ि*][ष्ट]-
 44 दित्यायमनःप्रकामभयंकरश्शार्ङ्गधरातरगः^८ ।[२०*] ^९हतरिपुरनिमेषानो-
 45 क्को याचकानां ह्योसविरुदरगंडो रायराहुत्तमिडः ।[२०*] ^{१०}उभयधलपि-^{११}
 46 तामहो नतानामभयपदार्पणतत्परो रिपूणा । अयमवहकुरायमा-
 47 नमर्दीत्यखिल[ज]नैरभिधीरमानधाया^{१२} ।[२१*] ^{१३}तांडवितोदयो विरुदमन्य-
 48 रगडतयो[इडबलो(लो)]ल्लेद्रजयपडितवीरयुतः । चडिमशालिवा-
 49 [हु]वल[द]डितवैरिगणो गडरगूक्किमन्यपुक्किमान्यमहाविरुदः ।[२२*] ^{१४}सार-
 50 वीररमया समुल्लसन्नारवीटिपुरहारनायकः । कुंडलीश्वरमहाभज^{१५} अ-
 51 यन्मडलीकधरणीवराहता ।[२३*] ^{१६}ओ[ष]धिपत्युपमायितगडस्तीषणरू-
 52 पजितासमकाडः । भ[ि*]षगेतप्युवरायरगडः पोषणनिर्भरभूनवख-
 53 डः ।[२४*] ^{१७}राजाधिराजस्तेजस्वी श्रीराजपर[मि]श्वरः । इत्यादिविरु-
 देवदि-^{१८}
 54 तत्या नितामभिष्टुत^{१९} ।[२५*] ^{१७}कांबोजभोजकालिगकरहाटादिपार्थिवैः ।
 55 प्रतीहारपद प्राप्तेः प्रस्तुतस्तुतिघोषणः ।[२६*] ^{२०}सोय श्रीरगरायचित्ति-
 56 पतितिलको रत्नसिंहासनस्त^{२१} कीर्त्या नीत्या निरस्यन् नृगनक-^{२२}
 57 नहुपानध्यवन्मथान्यान् । आ सेतोरा सुमेरोरवनिसुरनुत[*] स्त्रैर-
 58 मा चोदयाद्रेरा पाश्चात्याचलांतादखिलहृदयमावर्ज्य राज्य प्रशा-
 59 स्ति ।[२७*] ^{१७}रत्नग्रहपयोधींदुगणिते शकवत्सरे । धातुसव-

^१ Metro Sālmi

^२ ^३ ^४ ^५ ^६ ^७ ^८ ^९ ^{१०} ^{११} ^{१२} ^{१३} ^{१४} ^{१५} ^{१६} ^{१७} ^{१८} ^{१९} ^{२०} ^{२१} ^{२२} ^{२३} ^{२४} ^{२५} ^{२६} ^{२७} ^{२८} ^{२९} ^{३०} ^{३१} ^{३२} ^{३३} ^{३४} ^{३५} ^{३६} ^{३७} ^{३८} ^{३९} ^{४०} ^{४१} ^{४२} ^{४३} ^{४४} ^{४५} ^{४६} ^{४७} ^{४८} ^{४९} ^{५०} ^{५१} ^{५२} ^{५३} ^{५४} ^{५५} ^{५६} ^{५७} ^{५८} ^{५९} ^{६०} ^{६१} ^{६२} ^{६३} ^{६४} ^{६५} ^{६६} ^{६७} ^{६८} ^{६९} ^{७०} ^{७१} ^{७२} ^{७३} ^{७४} ^{७५} ^{७६} ^{७७} ^{७८} ^{७९} ^{८०} ^{८१} ^{८२} ^{८३} ^{८४} ^{८५} ^{८६} ^{८७} ^{८८} ^{८९} ^{९०} ^{९१} ^{९२} ^{९३} ^{९४} ^{९५} ^{९६} ^{९७} ^{९८} ^{९९} ^{१००} ^{१०१} ^{१०२} ^{१०३} ^{१०४} ^{१०५} ^{१०६} ^{१०७} ^{१०८} ^{१०९} ^{११०} ^{१११} ^{११२} ^{११३} ^{११४} ^{११५} ^{११६} ^{११७} ^{११८} ^{११९} ^{१२०} ^{१२१} ^{१२२} ^{१२३} ^{१२४} ^{१२५} ^{१२६} ^{१२७} ^{१२८} ^{१२९} ^{१३०} ^{१३१} ^{१३२} ^{१३३} ^{१३४} ^{१३५} ^{१३६} ^{१३७} ^{१३८} ^{१३९} ^{१४०} ^{१४१} ^{१४२} ^{१४३} ^{१४४} ^{१४५} ^{१४६} ^{१४७} ^{१४८} ^{१४९} ^{१५०} ^{१५१} ^{१५२} ^{१५३} ^{१५४} ^{१५५} ^{१५६} ^{१५७} ^{१५८} ^{१५९} ^{१६०} ^{१६१} ^{१६२} ^{१६३} ^{१६४} ^{१६५} ^{१६६} ^{१६७} ^{१६८} ^{१६९} ^{१७०} ^{१७१} ^{१७२} ^{१७३} ^{१७४} ^{१७५} ^{१७६} ^{१७७} ^{१७८} ^{१७९} ^{१८०} ^{१८१} ^{१८२} ^{१८३} ^{१८४} ^{१८५} ^{१८६} ^{१८७} ^{१८८} ^{१८९} ^{१९०} ^{१९१} ^{१९२} ^{१९३} ^{१९४} ^{१९५} ^{१९६} ^{१९७} ^{१९८} ^{१९९} ^{२००} ^{२०१} ^{२०२} ^{२०३} ^{२०४} ^{२०५} ^{२०६} ^{२०७} ^{२०८} ^{२०९} ^{२१०} ^{२११} ^{२१२} ^{२१३} ^{२१४} ^{२१५} ^{२१६} ^{२१७} ^{२१८} ^{२१९} ^{२२०} ^{२२१} ^{२२२} ^{२२३} ^{२२४} ^{२२५} ^{२२६} ^{२२७} ^{२२८} ^{२२९} ^{२३०} ^{२३१} ^{२३२} ^{२३३} ^{२३४} ^{२३५} ^{२३६} ^{२३७} ^{२३८} ^{२३९} ^{२४०} ^{२४१} ^{२४२} ^{२४३} ^{२४४} ^{२४५} ^{२४६} ^{२४७} ^{२४८} ^{२४९} ^{२५०} ^{२५१} ^{२५२} ^{२५३} ^{२५४} ^{२५५} ^{२५६} ^{२५७} ^{२५८} ^{२५९} ^{२६०} ^{२६१} ^{२६२} ^{२६३} ^{२६४} ^{२६५} ^{२६६} ^{२६७} ^{२६८} ^{२६९} ^{२७०} ^{२७१} ^{२७२} ^{२७३} ^{२७४} ^{२७५} ^{२७६} ^{२७७} ^{२७८} ^{२७९} ^{२८०} ^{२८१} ^{२८२} ^{२८३} ^{२८४} ^{२८५} ^{२८६} ^{२८७} ^{२८८} ^{२८९} ^{२९०} ^{२९१} ^{२९२} ^{२९३} ^{२९४} ^{२९५} ^{२९६} ^{२९७} ^{२९८} ^{२९९} ^{३००} ^{३०१} ^{३०२} ^{३०३} ^{३०४} ^{३०५} ^{३०६} ^{३०७} ^{३०८} ^{३०९} ^{३१०} ^{३११} ^{३१२} ^{३१३} ^{३१४} ^{३१५} ^{३१६} ^{३१७} ^{३१८} ^{३१९} ^{३२०} ^{३२१} ^{३२२} ^{३२३} ^{३२४} ^{३२५} ^{३२६} ^{३२७} ^{३२८} ^{३२९} ^{३३०} ^{३३१} ^{३३२} ^{३३३} ^{३३४} ^{३३५} ^{३३६} ^{३३७} ^{३३८} ^{३३९} ^{३४०} ^{३४१} ^{३४२} ^{३४३} ^{३४४} ^{३४५} ^{३४६} ^{३४७} ^{३४८} ^{३४९} ^{३५०} ^{३५१} ^{३५२} ^{३५३} ^{३५४} ^{३५५} ^{३५६} ^{३५७} ^{३५८} ^{३५९} ^{३६०} ^{३६१} ^{३६२} ^{३६३} ^{३६४} ^{३६५} ^{३६६} ^{३६७} ^{३६८} ^{३६९} ^{३७०} ^{३७१} ^{३७२} ^{३७३} ^{३७४} ^{३७५} ^{३७६} ^{३७७} ^{३७८} ^{३७९} ^{३८०} ^{३८१} ^{३८२} ^{३८३} ^{३८४} ^{३८५} ^{३८६} ^{३८७} ^{३८८} ^{३८९} ^{३९०} ^{३९१} ^{३९२} ^{३९३} ^{३९४} ^{३९५} ^{३९६} ^{३९७} ^{३९८} ^{३९९} ^{४००} ^{४०१} ^{४०२} ^{४०३} ^{४०४} ^{४०५} ^{४०६} ^{४०७} ^{४०८} ^{४०९} ^{४१०} ^{४११} ^{४१२} ^{४१३} ^{४१४} ^{४१५} ^{४१६} ^{४१७} ^{४१८} ^{४१९} ^{४२०} ^{४२१} ^{४२२} ^{४२३} ^{४२४} ^{४२५} ^{४२६} ^{४२७} ^{४२८} ^{४२९} ^{४३०} ^{४३१} ^{४३२} ^{४३३} ^{४३४} ^{४३५} ^{४३६} ^{४३७} ^{४३८} ^{४३९} ^{४४०} ^{४४१} ^{४४२} ^{४४३} ^{४४४} ^{४४५} ^{४४६} ^{४४७} ^{४४८} ^{४४९} ^{४५०} ^{४५१} ^{४५२} ^{४५३} ^{४५४} ^{४५५} ^{४५६} ^{४५७} ^{४५८} ^{४५९} ^{४६०} ^{४६१} ^{४६२} ^{४६३} ^{४६४} ^{४६५} ^{४६६} ^{४६७} ^{४६८} ^{४६९} ^{४७०} ^{४७१} ^{४७२} ^{४७३} ^{४७४} ^{४७५} ^{४७६} ^{४७७} ^{४७८} ^{४७९} ^{४८०} ^{४८१} ^{४८२} ^{४८३} ^{४८४} ^{४८५} ^{४८६} ^{४८७} ^{४८८} ^{४८९} ^{४९०} ^{४९१} ^{४९२} ^{४९३} ^{४९४} ^{४९५} ^{४९६} ^{४९७} ^{४९८} ^{४९९} ^{५००} ^{५०१} ^{५०२} ^{५०३} ^{५०४} ^{५०५} ^{५०६} ^{५०७} ^{५०८} ^{५०९} ^{५१०} ^{५११} ^{५१२} ^{५१३} ^{५१४} ^{५१५} ^{५१६} ^{५१७} ^{५१८} ^{५१९} ^{५२०} ^{५२१} ^{५२२} ^{५२३} ^{५२४} ^{५२५} ^{५२६} ^{५२७} ^{५२८} ^{५२९} ^{५३०} ^{५३१} ^{५३२} ^{५३३} ^{५३४} ^{५३५} ^{५३६} ^{५३७} ^{५३८} ^{५३९} ^{५४०} ^{५४१} ^{५४२} ^{५४३} ^{५४४} ^{५४५} ^{५४६} ^{५४७} ^{५४८} ^{५४९} ^{५५०} ^{५५१} ^{५५२} ^{५५३} ^{५५४} ^{५५५} ^{५५६} ^{५५७} ^{५५८} ^{५५९} ^{५६०} ^{५६१} ^{५६२} ^{५६३} ^{५६४} ^{५६५} ^{५६६} ^{५६७} ^{५६८} ^{५६९} ^{५७०} ^{५७१} ^{५७२} ^{५७३} ^{५७४} ^{५७५} ^{५७६} ^{५७७} ^{५७८} ^{५७९} ^{५८०} ^{५८१} ^{५८२} ^{५८३} ^{५८४} ^{५८५} ^{५८६} ^{५८७} ^{५८८} ^{५८९} ^{५९०} ^{५९१} ^{५९२} ^{५९३} ^{५९४} ^{५९५} ^{५९६} ^{५९७} ^{५९८} ^{५९९} ^{६००} ^{६०१} ^{६०२} ^{६०३} ^{६०४} ^{६०५} ^{६०६} ^{६०७} ^{६०८} ^{६०९} ^{६१०} ^{६११} ^{६१२} ^{६१३} ^{६१४} ^{६१५} ^{६१६} ^{६१७} ^{६१८} ^{६१९} ^{६२०} ^{६२१} ^{६२२} ^{६२३} ^{६२४} ^{६२५} ^{६२६} ^{६२७} ^{६२८} ^{६२९} ^{६३०} ^{६३१} ^{६३२} ^{६३३} ^{६३४} ^{६३५} ^{६३६} ^{६३७} ^{६३८} ^{६३९} ^{६४०} ^{६४१} ^{६४२} ^{६४३} ^{६४४} ^{६४५} ^{६४६} ^{६४७} ^{६४८} ^{६४९} ^{६५०} ^{६५१} ^{६५२} ^{६५३} ^{६५४} ^{६५५} ^{६५६} ^{६५७} ^{६५८} ^{६५९} ^{६६०} ^{६६१} ^{६६२} ^{६६३} ^{६६४} ^{६६५} ^{६६६} ^{६६७} ^{६६८} ^{६६९} ^{६७०} ^{६७१} ^{६७२} ^{६७३} ^{६७४} ^{६७५} ^{६७६} ^{६७७} ^{६७८} ^{६७९} ^{६८०} ^{६८१} ^{६८२} ^{६८३} ^{६८४} ^{६८५} ^{६८६} ^{६८७} ^{६८८} ^{६८९} ^{६९०} ^{६९१} ^{६९२} ^{६९३} ^{६९४} ^{६९५} ^{६९६} ^{६९७} ^{६९८} ^{६९९} ^{७००} ^{७०१} ^{७०२} ^{७०३} ^{७०४} ^{७०५} ^{७०६} ^{७०७} ^{७०८} ^{७०९} ^{७१०} ^{७११} ^{७१२} ^{७१३} ^{७१४} ^{७१५} ^{७१६} ^{७१७} ^{७१८} ^{७१९} ^{७२०} ^{७२१} ^{७२२} ^{७२३} ^{७२४} ^{७२५} ^{७२६} ^{७२७} ^{७२८} ^{७२९} ^{७३०} ^{७३१} ^{७३२} ^{७३३} ^{७३४} ^{७३५} ^{७३६} ^{७३७} ^{७३८} ^{७३९} ^{७४०} ^{७४१} ^{७४२} ^{७४३} ^{७४४} ^{७४५} ^{७४६} ^{७४७} ^{७४८} ^{७४९} ^{७५०} ^{७५१} ^{७५२} ^{७५३} ^{७५४} ^{७५५} ^{७५६} ^{७५७} ^{७५८} ^{७५९} ^{७६०} ^{७६१} ^{७६२} ^{७६३} ^{७६४} ^{७६५} ^{७६६} ^{७६७} ^{७६८} ^{७६९} ^{७७०} ^{७७१} ^{७७२} ^{७७३} ^{७७४} ^{७७५} ^{७७६} ^{७७७} ^{७७८} ^{७७९} ^{७८०} ^{७८१} ^{७८२} ^{७८३} ^{७८४} ^{७८५} ^{७८६} ^{७८७} ^{७८८} ^{७८९} ^{७९०} ^{७९१} ^{७९२} ^{७९३} ^{७९४} ^{७९५} ^{७९६} ^{७९७} ^{७९८} ^{७९९} ^{८००} ^{८०१} ^{८०२} ^{८०३} ^{८०४} ^{८०५} ^{८०६} ^{८०७} ^{८०८} ^{८०९} ^{८१०} ^{८११} ^{८१२} ^{८१३} ^{८१४} ^{८१५} ^{८१६} ^{८१७} ^{८१८} ^{८१९} ^{८२०} ^{८२१} ^{८२२} ^{८२३} ^{८२४} ^{८२५} ^{८२६} ^{८२७} ^{८२८} ^{८२९} ^{८३०} ^{८३१} ^{८३२} ^{८३३} ^{८३४} ^{८३५} ^{८३६} ^{८३७} ^{८३८} ^{८३९} ^{८४०} ^{८४१} ^{८४२} ^{८४३} ^{८४४} ^{८४५} ^{८४६} ^{८४७} ^{८४८} ^{८४९} ^{८५०} ^{८५१} ^{८५२} ^{८५३} ^{८५४} ^{८५५} ^{८५६} ^{८५७} ^{८५८} ^{८५९} ^{८६०} ^{८६१} ^{८६२} ^{८६३} ^{८६४} ^{८६५} ^{८६६} ^{८६७} ^{८६८} ^{८६९} ^{८७०} ^{८७१} ^{८७२} ^{८७३} ^{८७४} ^{८७५} ^{८७६} ^{८७७} ^{८७८} ^{८७९} ^{८८०} ^{८८१} ^{८८२} ^{८८३} ^{८८४} ^{८८५} ^{८८६} ^{८८७} ^{८८८} ^{८८९} ^{८९०} ^{८९१} ^{८९२} ^{८९३} ^{८९४} ^{८९५} ^{८९६} ^{८९७} ^{८९८} ^{८९९} ^{९००} ^{९०१} ^{९०२} ^{९०३} ^{९०४} ^{९०५} ^{९०६} ^{९०७} ^{९०८} ^{९०९} ^{९१०} ^{९११} ^{९१२} ^{९१३} ^{९१४} ^{९१५} ^{९१६} ^{९१७} ^{९१८} ^{९१९} ^{९२०} ^{९२१} ^{९२२} ^{९२३} ^{९२४} ^{९२५} ^{९२६} ^{९२७} ^{९२८}

Second Plate, Second Side

- 60 त्वरे ख्याते मासि चाषाढनामनि ।[12*] ¹सोमवारेष्यनूराधातारकास-
 61 युते दिने । शक्तपक्षे च पुष्याया प्रथमद्वादशीतिथौ ।[12*]
¹पेरुं[का]ड'पुरा[धी]-
 62 ग्रामचद्रस्य सनि[धी] । पदवाक्यप्रमाणज्ञशेषोजितवादिने ।[13*] ¹म-
 63 [द्वा]चार्यमतीद्यान³सचरत्तरवर्हिणे । श्रीरामचद्रदेवस्य दिव्यश्रीपाद-
 64 सेविने ।[13*] ¹सर्वशास्त्रप्रसूना[र्य]सौरभ्यसरसाकिने । मायावादि-
 मतच्छेद-
 65 कोलाहलभरोक्तये⁴ ।[13*] ¹सुरेन्द्रतीर्थ[श्री]पादहस्तपद्मसुजन्मने⁵ । विजयी-
 66 द्रसुतोर्थाय विष्णुपर्यायमूर्तये ।[13*] ¹चोळमडलराज्यस्य कावेर्या दक्षिणे
 67 स्थित । चावटौ तिरुवारूरारो(वो)हयूरूपत्तके स्थित ।[13*] ¹कोळ्कु[चौ]
 च कुलोत्तंग-
 68 श्रीचोळवळ्ळनाडुके । परित्तियूरग्रामकस्य सीमाताव्याग्निशि⁶ स्थि-
 69 त ।[13*] ¹एतत्ग्रामसु⁷ सीमांतादपि दक्षिणतस्स्थित । वल्लग्राम-
 स्य सीमाताडा-
 70 यव्य⁸ दिशमाश्रित ।[13*] ¹कोवि[ल्य]ग्रामकात्च⁹ तिरुवट्ट[चे]रिना-
 मतः । या-
 71 मवर्यस्य सीमातादपि पश्चिमदिक्स्थितं ।[13*] ¹कोवि[ल्य]त्तुसुसीमा-¹⁰
 72 तालुत्तारार्थ्यनदीवरात् । उत्तर वडपेरांथ्यग्रामादेशान्यमाश्रित ।[13*]
¹पु-
 73 तार्ककपुलुडयान्तटाकाभ्यां समन्वित । ख्यातारुमोलिमंगलग्रा-
 74 मस्य प्रतिनामकं ।[13*] ¹अच्युतप्पसमुद्राख्य षष्ठिवृत्ति¹¹भिरन्वितं ।
 कुमारा-
 75 च्युतभूपेन दत्तपूर्वं विशेषतः ।[14*] ¹भाचंद्राक्रमिस¹² ग्राममग्रहारं
 विधित्स-
 76 तः । वीरश्रीचेळ्वभूपस्य विजयतिमनुषलयन्¹³ ।[14*] ¹सर्वमान्यं चतु-
 स्सीमासंयुत

¹ Metro; Anushtubh² Read मध्वाचार्यमतीद्यान³.³ Read °पद्म°⁴ Read एतद्ग्रामस्य⁵ Read °कास.⁶ Read षष्ठिवृत्ति°.⁷ Read °पावयन्⁸ Read पेरुकीळ°⁹ Read कोलाहल°¹⁰ Read °दिशि¹¹ Read सीमान्तावायव्या¹² Read °सीमाना°¹³ Read भाचन्द्राक्रमि.

- 77 च समन्ततः । ¹निष्ठादिभिषाष्टभोगस्त्रीकारैश्च समन्वितं ।[182*] ²दाना-
धमन-
- 78 विक्रीतियोग्यं विनिमयोचितं । ओरंगरायदेवेद्र³ ओधनेशो म-
- 79 ह्यायशाः ।[183*] ²सहिरण्यपयोधारापूर्वकं दत्तवान्मुदा । प्रतिग्रह्य⁴
च त या-
- 80 मं विजयीद्रो द्विजेद्रसात् ।[184*] ²व्यधात्स्वस्य च पुण्याय चैवभृ-
पाच्य-
- 81 तेंद्रयोः । ¹वृत्तिमन्तोत्र लिख्यते विप्रा वेदातपारगाः ।[185*] ²अप्य-
लभट्टस्य
- 82 सुतश्शाडिल्यान्यसम्भवः । सोमाभट्टो बह्वृचश्च ¹वृत्तित्रयमिहाश्रुते ।[186*]
²चै-
- 83 निभट्टस्य तनयो विद्यामितान्वयोत्भवः⁵ । सुधोः केशवभट्टोपि बह्वृचोत्र त्रिवृत्⁷
- 84 तिकः ।[187*] ²लक्ष्मणभट्टस्य सुतो भारद्वाजान्वयोत्भवः⁶ । याजुषो
वेकटिभट्टो ¹वृत्ति-
- 85 त्रयमिहाश्रुते ।[188*] ²बोधायनोऽगस्त्यगोत्रो याजुषो वारणासिजः ।
शकरनारायणेट्टो
- 86 ¹वृत्तित्रयमिहाश्रुते ।[189*] ²पुत्रो नारणभट्टस्य कौशिकान्वयसम्भवः ।
याजुषो रगना-
- 87 योत्र याति ¹वृत्तित्रयं चिरात् ।[190*] ²निद्रपकाश्यपगोत्रोऽप्यप्पाकु(कु)ट्टिसु-
धीसुतः-
- 88 रामाभट्टो बह्वृचश्च ¹वृत्तित्रयमिहाश्रुते ।[191*] ²होत्रिभट्टस्य तनयो
वसिष्ठान्वय-
- 89 सम्भवः । श्रीमत्तिरुमलभट्टो बह्वृचोत्र त्रिवृत्तिकः⁷ ।[192*] ²नरसण-
दासस्य सु-
- 90 तो भारद्वाजान्वयोत्भवः⁶ । दानप्ययो बह्वृचे⁸ याति ¹वृत्तिचतु-

¹ Read निष्ठादि°² Read वेन्द्र³ Read वृत्ति°⁴ Read वृत्ति°⁵ Read चैव⁶ Metre Anushtubh⁷ Read ऋत्वि⁸ Read ऋत्वि⁹ Read निधुव°

Third Plate, First Side

- 91 [ट]य । [१५३*] ¹हस्तकं तिरुमलयोप्ययुते ²वृत्तिपचक । एल्लभट्ट-
 92 स्य सुतो भारद्वाजियाजुषः । [१५४*] ¹भागवत वेकटयो याति ²वृत्ति-
 [चतु]-
 93 टय । कौशिकान्वयजस्मूर्यनारायणमखीसुतः । [१५५*] ¹याजुषः कृष्णभ-⁴
 94 टोपि हरितान्वयसभव. । याजुष. [पे]रुमाक्पुतो⁵ चक्रशा[स्त्रो] च
 वि]यु]तः । [१५६*]
 95 ¹याजुषोप्यात्रे[य]गोत्रो नै[ना]रद्विजवरात्मज । श्रीरा[म]या[र्यो]रि . रा-⁶
 96 रैनाराय्यसुधीरपि । [१५७*] ¹वह्वचः [कामकाय]न[विश्वामित्र[कुलोद्भव.] ।
 97 [पिन्ननरसयपुत्रो] नरसभट्टोपि याजुष । [१५८*] ¹कौ[डि]न्यगोत्रो नर-
 सभट्ट-
 98 ज पाणिक्केसर' । कोनूर[श्रीसूर्य]नारायणभट्टसुधीवरः । [१५९*]
¹याजुषोपा-
 99 'ध्यायसुतो भारद्वाजान्वयोत्भव⁸ । सुधी' कोनेरिभट्टोपि रामादी-
 100 क्षितशेखर । [१६०*] ¹नारायणभट्टसुतो [याजु]षो हरितान्वयः ।
 [नरहरि]-
 101 [स्ति]रुवारूर् सूर्यनारायणो[पि च] । [१६१*] ¹याजुषोप्यात्रे[य]गोत्रो
 स[रि]-
 102 स्वत्यण्यात्मजः । रामोपि त्यागसमुद्र वेकटाद्रिः ⁹च तेप्यमि¹⁰ [॥ ६२*]
¹[या]-
 103 मेक्षिन् भूसुरास्त्रवे प्रत्येकं [द्वय]वृत्तिका.¹¹ । [१६३*] ¹²तदिद नयधुर्य-
 104 स्य प्रयितश्रीरगरायवर्यस्य । शासनमतिवलशा[स]नेतृकरदा-¹³
 105 नस्य गुणनिदानस्य । [१६४*] ¹²श्रीरगराय[नृ]पतेश्शासन[त]स्ताम्रशास-¹⁴
 106 नश्लोकान् । कविशासनस्त्रभूसुरसमभाषीत्सभापते[स्मू]नः । [१६५*] ¹श्री-
 107 रगरायभूपालशासनाद्दीरणा[त्मज.] [१*] [श्री]मत्तगणपयाचार्यो¹⁵ व्य-

¹ Metre Anushjubb² Read भारद्वाजी च³ Read °पुत्रय°⁴ Read °ध्यात्र°⁵ Read °टाद्रिय⁶ Read °वृत्तिका⁷ Read °शासनतद°⁸ Read श्रीमद्व°⁹ Read वृत्ति°¹⁰ Read कृष्ण°¹¹ The aksharas between रि and रा a e illegible¹² Read °द्वय¹³ Read तेप्यमि°¹⁴ Metre : Giti¹⁵ Read °स्ताम्र°

- 108 लिखत्तांमशासनं¹ ।[१६६*] ²दान[फल]नयोर्मन्त्र्यो³ [दाना]च्छेयोनुपालनं ।
 109 दानात्स्वर्गमवाप्नोति पालनादच्युतं पदं ।[१६७*] ⁴स्वदत्तादिगुणं⁴ पु-
 110 ण्य परदत्तानुपालनं । परदत्ताप[हा]रेण स्वदत्त नि[ष्फलं] भवेत् ।[१६८*]
⁵स्वदत्ता
 111 [प]रदत्ता वा यो हरेत वसुंधरां । ⁶षष्टिविंशसहस्राणि विष्टायां जायते
 112 [क्रि]मिः⁶ ।[१६९*] एकैव भगिनी लोके सर्वेषा[मे]व भूभुजां । न
 भोज्या न करया-
 113 ह्या विप्रदत्ता⁷ वसुंधरा ।[१७०*] ⁸सामान्योय धर्मसेतु⁸ वृषाणां [काले
 काले] पाल-
 114 नीयो [भवद्भिः] । सर्वानेतान् भाविनः पार्थिवेद्रान् भूयो भूयो [याच]ते
 रामचंद्रः⁹ ।[१७१*]
 115 श्रीविरूपाक्ष¹⁰

Abstract of contents

(Verse 1) Invocation to Śiva

(V 2) Do Varāha incarnation of Viṣṇu

(V 3) Do Ganapati

(V 4) Chandra (the Moon) was born in the ocean of milk

(V 5) His grand son and Budha's son was Purūravas; his son was Āyu; to him was born Nahusha, from him sprang Yayāti, from him Pūru. In his line came Bharata; in his family, Śantanu, fourth from him was Vijaya, from him came Abhimanyu, from him, Parikshit

(V. 6) The eighth from him was Nanda Ninth from him was Chaḍḍikka His seventh descendant was Rājānarēndra, a worshipper of Viṣṇu, the tenth from him was Bijjaḷēndra; third from him was Vira-Hemmalāya, the lord of Māyāpurī, a Vaiṣṇava in faith

(V 7) Fourth from him was born Tāta-Pinnama, who by his mere sight made his foes tremble To him was born Sōmidēva, who took seven forts during the course of a single day. The brave Rāghavadēva was his son, from him came king Pinnama

(Vv 8-12) To this Lord of Āravīdu was born Bukka He firmly established the kingdom of the Sāluva Nṛsiṃha His queen was Ballāmbikā To them Rāmarāja was born His wife was Lakkāmbikā Their son was Śrīrangarāja

¹ Read °ताक्ष°

² Read °पालनयोर्मन्त्र्ये

³ Read षष्टि वर्ष°

⁴ Read °दत्ता

⁵ Read °सेतु°

⁶ Metre Anuṣṭubh

⁷ Read °द्विगुण.

⁸ Read कृमि°

⁹ Metro Sāluva.

¹⁰ In Telugu-Kannada characters

(V 13-14) His wife was Tirumalāmbikā, and by her were born to him Rāmarāja, Tirumalarāja and Venkatādri

(V 15) Praises of Rāmarāja

(V 16) Of the three sons of Śrīrangarāja, the powerful and wise Tirumala, having defeated his enemies and being anointed king, began to rule the earth like Hari

(V 17-18) Praises of Tirumala

(V 19) To him by Vengalāmbā was born Śrīrangarāja

(V 20) Praises of Śrīrangarāja, two of which are that he destroyed the Chaurāsī-durga, and that he was a worshipper of Viṣṇu

(V 21-26) His *brāhṁas* *Harabirudiraganda*, *Rāyarākuttaminda*, *Ubhayadalapitāmaha*, he who put to shame *Avahajurāja*, *Gandaragālī*, *Manjapuli*, the Lord of *Āraṇḍu*, *Mandalika-dharararaha* and *Bhāṣajettappu irājaraganda*, etc

(V 27-44) In the Śaka year 1499, counted by *indu* (the moon), *payōdhi* (the oceans), *graha* (the planets), and *ratna* (the gems), in the year Dhātṛī—on Monday, the first (*Prathama*) *śukla* tithi of the bright fortnight of the month Āshāḍha, in the *Anūrjha naxxatra*, the renowned king, Śrīrangarāja granted at the request of Cho(Śe)vvabhūpa the village of Arumolimangala, alias Achyutappasamudra, by the pouring of water, to Vijayindra Tirtha, who was well versed in *paḍa* (*Vyākaraṇa*), *vākya* (*Purāṇa-Mīmāṃsā*) and *pramāṇa* (*Tarka*), who had defeated his enemies with the help of his insight, who was like a peacock roaming about the garden called the school of Madhvāchārya, who was a devout worshipper of the god Rāmachandra, who was a bee delighting in the scent, the inner meanings, of the flowers called the *vāsthas*, who had sharp words which cut down the opinion of the Māyāśāstrins, who was born at the lotus hands of the holy Surēndra Tirtha (to who was ordained by Surēndra Tirtha), and who looked like another Viṣṇu Arumolimangala, which had already been granted by prince (*kumāra*) Achyuta, which was composed of sixty *virṭtis* and which was now given by the king Śrīrangarāja, free of all taxes and with all privileges, belonged to the Chōlamandala-rājya, situated on the south of the river Kāvēri, in the Ōṇayūr-paṭṭa of the Tiruvārūr-chāvadi, in Kilkūrchēchi and in the Kulōttungachōḷa-vaṇanādu, was bounded on the west and the north by Parittiyūr, on the south east by Vallegāma, on the east by the villages of Kōvilpattu and Tiruvattachēchēri, on the south by Kōvilpattu and the river Puttāru, and on the south-west by the village of Vadapēr. It was watered by the river Puttāru and a tank named Kappaludaiyān

(V 44-63) Vijayindra, having received the gift of the village, distributed it among Brāhṁans for the merit of the king Cho(Śe)vvappa and prince Achyutendra and of himself. Here follow the list of donces —

(See table, below)

(V 64) This is the *śāsana* of Śrīrangarāja his praises

(V 65.) This deed was drafted by Svayambu, son of Sabhāpati

(V 66) The engraver of the *śāsana* was Gaṇapayāchārya, son of Virana

(V 67-71) The usual imprecatory verses

Table shewing the distribution of shares of the village granted

| No. | Name of the Donor | His father's name. | Gō'ra | Sūtra | Sakhā | Share |
|------------------------|---------------------------------|--------------------------|--------------------------|------------|-------|-------|
| 1 | Sōmā Bhatta | Appala Bhatta | Sāndīya | | Rik . | 3 |
| 2 | Kēśava Bhatta | Cheem Bhatta | Viśvāmitra | | Do | 3 |
| 3 | Venkaṭi Bhatta | Lakshmana Bhatta | Bhāradvāja | | Yajus | 3 |
| 4 | Śankarānārāyanēndra | Vānanāsi (?) | Agastya | Bōd, āyana | Do | 3 |
| 5 | Ranganātha | Nārana Bhatta | Kausika . | .. . | Do | 3 |
| 6 | Rāmā Bhatta | Appākuṭṭi | Nidhrusa Kāśya-
pa | . | Rik | 3 |
| 7 | Tirumala Bhatta | Honnā Bhatta | Vasishtha | .. . | Do | 3 |
| 8 | Dānappaya | Narasana Dāna | Bhāradvāja | .. .. | Do | 4 |
| 9 | Hastakam Tirumalaya | Ellam Bhatta | Bhāradvāja | . | Yajus | 5 |
| 10 | Bhāgavatam Venkaṭaya | Sūryanārāyana Ma
khun | Kausika | . | Do | 4 |
| 11 | Kṛishna Bhatta | | Harita | . | Do | 2 |
| 12 | Chakra Sastrin . | Perunāl . . | | | Do | 2 |
| 13 | Rāmāyāya . . | Nainār | Ātrēja . | | Do | 2 |
| 14 | Nainārāyana ¹ | | | | . | 2 |
| 15 | Narasam Bhatta . | Pinna Narasaya | Kāmakāyana Vi
śvāmīti | .. | Rik | 2 |
| 16 | Pānikēśvara | Narasam Bhatta | Kaundinya | .. . | Yajus | 2 |
| 17 | Sūryanārāyana Bhatta
Kinnūr | | | . | . | 2 |
| 18 | Kōnē i Bhatta . | Upādhyāya | Bhāradvāja | .. | Yajus | 2 |
| 19 | Rāmā Dikshita | | | | .. | 2 |
| 20 | Narahari | Nārāyana Bhatta | Harita | .. .. | Yajus | 2 |
| 21 | Sūryanārāyana of Tiruvā
rūr | .. | | | | 2 |
| 22 | Rāma . | Sarasvatyanmaya | Ātrēja . | . | Yajus | 2 |
| 23 | Venkatādri of Tyāgasa
mudraṁ | .. | .. | | | 2 |
| Total Number of Shares | | | | | | 60 |

The full form of this name cannot be made out

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¹ The figures refer to pages, n after a figure to footnotes, and add to Additions and Corrections. The following other abbreviations are used: ch = chief, co = country, di = district, division, do = the same, ditto, dy = dynasty, E = Eastern, f = female, feud = feudatory, k = king, m = man, vi = river, s a = see also, sur = surname, te = temple, vi = village, town, W = Western.

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